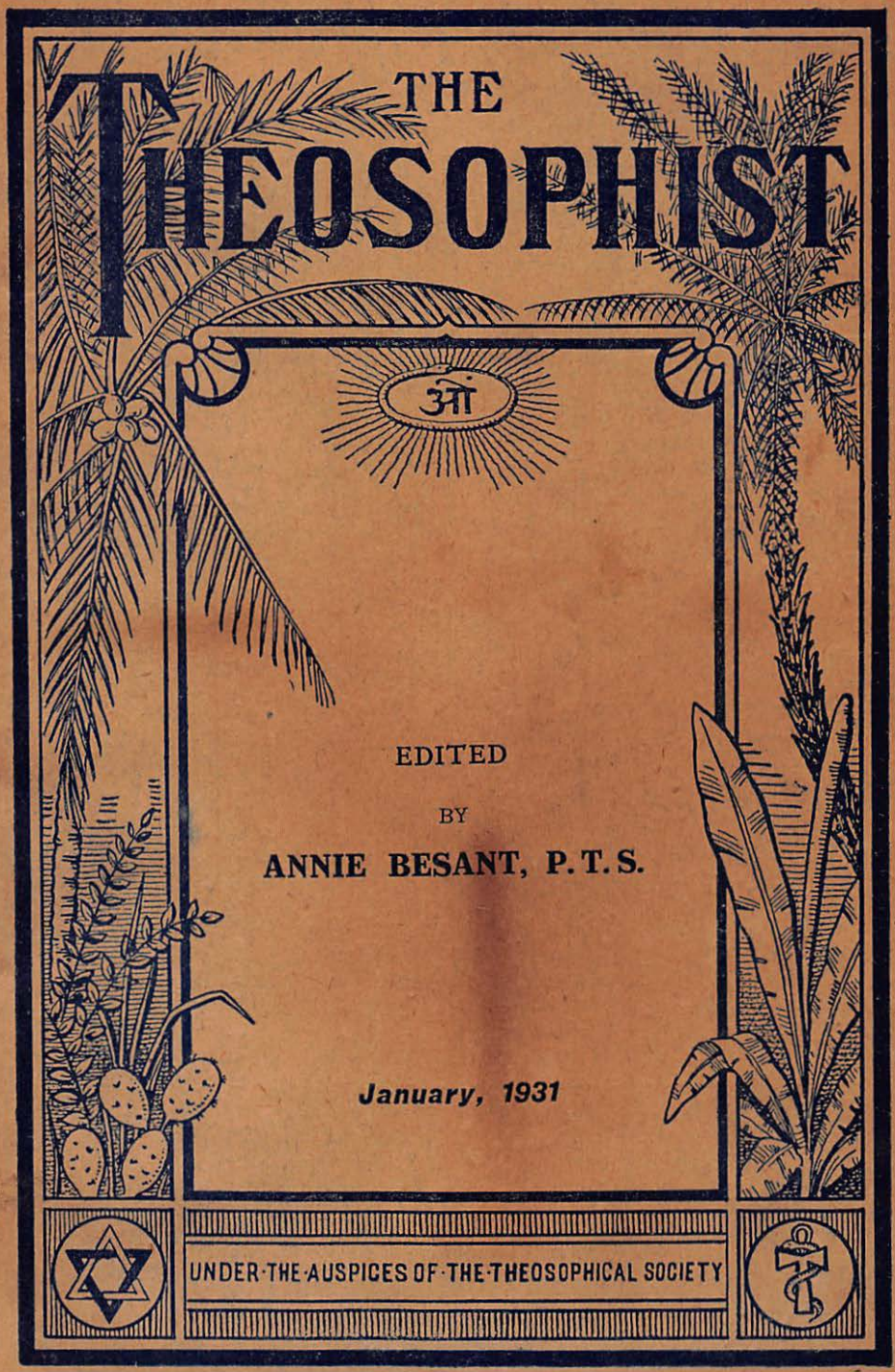
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A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

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ON THE WATCH-TOWER

H. P. B.'S CENTENARY

I have decided to celebrate H. P. B.'s Centenary at Adyar on August 11, 1931. Adyar was chosen by the Hierarchy as the Centre for the Movement inaugurated in the last quarter of the Nineteenth Century, and Their faithful Brother and Messenger for that fateful period was H. P. B. Her whole-souled devotion to her Master and her lion-hearted courage knew no delay, no hesitation, when He spoke. His Word was Law, because He was Law embodied, and when He said: "It is the Law," His disciples rendered and still render to Him immediate unquestioning obedience. That the world regarded their obedience as "hasty," "blind," "fanatical," moved them not at all. There are times when in such obedience lies the only safety. As criticism of a Master is like a criticism of a Law in Nature, it is idle to indulge in it.

ANNIE BESANT

P. S.—Last July, in Geneva, I accepted the invitation of Dr. de Purucker of Point Loma to attend the celebration which he was organizing. But as he has pointed out that my acceptance of his invitation was too precipitate, and as I think that his criticism was just, this change of plan and the decision to celebrate the Anniversary at Adyar should suit him.

***

I have decided to issue the international *Theosophist*—**The Theosophist**—once again from Adyar, the Headquarters of the Theosophical Society. The change made a year ago of publishing it in the United States has helped that National Society, but the other National Societies have suffered by not receiving direct from Adyar that inspiration for their work which only Adyar, the Centre on earth for the forces of Shamballa, can send.

***

The most important present matter for full and frank discussion seems to me to be "The Future of the Theosophical Society". We need to distinguish between essentials and non-essentials, a matter on which our old and experienced member, Mr. Kingsland, has already written a very useful article. We shall all agree, I think, that every member must possess the unchallenged freedom of thought, which is our protection against sectarianism, and will defend in others the freedom which he takes for himself. Without this open door, we shall always be liable to the danger of becoming a sect. The Divine Wisdom "mightily and sweetly ordereth all things". Each of us must do his utmost to keep the door of his mind open to all new thought, while carefully scrutinizing each that knocks for admission, ere he permits it to take its place as part of his mental furniture. Our Search for Truth must be continuous, and we have the joy of believing that time is limitless. "From everlasting" is the One Life, and that lives in the heart of each of us. Hence we may march fearlessly onward, confident that every mistake made is a new experience to add to our ever-increasing knowledge. So far as we can see, Nature is an ever-unfolding Life, of which each of us is a part. Our present task seems to be to co-operate with the purpose of that Life, so far as we can understand it, and to stretch out a helping hand to anyone with whom we come into contact, so far as we are able to be

useful. Above all let us study the young people around us, and try to co-operate with them so far as we can do it wisely, using our longer experience in the present life-period to help and not to hinder. In them is the opening bud of the immediate future. They may often be crude, but their crudeness is due to immaturity, not to decay.

***

It is with profound regret that we have to announce the very serious illness of our brother Bishop Wedgwood. His immediate fellow-workers have long been aware that he was overworking in the most merciless manner, recklessly pouring out his strength—nay, his very life—in the service of those whom he was helping with such unselfish ardour. His friends have during the last few months become more and more anxious about him, and have with ever-increasing insistence begged him to spare himself all unnecessary effort; but in his utter selflessness he declined to listen to their well-intentioned remonstrances, and now at last their fears have been realized, and the long strain has culminated in a most serious nervous collapse. The best medical advice has of course been secured; but the specialists take a very grave view of his case, and hold out little hope of complete recovery. They prescribe absolute rest, and in compliance with their decision he is at present in a nursing-home where he receives every attention and constant supervision. We are sure that his many well-wishers will send him strengthening thought and the heartiest good wishes. Whether he will in this incarnation be able to resume the work to which he has given his life, it is impossible as yet to say, but of him, if of anyone, it is true that, as St. Paul wrote to the Romans: "Whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live therefore or die, we are the Lord's."

***

A Colony for Ojai.—We print in this issue an outline of a proposed "Industrial Co-operative Colony in the Happy Valley, Ojai". Mr. Zalk and Mr. George Hall are good enough to look after things for me there, and have my full confidence. The Valley has a great future before it, but its history has yet to be written in the physical world, where the plan for that future will be realized, more or less perfectly according to the intuition and the devotion of those in whose hands the working out is placed. Mr. Holland has kindly promised to help in the legal arrangements necessary under the law of the United States.

***

An Unveiling.—There was a pleasant little ceremony on the 16th November, at the Bhojanashāla, Adyar, in which our Brother Charles Leadbeater unveiled an oil painting of Brother Srinivasa Rao, in the Bhojanashāla over which he had for so long presided. Adyar has become a real Theosophical Home, consecrated by marriages, by family lives, by births and deaths. As the centuries pass slowly by its story will continue, for more and more memories will gather round it. Our great Teacher, H.P.B., our first President, H. S. Olcott, these have their names attached to Blavatsky Gardens and Olcott Gardens, and their statues, side by side, consecrate our Central Hall. Their memories can never pass out of the story of the Theosophical Society, which owes its very existence to their faithful carrying out of the instructions given to them by their Master. All over the world it has spread, and forty-seven countries now possess their National Theosophical organizations, each National organization being autonomous under the General Constitution, which is their bond of union. Colonel Olcott built that Constitution on the model of that of the United States of North America, and it has been duly considered,

amended and confirmed at various General Meetings since held.

***

Two dreams have been recorded which give what appears to be very good evidence—if such evidence be still needed—of the fact that dreams may be experiences of physical events, occurring far from the dreamer, at which he was present none the less, so far as his consciousness was concerned. Here they are, as recorded in the *News-Chronicle* (London).

Boy's Dream of the Disaster

A premonition of the R 101 disaster, as conveyed in a dream last Thursday night, was told to the *News-Chronicle* yesterday by a 15-year old reader, J. Platten-Woodhouse, of Baker-street, Luton.

He writes: "I dreamt I stood on the top of a hill with a woman dressed in mourning. We saw airships coming from the direction of Cardington (as I guessed).

"As they drew nearer they turned sideways so that we saw their length—and one was distinctly longer than the other.

"'That is R 101,' the woman said, pointing to the longer one . . .

"We grew very anxious as it approached the hill, rapidly sinking lower and lower. Suddenly the woman shrieked . . . It loomed over us, dropping until it burst into flames."

"Then I awoke!"

The *News-Chronicle* verified the fact that Mr. Platten-Woodhouse told his mother of the dream before the actual disaster occurred.

The Sound of a Gong

Another account of a dream foreshadowing the disaster is told by Mr. Ashworth Barlow, of Claremont-Avenue, Hull.

"I could not sleep on Saturday night," he said, "and at two o'clock in the morning I got up and sat on the edge of the bed, smoking a cigarette.

"I seemed to be in a dream. I had a vision that I was on the airship. I could hear the whirr of the engines. Lord Thomson, who was close beside me, made a passing remark upon the smooth running of the engines.

"Then there was a sound of a gong and suddenly a terrific explosion. I felt that I was imprisoned. I smashed a window and scrambled free, running over fields until I was exhausted."

Mr. Barlow said that he was so convinced of disaster that he roused his daughter and her friend, and, speaking to a passing constable, said: "You may think I am crazy, constable, but from the experience I have gone through to-night I am convinced the R 101 has crashed in France."

It is quite likely that the Hull constable may have thought that Mr. Barlow was crazy at the time, but he must surely have been impressed when he afterwards read in the daily papers of the crashing of the giant air-ship, and remembered that he had been told of the "dream" which Mr. Barlow had had before the catastrophe had taken place. In the case of Mr. J. Platten Woodhouse, a boy of fifteen, speaking of his "dream," many discussions will probably be held as to how the dream could have occurred before the accident took place. I will not start such a discussion, but will gladly print any interesting details which may reach me.

A. B.

Merely as a matter of record, it is worth noting how this year the Catholic Church is making a determined attack on Theosophy. A Roman Catholic magazine published in New York, *The Messenger of the Sacred Heart*, in its September issue, "Our Lady's Number," has an article by the Rt. Rev. E. A. Pace, Vice-Rector of the Catholic University of America on "The Rejection of Theosophy". The same month, in far-off Nicaragua, in the town of Granada, the Catholic magazine, "El Mensajero del Corazon de Jesus en Centro America"—

"The Messenger of the Heart of Jesus in Central America" publishes an article "La Lucha contra la Teosofia"—"The Fight Against Theosophy," by the Rev. José O. Rossi, S. J. What is remarkable is that both these magazines, divided geographically by thousands of miles, should conclude their respective articles against Theosophy with the same prayer! The prayer in Spanish, as given in the Nicaraguan magazine is the same as that in English in the New York magazine, and is as follows:

THE MORNING OFFERING

O Jesus, through the Immaculate Heart of Mary I offer Thee my prayers, works and sufferings of this day, for all the intentions of Thy Sacred Heart, in union with the Holy Sacrifice of the Mass throughout the world, in reparation for my sins, for the intentions of all our Associates, and in particular for the rejection of Theosophy.

Evidently this prayer is to be repeated daily during the month of September, for it is again printed in the "Calendar of Monthly Intentions". The Spanish magazine "goes one better," for after the above prayer, it adds a "Resolución apostólica"—an "apostolic resolution"—as follows:

Not to belong to any theosophical society, nor to read books on theosophy.

It has long been known that the Roman Catholic Church had an excellent organisation, perhaps the best in the world for concerted action; and occultists have always asserted that the Church knew a good deal of practical magic, and never scrupled to use it. But what can be the occult effect when a pious and innocent-minded Catholic is asked, in the name of Jesus, and in the name of the most sacred of the Holy Sacraments, to practise black magic?

C. J.

Our beloved President and Mr. Jinarājadāsa left Madras for Benares on the 19th of December, Miss Willson and Mr. Ranga Reddy accompanying them. A communication since received from Mr. Jinarājadāsa brings us the welcome news that the journey passed without incident, and that the President was not unduly fatigued by it.

***

Bishop Arundale has for some years now been doing wonderfully good work in Australia. He has stirred the Theosophical Section there into much useful and fruitful activity, creating among other new departures a Theosophical Broadcasting Station which not only daily spreads our teaching far and wide over the country-side, but has also won for itself a recognized position among other institutions of the same kind, and a reputation for providing a better class of entertainment and mental food than most of its rivals. Incidentally, it contrives to pay its way handsomely and to make a profit, which is not invariably the case with Theosophical enterprises! He has also done yeoman service, quite apart from the Theosophical Society, in connection with another part of the Great Plan, for he has been vigorously promoting the cause of political and social reform, urging upon the citizens of that land to abandon party strife and concentrate their energies upon securing good and pure government which will enable the country to take its place among the other States of the world and exercise its due influence for peace and good-will in International affairs.

He has just returned to Sydney from a most successful two months tour in New Zealand, where he has had overflowing audiences in the principal cities, and has twice been officially welcomed by the Civic authorities. It is probable that he may pay a flying visit to Europe and America in the course of the year.

C. W. L.

THE THEOSOPHIST

THE THEOSOPHIST will once again be published directly from Adyar, beginning with the issue for January, 1931. The Magazine will revert to its former size of 128 pages besides supplement. The annual subscription will be Rs. 9 in India: Single Copy As. 14—Post Free ; 18sh. or $ 4.50 cents for foreign countries—Single Copy 1sh. 8d. or 45 cents, Post Free.

The Editor, Dr. Annie Besant with her staff of co-workers, Bishop C. W. Leadbeater, Mr. C. Jinarājadāsa, Bishop G. S. Arundale, will strive to make THE THEOSOPHIST once again the most outstanding Theosophical magazine, characterised by articles of fascinating interest relating to Occultism, Mysticism and all general problems dealing with the advance of Humanity.

Those who have already subscribed to *The Adyar Theosophist* (which ceases publication) will be given due credit and to that extent THE THEOSOPHIST will be supplied to them. They are requested to renew their subscriptions for the whole year by sending the balance.

The January issue of THE THEOSOPHIST will be sent to all the subscribers of THE THEOSOPHIST of 1929 and of *The Adyar Theosophist* of 1930. The February issue will be sent only after hearing from them. All communications relating to subscriptions and remittances should be made to

THE SUPERINTENDENT,
THEOSOPHICAL PUBLISHING HOUSE,
ADYAR, MADRAS.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

[*Note by C. Jinarājadāsa*]

IT is a matter of history that, soon after the inception of the Theosophical Society, members were divided into grades called "Sections". The aim of H. P. B., under the direction of the Masters, was to organise 1. an idealistic Society, such as the T. S. is now, with membership open to all, and 2. within that body to create a nucleus of serious students who would seek the way to the Masters, and be ready to carry out Their plans for the welfare of Humanity. So the T. S. was constituted into three "Sections"; the first Section, the highest, had as members the Adept Teachers; the second, in its lowest "degree" or division, those who definitely sought occult knowledge and training; and the third, general members drawn to the Society by its broad platform of tolerance and investigation.

Very soon, however, the scheme of three Sections was found unworkable, and was abandoned. But the idea of a band of occult students was never given up by H. P. B. The next event was the organization of an "Inner Group" in 1884. The "covenant" concerning its organisation, signed on the one side by a small band of Theosophists who offered themselves to work for the Masters, and on the other by the Masters M. and K. H. who accepted them, is published as Letter V. in *Letters from the Masters of the Wisdom*, First Series. This scheme too fell to the ground. The last stage was the organisation by H. P. B. of "The Esoteric Section of the Theosophical Society," on October 9, 1888. The name of this body was later changed to "The Eastern School of Theosophy," and it is now known as the "E. S." or Esoteric School.

When the E. S. was definitely organised, H. P. B. began giving to its members more profound teachings than she gave in her writings. The members of the E. S. were bound by a pledge, and therefore H. P. B. entrusted to them teachings concerning Occultism, which were too dangerous to reveal to the public at large, who would inevitably injure themselves by attempting occult practices without the supervision of a teacher.

These teachings were recorded, and have been reserved hitherto to the members of the E. S. But during the last forty

years, the public itself has grown bit by bit in understanding, and much that had then to be kept secret can be, and has been, revealed. There have been such constant warnings against "dabbling in" occult practices, almost in every Theosophical manual, that the risk of incautious students injuring themselves rashly is less.

It is because of this fact that certain of H. P. B.'s teachings of an esoteric nature will now be published in *The Theosophist*. The instructions now published were given by her to her first E. S. Group in London. They were recorded by the late Isobel Cooper-Oakley, in a special minute book of the Group. The instructions are now published with the permission of Dr. Annie Besant, the successor of H. P. B. as the Outer Head of the Esoteric School. The only changes are that verbal errors have been corrected, and a clearer punctuation put in.

C. J.

FIRST MEETING

Sept. 10th, 1890

H. P. B. explained the extreme seriousness of the pledge to be taken by members of the Inner Group. Occultism must be everything or nothing. This pledge once taken, resignation avails nothing; its breach means the most terrible consequences in the present life and in future incarnations. It was a more serious pledge than the voluntary initial pledge given by the Chela to the Master: for the Master might make allowances and forgive. But *this* was taken in the presence of all the Emanations that surround the Higher Self. All these would be against the breaker of the pledge.

The Countess [Wachtmeister] asked whether any had broken the E.S. pledge. Yes, but H.P.B. would not say who. Some had kept it, some had not. The breaches had been involuntary. This new pledge would colour all the life here, and hereafter in all future births. Those who kept on the right way will be helped. They need not fear. If they were faithful, no external things could harm them. But each must be sure of himself before taking the pledge, as there is no going back. The responsibility is terrible, and cannot be evaded. Once taken, the pledge can never be recalled.

The pledge was taken by each in turn. H.P.B. said: "It is in the presence of the 'Master' that you have taken it." (After a pause:) "Now I am your servant and must answer your questions." H.P.B. then pointed out that we should not at first recognise the extreme seriousness of the instructions given, but little by little the importance would be seen by us. We must study, work hard, miss no point.

Night was bad for practical work, for we were tired physically, mentally and morally. The morning was the best time, at sunrise, or three hours after. Never take even hours after sunrise, always the uneven, the "hours of the Gods".

The seven physical Nadis extend up the vertebral column from Sacrum to Atlas; then begins the superphysical of which the 4th is the Pituitary Gland. The three higher are between the Pituitary and the Pineal glands.[1] . . . If before this any physical effects are felt, *stop*. *Think the stages in colour.*

Blue	...	Auric Egg (for Sthūla Sharīra)
Violet	...	Linga Sharīra
Orange	...	Prāna
Red	...	Kāma
Green	...	Lower Manas
Indigo	...	Higher Manas
Yellow	...	Buddhi

On entering the Cranium the passage is from the physical to the psycho-spiritual planes. Again seven stages, the colours being taken in the same way as far as the 4th, but not so much to be thought as physical colours, but as the essence of colour, the pure bright hues seen in the sky. The shade of the colour depends on the predominance of the psychic or the spiritual. At the 4th, the Pituitary body, stop; the three higher colours of the

[1] Here follow a few remarks on the awakening of Kundalini, which I omit.—C. J.

superphysical septenary are not to be pictured, only the pulsating of the interblended essence of colour should be thought.

After the physical come the psychic, the spiritual and the Divine planes. It depends on the intensity of the will and thought, the purity and sublimity of the Aspirations which plane is reached. Only enter on the experiment after shutting out all worldly thoughts, worries or troubles.

It is the pure Ākās that passes up Sushumnā, its two aspects in Īda and Pingala. These are the three vital airs, and are symbolised by the Brahminical thread; they are ruled by the Will.

Will and Desire are the higher and lower aspects of one and the same thing. Hence the importance of the purity of the Canals, for if they soil the vital airs energised by the Will, black magic results. *This* is the reason why all sexual intercourse is forbidden in practical occultism. From Sushumnā, Īda and Pingala, a circulation is set up, and from the central canal passes into the whole body.

Man is a Tree; he has in him the Macrocosm and the Microcosm. Hence the Trees are used as symbols. The Dhyan Chohanic body is thus figured.

The Auric Egg is formed in curves which may be conceived from the curves formed by sand on a vibrating metal disc. Each atom, as each body, has its Auric Egg, each centre forming its own. This Auric Egg with the appropriate materials thrown into it, is a defence; no wild animals, however ferocious, will approach the Yogī thus guarded; it flings back from its surface all malignant influences.

No Will power is manifested through the Auric Egg. Get wool of the seven colours. Wind round the 4th finger of the left hand a piece corresponding to the colour of the day, while meditating, and record the results. This is to discover the day to which the student belongs.

(*To be continued*)

"NOT ALL OF ME SHALL DIE"

By ANNIE BESANT, D.L.

(*A Lecture delivered at Queen's Hall, London, June 9, 1929*)

IF you were going to travel to a foreign country which, so far as your knowledge extends, you had not visited before, you would naturally, I think, and quite rightly, try to find out something about that country. If you were quite certain that you *must* go there at some period of your life and would have no opportunity of returning, so far as you could tell, to your own country, you would desire all the more to know something definite about it; and you would probably take one or other of several different ways to become acquainted, to some extent at least, with that foreign land. You might read books about it, but they might not tell you exactly what you wanted to know. You might talk to people who had travelled there, or to people who were natives of the country, and so acquaint yourself, partially at least, with the conditions into which you were passing. How much more then, if we have to travel into a country inevitably, although we may not know the date of our journey, how much more should we endeavour to find out something about that land, asking what are the ways of making ourselves acquainted with it, and what are the conditions that will surround us there.

Now, just as there are different ways of becoming partially acquainted with foreign countries where you have not been before to your knowledge, so when you consider that last

journey, which you will take in your physical body to begin with, when the moment of death arrives, and then in the other subtler clothing with which you may be more or less acquainted on this side of death, surely it is rational that you should ask: "Can I know anything definite about it, and what are the different ways in this case?"

The answer to that question is partially found in the great religions of the world, but they are very various in their statements, as might be expected; sometimes even within their own limits they contradict each other; but on one point they are entirely at one, and that is, that there *is* a life on the other side of death. There is one very fine phrase that you may read in the Hebrew Scriptures, put among the Apocrypha—I do not know why—in which a key to the riddle is offered to you, and that phrase is, that: God made man in the image of His own Eternity, and had created him to be Immortal. The two phrases there, the two words rather, have a somewhat different meaning if carefully examined—the word "Immortal" and the word "Eternity".

"Immortality" is generally used to express a lengthy period of time, but "Eternity" . . . If you ask the metaphysicians who have tried to put into ordinary human language some of the mysteries of our life, you will find that they will tell you that Eternity is not the same as Immortality—that Immortality, as generally understood, is a lengthy period to which you cannot assign any end within your own knowledge, but that Eternity is something radically different. It is a state, not a period, a state in which everything exists simultaneously. It is that in which everything exists—everything that has been conceived or is at present regarded as inconceivable—all things that *can* exist or that have existed. In Eternity you have one mighty Existence not subject to space or time—one Existence, Self-Existence, beyond which human reason cannot climb, nay, nor touch the very fringe of that Existence,

concerning which a great Hindū Scripture has said: "The intellect falls back silent."

In the thoughts of some highly-evolved spiritual men of all religions, those who are described sometimes as Mystics, seeking union with the One Life, and others who are spoken of as Occultists, that is, those who seek to know the hidden things by study, by experiment, by continual and varied tests of the experiment, still the answer is always the same. Until comparatively modern times all over the Eastern world, which is the cradle of the world's religions, you will find that hand-in-hand with the knowledge as to what befalls a man on the other side of death, they speak also of what happens when that man returns again to earth. The doctrine of Reincarnation is part and parcel of all the great religions, philosophies and thoughts of metaphysicians that you find scattered over the world. And that thought carries with it the idea of a long evolution of the human being, and of all things in the world in which he lives, to which he comes again, over and over again, to attend the school of Life. Truly, he passes through different worlds even on this side of death, each fraught with its own peculiar function in human evolution.

Coming back for his next lesson in the school of Life, he is passed into a higher class, having in one of those intermediate states suffered to a considerable extent for the wrongs he has done, the suffering temporarily purifying him and giving him strength. Then in another of those worlds which lie beyond, he finds all that was noblest in his past, his highest thoughts, his greatest aspirations, all that is most human in the man who is "the Image of God's Eternity"; he finds that there all the thought which was noble thought in the life closed by death has gone with him into that higher world, to be changed into powers, into faculties, into characteristics, building up his character in itself, making the conditions that will surround him in the

circumstances of the next earthly life. So in very truth these stages are much like classes in a school through which the youth may pass to larger and larger knowledge, except that in this School of Life he must come back again and again until he has fully learnt all the lessons, until he reaches human perfection, the perfection of which the Christ spoke when He bade His disciples "Be ye therefore perfect: as your Father in heaven is perfect". And then as we read and study more and learn more how to know for ourselves, we find that on that "other side" of death, having conquered death, there is a great company, familiar to you who are Christian by the name of the "Just Men made Perfect," familiar in the other more ancient religions as the men who form the Inner Government—of which all forms of outer government are mere shadows, sometimes distorted, sometimes better reflected, an Inner Government that, as Matthew Arnold said in that famous phrase, "makes for righteousness". You have in a Hindū phrase that same idea where, it is said that "falsehood is transient, truth is lasting"; and there are phrases scattered over the great books of the world, showing that men are trying to catch some glimpse of that "other side of death," sometimes in noble poetry, sometimes in mystic trance, sometimes by the harder way of experiment, continually re-verified until certainty is gained; there are many ways leading to a similar goal, which is certainly possible of attainment for all those who are willing to pay the price.

But just as in worldly education there must be some faculties brought through the gateway of birth which fit the babe, when grown into youth and manhood, for special lines of work and of knowledge, those for which the faculties he has brought with him prepare him, so also, if you would possess for yourself the secrets of the other side of death, you must be willing to study the Great Science, to go through many

difficulties, to solve many problems, to follow out suggestions from above made by Those who have trodden the path before you, until you learn the realities of the unseen world and can carry on investigations for yourselves.

Now Those who wrote the great Scriptures of the world were men and women who had passed through one or other of the courses that fit the human being for gaining first-hand knowledge of the invisible worlds, so-called. Therefore you find different degrees of thought when you read the various Scriptures of the world. Every religion will tell you that its own Scriptures are written or taken down by the disciples of inspired men, and in them you read of Sages, you read of Prophets, men who have spoken of things not known to the majority, and not provable by them at their present stage.

In the great science of eschatology, as it has been studied for many ages in India, you find special rules laid down, whereby a person may fit himself to gain knowledge for himself; and those rules are rigid. They depend on the stage of evolution in which the person is, and in some of those books is given the particular discipline which must be followed if you would have this first-hand knowledge.

Now it is perfectly true that an enormous amount of the knowledge that we take for granted and live by in daily life deals with matters that most of us cannot prove. We all of us, I suppose, although we see the sun rise in the east and set in the west, know that the sun does nothing of the kind. We know that the sun stays, so far as we are concerned in the solar system, and it is we who go whirling round and round on our own axis, although our senses do not teach us that and we have to take it for granted. When we were at school we learnt many of the proofs about this, but for the most part we did not trouble about it, we took it on the general statement of scientific men; and so is it with a good many of the statements that are made by people who have studied along the lines of

the science of the subtler bodies, as they are called in Hinḍūism, bodies of subtler matter, bodies of which in the Christian Scriptures S. Paul says : " There is a natural body and there is a spiritual body." The Scriptures of the world do not confine the human being to the physical body with its limbs and senses and nerves and so on ; all greater teachings of religion speak of other vehicles also. And in the East, as you know, these have been very critically studied, and a great master of Yoga, Paṇḍiṭ Patanjali, has laid down certain broad principles by which man may know whether he is or is not fit for Yoga. He puts people into four classes :

No. 1 class is that of the child-state, the " butterfly " stage he calls it, because just as a butterfly searches for honey from one flower to the other, so the child runs from one thing to another, tires of each and goes to something else. That type of mind is not confined to children, of course ; it is found in very many grown-up people, it is a marked type of all ages, and that type, Patanjali says, is not fit for this science of Yoga, as it is called.

Then he says the next stage is the Youth stage, having the mind of the youth, the confused mind, a mind that is pushed here and there blindly, and lives in a half-fog through the clouds and mists of passions. *That* type of man, says Patanjali, is not fit for Yoga.

Then there is the third condition of mind, where there is a fixed idea that possesses the man. If that fixed idea is something true and good, then the man becomes the hero, the sage, the saint ; but if it is false and largely untrue and trivial, then it may lead him to destruction if it is fixed on a falsity or if it deals only with trifles.

But when you come to the stage where a man *possesses* an idea instead of being possessed by it, then if that idea is false he becomes mad, and if it be true, there is the man who is fit for Yoga.

Now what is this science of Yoga, known very widely in theory in Eastern lands, practised by the great Mystics o Christendom with rules, the same in essence, although differing very much in detail? It is a discipline; the word means "Union". The Union is the union with God. The discipline imposed, if a man wants to go far, is rigid, strict; and unless you are strongly possessed by the determination to gain knowledge, you are hardly likely to persevere to a point that will give you satisfaction. Many, however, have trodden that path—and if you will forgive for a moment a personal remark, I have followed it for forty years; that makes one know a good deal more, but still the unknown lies ahead. But even what I have done has enabled me to test anything that I shall say to you now or in my lectures on the next two Sundays. So that in speaking to you, I am speaking of what I know, just as I should say with regard to my study of various branches of science when I was younger, that I learnt many things of which I myself was sure, because I had tried the experiments that proved them, and many other things I accepted on the authority of experts who had gone much further than I had; but I took them as probably true, as I knew the kind of pathway they had travelled and I was willing to act on their knowledge, knowing that it was accurate as far as I was able to judge.

Well, the same kind of discrimination must be exercised if you are going to deal with the spiritual science of Yoga. There are many Yogīs who perform very remarkable feats, but that does not prove that they have any of the higher spiritual knowledge. There was a man over here called, rather uncomfortably I think, the Tiger Mahāṭmā—like talking of a round triangle—who could do some extraordinary things. He could stop his heart and lungs from working, and do all kinds of physical things of that kind; but to be able to do curious things with your body does not prove that the

statements you make of the knowledge that you claim really is what may fairly be called knowledge of the higher life.

I might tell you of a funny little experiment I made when I was studying evolution a long time ago. I was reading Darwin, and he mentioned that human beings have a certain number of nerves that have gradually become inoperative, because they are not wanted by men. One instance was the way in which a horse or a dog could wag his ears backwards and forwards; that struck me as interesting and curious, and I thought: "I will try whether that small statement is accurate, as we still have these muscles in connection with our own ears." So I stood before a looking-glass for a considerable time each day, trying to wag my ears. Well, they would not wag. But after a few weeks they began to move, and I went on until I could wag them quite easily. I am not asking *you* to do that kind of thing; I just wanted to test that statement, as I happen to be rather an experimental kind of person. I have lost the faculty now, but I had it for a considerable time, much to my own amusement and that of those who were looking at me. When people were troublesome with their questions, I sometimes tried it; they were generally taken so much aback that they became muddled in their questions. I do not say follow these ways of mine, for they are not essential!

When you want to practise Yoga, if you want to do it safely, if you want in your investigations in the higher worlds to be fearless, which is of very great importance in your earlier experience, then you must be longing to tread the Path others have trodden; and perhaps if you are persevering and show some facility in the subject—for it is not everyone who can be a senior or junior wrangler—you can begin to train yourself definitely along the lines which, if followed persistently, will allow you to test for yourself the states on the other side of death.

Let me put it to you quite briefly that you must have a rigid discipline of the body for your own safety. The reason for that discipline is that if your emotions are not under your control, if you are not able to concentrate and control your thoughts, you would be exposed to a number of dangers on the other side, from the people who have passed through death, or from creatures who belong to other orders of Nature, like the nature-spirits, or the spirits which are called angels on a higher level and demons on the lower; for you have good, bad and indifferent. And if you enter and meet demons on the lower worlds on the other side of death, the first of which we call the astral plane—not a good name, but so called because the matter in it is rather luminous, a subtler form of matter than the physical—you go into very mixed company, and unless you know how to take care of yourself and to drive away anything that would like to attack you, and how to choose those who are in every way trustworthy, you had better not go.

There is a much easier way of coming into touch with that first world on the other side—the intermediate world as I call it—and I shall speak of that in detail when I come to deal with it; and that is the way used by the great body of men and women you know as Spiritualists, who, not generally having studied how to go into that world for themselves, utilize the services of men and women who are called "mediums"—that is, men or women who have a peculiar constitution of the two parts of their physical body, the physical or tangible, and the etheric, and who are able to separate the one from the other (which is not a sign of good health) and who can therefore afford to give part of the material which is needed if a dead man is present and wants to materialize himself, so that you can see him and talk with him. That is, he comes back to you and accommodates himself to your conditions. The other way is to go to him and learn

to put yourself into his conditions, a much safer way, though more difficult.

I think we must admit the enormous service which has been done by the great body of Spiritualists in helping to destroy materialism, the doctrine that man ended at death. They have faced ridicule of every kind, and there have been charges of fraud, sometimes true and sometimes false; but they have made it practically impossible for a thoughtful and educated person, who is willing to face the experiments they will conduct, not to know that intelligence, individual intelligence, can exist after the physical body has died. That they have done, knowing there *is* a great deal of fraud, not always intentional fraud, that comes from the other side; it is not wise to refuse a great mass of evidence, because you know there is some error mixed with it in individual cases. The position that Professor Huxley took with regard to Spiritualism was, I submit, entirely unscientific. He said that he did not care to go to a certain tea-party at Clapham, which was what the French call bourgeois, middle-class; and further, that he did not care to hear the same sort of drivel when it was supposed to come from the other side at a spiritualistic séance. But surely if even drivel *did* come from the other side, it was some sort of evidence of an intelligent agency. I do not say it is particularly interesting to hear, but supposing you are a materialist and you know a person who talked drivel in the physical life, and you hear him speak similar drivel from the other side, it does tell you that he is not altogether dead.

The words of my subject this evening, "not all of me shall die," I took as a sub-title to my lecture. Now if you want to understand what part of you survives and what part of you dies, if you really want to know and follow anyone through the stages, then the very first thing you must try to do is to understand the body in which you are living at the

present time. I do not mean so much that you must understand it from the standpoint of anatomy, but certainly from the standpoint of physiology, so that you can separate the results of disordered nerves from spirit-phenomena, and for this you need a very balanced mind, well under your control, and still more you need your emotions under your control.

Let me for a moment ask you to ask yourselves what happens to you when you go to sleep every night. For it was by the study of dreams that people in the West were led into paths of investigation that caused the results that are sometimes called the higher psychology. It is not a very good name, but this investigation convinced those who studied that the brain was not the only vehicle of thought or of emotion, as then materialists were inclined to think. Of course there has been a good deal of progress made in scientific materialism since the time when Carl Vogt said that the brain secretes thought in the same way as the liver secretes bile. It is a ridiculous statement, seeing that both the liver and the bile were material, whereas, so far as people knew, the brain might be material but thought clearly was not.

The beginning of really scientific understanding of phenomena connected with the brain had its starting-point in 1830, when the scientific study of dreams began. I say definitely the scientific study of dreams began when psychologists tried to produce dreams (with very considerable success) and when they came to their first great discovery that Space and Time were different in the dream-world from Space and Time as they are known in our world. That is, that there was something about the brain that they did not understand, and that if they could manage to talk to a person while he was dreaming, they might be able to get a little further in their knowledge, and one of their methods was to try to provoke a dream. That was fairly successful in many cases. Sprinkling a little water on the

subject was shown in many cases to produce a dream of a shower of rain. And in more elaborate experiments, as in a case where a man had a dream which was started by a knife touching the back of his neck, he awakened at the touch of the knife, but he had had a long dream in between. He was asked what he had dreamed, and he declared that he had dreamed he had committed a murder, that he had been brought to trial for the murder, that he had been before the judge and jury and had been doomed to death; that he had been taken to the condemned cell, where he remained for many days, and that he was then led to the place of execution; and that just as the knife of the guillotine touched his neck, he awoke! (See Du Prel's *The Philosophy of Mysticism.*) They had a number of séances like that, which showed that the working of consciousness when the mind was not confined by the brain was very different from its ordinary working and produced very different results. Then they tried to catch the dreamer talking, and they would ask him to describe what he saw, and they would have answers from him while the brain was quiescent. And that proved that thought and the brain were distinct.

(Here followed a description of an experiment with the galvanometer which proved that the current passed through the man in trance without affecting his brain. The notes are incomplete here.)

The whole study of dreams and trance has practically proved that man can think when he is separated from his physical brain, and in fact he can think very much better when the brain is in a state of coma than when he is in his waking consciousness. I daresay many of you have tried the experiment of putting a problem into the mind when going to sleep, and you have found it solved when you awoke. I have done that when I was working at mathematics, and all sorts of experiments have been tried with which I need not trouble

you. The thing I want to fix in your minds is that the brain is not the only vehicle of thought, but that by mesmeric and hypnotic trance it has been proved that a man in this trance is conscious and can leave his body, so that you can send him to visit people, or to a distant place to get information about it. It has been done over and over again; that is a step forward.

Now suppose that you want to go much further than that, and to take yourself out of your body; that is wanted if you are going to study the after-death states, but then you have to go through a previous discipline which begins with the control of the emotions. The emotions uncontrolled make experiments in the world on the other side of death practically futile. You may say, why? Take it for granted for the moment that you have a body more subtle than the physical—the body in which your feelings work; we call it the astral body. There is clearly some part of your physical body which your feelings may affect. Despair may stop the heart. Emotion may at any time affect the body, and a strong emotion is dangerous for a person with heart-disease.

Now what is the medium between the physical matter you know and the hyper-physical matter in which the emotions vibrate? Obviously you must know that, so that you can manage to control the emotions in a way that will not affect the physical body. That is one of the first things you have to learn, and if you succeed in going out of your physical body into the subtler body, and happen to feel rather irritated or excited, then this more subtle body of yours, the body of dream, vibrates very strongly, and if it does so you cannot approach anyone in the world on the other side of death.

I very often tell a person who is yearning for a friend who has gone on, that if he can think of his friend calmly and quietly before going to sleep, without any violent emotion, full of affection, but of quiet calm affection, he will be very likely to dream about that friend. Plenty of people have

tried that and found it to be so, but the difficulty is that they become excited, and if they have a violent emotion in the dream-body, the other person who is in a similar body is driven away from them.

I came across a case of that not long ago—a widow who dreamt of her husband, who always disappeared when she came near him. The reason is very simple, for her own dream-body was vibrating furiously, and the effect was that it drove away the person with whom she wanted to communicate, for her vibrations would so affect the person that his only chance of safety was to flee out of her way.

That is why people cannot be trusted on the astral plane by themselves unless they can control their emotions. You *must* learn to control your feelings; and then you have to learn to control your mind, and to think steadily on one thing without wavering, to hold your mind empty, but in a condition of alert attention, so that you can receive the thought. You must be able to do this for some little time, for that is a necessary condition of reliable communication.

These things are very tiresome to learn, and you cannot communicate with people on the other side (unless you are mediumistic or they can materialize) without having this control over emotion and mind. When your physical body goes into a trance, or when you send it intentionally into trance, so that you leave it in full consciousness, then you *must* have control over the finer bodies, and be able to manage both the emotions and the thoughts, which cause vibrations in the astral body and in the mental body. You need to know more about this constitution of your own bodies before you can very well begin any experiments on the other side of death. It is a very valuable control to obtain, quite apart from any investigations in other worlds. To have complete control of emotions does not mean that you are to kill out emotion; that is the worst thing you can do—to kill out emotion because emotion

makes you suffer—as, for example in the case of unreturned love; if you cannot bear the pain of that, and therefore let the love go, you will not go very far in Yoga. You have to train yourself so that you become more and more unselfish in your feelings and your thoughts; only then can you be trusted with powers which are dangerous in the hands of the uncontrolled in either of those respects; and that is the first great preliminary danger.

Then there is another physical thing upon which they insist in the East; it has been followed by the great Mystics in the West, though less strongly, but it is the only thing which will make you quite safe in the astral world; and that is, that you must no longer live on the dead bodies of your fellow-creatures. That is not a nice way of putting it, I know. You must give up eating meat, and in the western world few are ready to do this. I will deal with the results of it and the feelings towards yourself which you evoke when I come to speak of that intermediate world; at the moment I will say only that the antagonism between many forms of animal life and man is because the nature-spirits regard with warm affection the forms of animal and vegetable life, and therefore very much dislike human beings because of their treatment of plants and animals. And it is no wonder, when you see a man going along a beautiful lane and striking off the heads of the flowers with his stick as he goes. From what? Foolishness! He spoils some of nature's beauties from sheer thoughtlessness.

Sir Chandra Bose has proved fairly clearly that there is only One Life. As he said at the Royal Society, he had learnt that fact from what his ancestors had sung on the banks of the Gaṅgā, that there is only the One Life in everything, and that nothing is outside that Life. It is manifestly less in feeling as it becomes denser and denser; but if there is only One Life, whether it be a world or a universe that is outbreathed,

then everything that is in that universe is a part of that One Life; that is the teaching, of course, that you will find in every Scripture. This idea of the One Life permeates the Hiṇḍū Scriptures everywhere, and on that is based the Brotherhood of all that lives—and there is nothing that does not live. And so gradually, if you want to penetrate into the other worlds, you must purify your body, as well as control your emotions and your thoughts. You must not cause suffering unless sometimes it might be your duty, as a doctor calls it, to save the life of the body of his patient. No human being has the right to inflict pain on another human being, except in order to help that human being to some better condition, or to avoid danger.

If that were really believed, if Brotherhood were anything more than a pretence and a sham in our civilization, how changed our world would be! It is far off, but it will come, for fortunately we cannot injure our brother without that injury reacting on us, who share the same life with him; and so the slum of the city sends its diseases, often through the seamstress working on a starvation wage, into the mansion of the noble, as we go about from one place to another. Science tells us of a physical Brotherhood that we forget at our peril. For just in the same way as there are infectious diseases that scatter noxious particles on all that come near their victims, so you are all the time scattering particles of your body everywhere, and those of others fall on you; not one of us will go out of this hall this evening exactly the same physically as we came into it; and this is the justification, of course, for segregating diseased people, and for making laws to check the poison of alcohol. It is not only that the drunkard is the enemy of himself and of his family; he is the enemy of everyone that comes near him, because his infected particles fall on the bodies of others. This is a good thing in Nature; it

teaches us by pain and suffering, if we will not learn by love. Gradually we shall come to know and understand, perhaps, that the law is good, and that only by obedience to the law can we be really and safely happy.

I do not know that anything proves that more truly than the development of the power to appreciate and examine the things that are invisible, for we may then see the results that otherwise we should not see. Think of the aura, the part of the invisible body that surrounds a man; if you see in it a sudden blaze of scarlet, you know that he has lost his temper, that he lacks self-control; and if you see a jagged flash of scarlet, you know that physical harm may be done to anyone who is sensitive, who comes near him. If you see him glowing with a beautiful rose colour, you know that he has kindly feeling and is shedding it about him. So we carry with us our thoughts and feelings visibly to those whose eyes have been purified.

It does not need much development to be able to see astral colours. Many people see them when they hear music. H. M. Sylvia, who was Queen of Roumania, wrote much about the colours she saw when she heard music. All these subtler things that are around us and that open to us as we become more and more healthily sensitive—these are all lines along which we can come into touch with the more ethereal world, which lies on the other side of death. But there is another way which you can use without going through this kind of training of which I have been speaking, and that is, by loving the dead and by sending them kindly thoughts. The people on the other side are conscious of you, though you are not always conscious of them. They are often grieved for lack of the love of those they love, while those who are left behind think they have passed beyond their reach. And so it is well for all of us to send out kind and pure thoughts, for they will help the world and help sufferers in it, and gradually we

shall learn to be a benediction wherever we go, carrying peace and calm and kindly thoughts into any company which we enter.

All that training of emotion and thought is necessary for your safety if you would pass consciously into the next intermediate world, into which all our loved ones pass, and into which we shall pass so soon as the cord of life is broken. They say: "he is dead"; yet he is far more alive than before!

But there is one thing about the death moment that I ought to say to you; do not surround that moment with thoughts of grief, however great may be the suffering you feel on the passing over of someone that you love; for their sakes, do not let yourself have a strong feeling of sorrow, when they are passing out of this world into the next. Surround them with peace and love and happiness; so will you help them on their way. Above all, do not be afraid. There is nothing to fear if you realize the One Life. Nothing to fear, because others share that Life with you, and if there be any who are hostile to you, you can send them love, and so neutralize their hostility. If they have any feeling of anger, send them thoughts of friendship, not by talking but by thought; thus you can work out old enmities, brought over perhaps from other lives.

It is true that if you feel a constant shrinking, or even dislike when meeting a person, it is wise to avoid that person, because there is a wrong between you on one side or the other, and you may not know of it. But think about him kindly. Send him thoughts of goodwill, and that antagonism will gradually disappear on both sides. If you can train yourself so that your astral body acts automatically, just as you may train your physical body to do things by itself without your thinking about them, if you can train that body of emotions automatically to return love for hatred, kindness for unkindness, so that you do not need to think about it, but as

soon as the thought is formed the body responds with goodwill, you will find your life becoming very much more peaceful.

I used to have a very hot temper, and I frightened myself on one occasion by that hot temper, for I was so angry with a person that I thought for a moment I could kill him, and that so shocked me that after that I tried not to feel so passionately angry. When I learnt about Theosophy, I knew what to do, and how to do it; and as I had a stormy life then, I had plenty of opportunity to practise these things and to send out kindly thoughts, and it became so automatic and it is now so adjusted that I do not need to bother about it. There is so much in which you can train these bodies of yours, if you will only take the trouble to make the effort.

All that will serve you on the other side of death, and it will serve you now by bringing your dead friends near to you. Remember, they are about us all the time if we love them, and then they do not feel lonely or forgotten; but we may give them that neglected feeling unless we keep our love alive and warm and flowing out to them.

So, taking that general view of the world on the other side of death, I would ask you to accept, as a hypothesis for these lectures, that we have to study especially the two worlds on the other side of death, the astral or emotional, which we shall take in detail on Sunday next, with its phenomena, and then the mental or heaven-world, in the subtler matter of which thought-forms are creative powers.

Thus life becomes to us large and beautiful and rich, and if you can add to that a belief in the plan of the Great Architect of the Universe, carried out perfectly by Those who live to do His will in the other worlds and in this, if you can trust that Architect and believe in that Plan, then you have learnt the secret of Peace. For if you really believe that, it does not matter what happens to you, whether you live or die, or whether you succeed or fail on the physical plane.

Put your best into what you think is a good work, are you to be down-hearted when sometimes you fail? No! It may not fit in with the Plan at the time, but the force you have put into it of love, of spiritual energy, that will go on endlessly into some form which *is* in the Plan. It cannot waste, it cannot fail; and so gradually you become entirely indifferent, whether the things you do succeed or fail. You work your very best. You work your hardest. As it is put in *Light on the Path*: "Work as those work who are ambitious." But you work in the confidence that there really is only one Worker, God Himself. His Life works in you. Let that Life work, and then whether *your* schemes fail or succeed is a matter of utter indifference, for the One Worker turns all to great ends and noble uses, and life becomes joyous, as our Krishnaji tells us it should, because we become the channels of the One Life that lives in the world. And that Life can never fail, no matter what *our* failures may be.

(*To be continued*)

GET into the game of life with enthusiasm. It is better occasionally to be deceived in people than to be always distrustful.

This world would be a happier and a better place if only we could learn to be one-half as alive to our neighbours' excellencies as we are to our own, and one-half as blind to our neighbours' faults as we are to our own.

Masonic News

THE CENTRE AT ADYAR

BY THE RT. REV. C. W. LEADBEATER

OUR Theosophical Society has many and various lines of activity; in many and various ways it is meant to be—and it ought to be—of use to the outer world as well as to its members. We have heard and read many times that the Occult Hierarchy, which is the true Inner Government of the world, has some time ago established the custom of sending out into that world a new evolutionary impulse at the beginning of the last quarter of each century, and that the Theosophical Society, which was founded in 1875, was the special effort made in that direction in the nineteenth of those centuries.

So far as it concerned what are called the Western countries—Europe, America, Australia, etc.—its mission at first was principally didactic; true, its chief object was the promotion of Universal Brotherhood, but the very proclamation of that involved the expounding of the system of philosophy upon which that doctrine of Brotherhood is based. Here in India the great facts of Nature were already known, though perhaps in the course of the ages they had come to be regarded rather as a splendid tradition or a counsel of perfection than as a living reality influencing our action at every moment of our daily life.

All of us, in East or West, had to realize the facts first before we could modify our lives in accordance with them.

The scheme of life which Theosophy propounded came to us in Europe as a dazzling revelation, a wonderful outburst of light in what had been Cimmerian darkness. First we had to study and understand, and then came the inevitable urge to share that marvellous illumination with our brethren, to go forth and preach this new and glorious gospel.

This duty of spreading the light is still incumbent upon us; it will remain our duty so long as there is in the world one soul still dwelling in the darkness of ignorance. But as we came to know more of the Great Plan we began to perceive that there were other ways in which we could offer ourselves as channels of the Divine Power, as ready instruments in the hands of Those who help the world. We found that these Masters to whom we owed so much would deign to use us in Their work; it was revealed to us as part of the grand scheme of the Logos that those of us who partially comprehended it should be allowed the privilege of helping in its execution—that one who would yield himself selflessly into the hands of the Master might be drawn into closer communion with Him. One who receives this honour is called a *Chela* or pupil of the Master, though (as I have often said) the title of apprentice really describes the relation more accurately, for its object is not merely to instruct the younger soul, but to fit him as quickly as possible to take a part, however humble, in the service of humanity, in the working out of the Divine Plan.

He can help in this Great Plan in several ways, not only by the work which he himself does, but by making himself a suitable channel for the force which his Master desires to pour out in this lower world, and so saving that Master a good deal of trouble. And what a single pupil can do in this way for his own Master, a number of pupils gathered together can do for the glorious and mighty Hierarchy to which I have already referred. That Hierarchy is constantly pouring down all kinds of high and noble

influences upon the world, and It also, like the individual Master, needs channels through which Its influence can readily flow, centres at which Its force can be stored, and from which it can be conveniently distributed.

The establishment of such centres is one of the pieces of work which have been confided to the Theosophical Society; it is in pursuance of that trust that communities have already arisen at Sydney in Australia and at Huizen in Holland. Tentative efforts are being made at some other places to lay foundations, to provide suitable conditions, to sow seeds which shall presently develop and blossom out into full florescence.

But it should be most explicitly and emphatically asserted that all these are subsidiary to Adyar, the true centre chosen by the Masters fifty years ago, the only centre in which Their emissary, our great founder Madame Blavatsky, was directed to reside for that purpose. Our Society is world-wide, yet its root is in this sacred soil of India, the Motherland of the two Adepts who were jointly responsible for its foundation. Distracted though this country may be at the moment, forgetful though many of her sons may be of her glorious past and of her spiritual heritage, she still remains the land most suited to reflect the majesty of Shamballa, the spot of earth through which the light and life of higher planes may be most easily transmitted. The centres of commerce and material civilization (so-called) may be elsewhere, but this is still the focus of spiritual power, and an influence flows hence which no other country in the world can give.

So this beautiful estate of Adyar abides as the Head-Centre of all centres, the Mecca of Theosophical pilgrimage, the true heart of our Society in the outer world. Yet this centre has of late been somewhat neglected, and the inestimable advantages which it offers to students, to pupils and helpers have not been fully appreciated. Some years ago its accommodation was taxed to the uttermost, and crowds of

happy people filled its lecture-hall, studied in its unique libraries, perambulated its picturesque palm-groves, and bathed in its marvellous magnetism. Now there are but few to profit by its pre-eminence, to steep themselves in its strange sweet Oriental atmosphere, to carry out with vigour and efficiency the various activities which our Masters desire to promote.

Brothers, these things ought not so to be; there must be many in our Society who, if approved by our President, could reside here for a longer or shorter period and help in the work of the Centre. I know that for most of us karma does not permit so fine an opportunity; we have business to which we must attend, family duties which we must fulfil; these things are our dharma, and we should be wrong to neglect them. But I think there must be some who could contrive to give assistance, who could meet the requirements, who, hearing the Master's call, would whole-heartedly reply: "Here am I, Lord; send me".

Yet let them think well before they offer, for the Masters want no half-hearted servers, but rather those who are willing to make sacrifices for Theosophy, to follow where our Commander leads. Remember also that there are certain physical-plane conditions, about which it is necessary to make application to our President, without whose express permission no one can be received here.

I have often been asked by members in various countries how they should go to work if they wish to try to found a spiritual centre. The only way is to gather together a few people who are really keenly interested in Theosophical ideas, and anxious to devote their lives to the service of humanity, and let them live together, or as nearly together as possible, and do their work. But it is very necessary for the successful achievement of spiritual work by and through such a centre that those people should all be on good terms with one

another, for this perfect harmony is one of the most important factors.

Naturally those whom you gather together will be people who are all working for similar objects, and all thinking to a large extent about the same things. But it is also necessary that, besides this general agreement, they should set up a very high standard of brotherly feeling among themselves, otherwise you will be liable to constant small frictions which will absolutely prevent the working of such an influence as that of which I have been writing. It is a very delicate and difficult matter to bring any centre into such working order that it can be used for this higher work as well as for the lower.

Theosophists are necessarily people with some individuality—otherwise they would scarcely have broken away from ordinary orthodox or worldly thought sufficiently to join the Society. So when you bring together a number of people who have decided and perhaps strong individualities, friction or even squabbling would be certain to arise unless there were real affection among all the people concerned. They must all be firmly resolved to make allowances for the peculiarities of others, and they must strongly endeavour never to misjudge or misunderstand one another, so that each will always recognize in the other the same earnestness, sincerity and good intention which he feels within himself. It is not in the least required, nor is it even desirable, that there should be no differences of opinion; but such differences must always be expressed in a fairly good-tempered and courteous manner.

Some years ago it fell to my lot to have to assist in the formation of a group of students whom some of our Masters wished to weld especially closely together in order that through them as a group certain unusually difficult pieces of work might be done. The group was to be a channel as nearly perfect as it could be made, always available for the

use of the Hierarchy; They even spoke of it as a weapon always ready to Their hands. The Chohan Kuthumi announced to us this decision of the Hierarchy, and in doing so He was gracious enough to give us a full and very interesting explanation as to why it was needful that the link between its members should be so extraordinarily close; and He furthermore illustrated His remarks by making a very wonderful thought-form to aid us in our comprehension of them.

We wrote down as well as we could the information that had been given to us, and we circulated it among certain private groups of pledged students. We could not of course reproduce the thought-form, but we made the best drawing of it that we could, so as to give some idea of what was meant, though naturally it falls infinitely short of the symmetry and expressiveness of the original thought-model. I have asked His permission to publish in this magazine our report of the instruction which He gave (with of course certain necessary reservations) with a drawing of our illustration of it. He has been so gracious as to consent, and I therefore append it here. I cannot guarantee it as a verbatim report; but I can certify that the gist of what was said is accurately rendered.

He began by congratulating the members on the effort at unity and mutual understanding which they had already made, and encouraged them to persevere with it and perfect it. He told them that because of this effort He had been able to advance some of the newer members much more rapidly than would otherwise have been possible, and He expressed the hope that by their activity in service they would take full advantage of the opportunity which this advancement offered to them.

He explained that they had been brought together because of the work that such a specially trained group could do in the future. He said: "It will be interesting, beautiful

and most valuable work, but it will not be easy to do; so you must prepare yourselves for it carefully and thoroughly. The work has two aspects—what you can do in the outer world, and what your Masters can do through you in the inner world. For both of these unity is the first necessity. I am much pleased with the mutual affection which you have shown; already it is beautiful and refreshing; make it still more radiant and resplendent. Already it is a flaming fire; make it now a splendid sun. Even now it illuminates your household and neighbourhood; let it grow until it enlightens the city and country in which you live.

"I want you to see in symbol exactly how and why that close affection and unity is so valuable. It has already been explained to you that each pupil becomes a channel for the spiritual force which his Master is always pouring forth; and he makes himself such a channel by two separate actions constantly repeated. You understand, I hope, that it is part of the work of a pupil to reach upward towards his Master, to try to raise his consciousness until it blends itself with that of the Master, so that he lays himself fully open to that Master's influence; and the fact that he thus turns his thoughts and feelings upwards renders him impervious to the vibrations of undesirable thoughts and feelings at lower levels.

"He may be imagined as a funnel, open always to the higher influence, but closed to everything which comes from below. That is the first action; and the second is that at the same time he learns to be utterly unselfish; instead of thinking of himself, and thus turning all his force inwards, he trains himself to think first of others, and so all his powers instinctively radiate outwards for the helping of the world. This makes him a valuable instrument in the Master's hand; the Master has simply to pour His force into the pupil at the highest level which that pupil can reach, and it is automatically received, conveyed down to the lower

level, and radiated out in all directions—or perhaps in some special direction—according to the Master's will.

"Yet more; the pupil is himself full of zeal and fervent goodwill. So as soon as he realizes that his Master is using him in this way, the earnest desire and power to help is awakened in him, and he adds every ounce of his own little strength to the infinitely greater power of the Master's force; so that it is a fact that the amount of energy which issues from the bottom of the funnel is actually greater than that which was poured in at the top, for at each level of the pupil's consciousness a little rill is thus added to the mighty stream.

"Imagine that the funnel is constructed of some transparent material, and that the successive planes through which it descends are indicated by different colours in that material. The tremendous energy rushing through it renders it rigid while it is being used, and therefore absolutely impermeable by vibrations from without, entirely unaffected by the stormy sea of lower thought and feeling which is always futilely raging in the world around us.

"But it is not impermeable from within. Take an analogy to help your thought. Represent the Master's energy as a torrent of white-hot metal poured through that transparent funnel; no drop of that molten metal would be lost in transit, but light and heat would unquestionably be radiated horizontally through the sides of the funnel. Just so the Master's power loses no iota of its efficiency in passing through the pupil—indeed, as I have said, it is even increased; but nevertheless the neighbourhood is flooded with the golden light of the higher intellect and the crimson glow of unselfish love.

"This funnel will grow as the pupil progresses, and that in two ways—in width and in length. As the ego grows stronger, as his intellect and his love develop, the funnel will gradually widen; as in character and in life he draws nearer to his Master, more and more of that grace from on high can

be received and transmitted, and so a larger vehicle is required. Meantime the pupil, practising meditation upon his Master, will steadily raise the level of his consciousness higher and higher, from subplane to subplane, so that the funnel will lengthen in the upward direction also.

"Its mouth will lie at first in the middle of the mental plane; his Master must make the channel as far down as the pupil's ego, and the disciple will then receive and carry on the force. Even that will already save the Master much trouble, for it is so much harder to deal with the denser matter than with the subtler; but as soon as the pupil is full of unselfish love and devotion his buddhic body will rapidly develop, and, the mouth of his funnel being now on that higher plane, the Master can pour down His force into it in far greater quantity and with far less exertion.

"Still further unfoldment will make the link with the ātmā of the disciple on the nirvāṇic plane from which his Master habitually works, and for the first time that Master can use the consciousness of the pupil, (then a high Initiate) absolutely as though it were His own and without the slightest effort. There is no method of progress so rapid and so stimulating for the pupil as this more and more intimate association with the work of his Master.

"Now I want you to extend the idea, to see how you can be utilized as a group. Imagine that your funnels are laid side by side in a ring, so as to make one larger funnel. The tops of the individual funnels would then have to bend outwards in order to make the proper shape for the combined group-funnel. Those individual tubes are still being used just as before—indeed, the enormous rush of force down the central tube creates a kind of suction which even increases the downpour through the subsidiary tubes, so that the pressure stretches their elastic mouths into quadrilateral figures, which fit in perfectly with one another, as shown in the accompanying

illustration. But to make such a perfect compound funnel as is pictured here needs almost superhuman love, selflessness —yes, and self-sacrifice. Sometimes in India we find a group of chelas which we can utilize in this way, but it is very rare in Western lands.

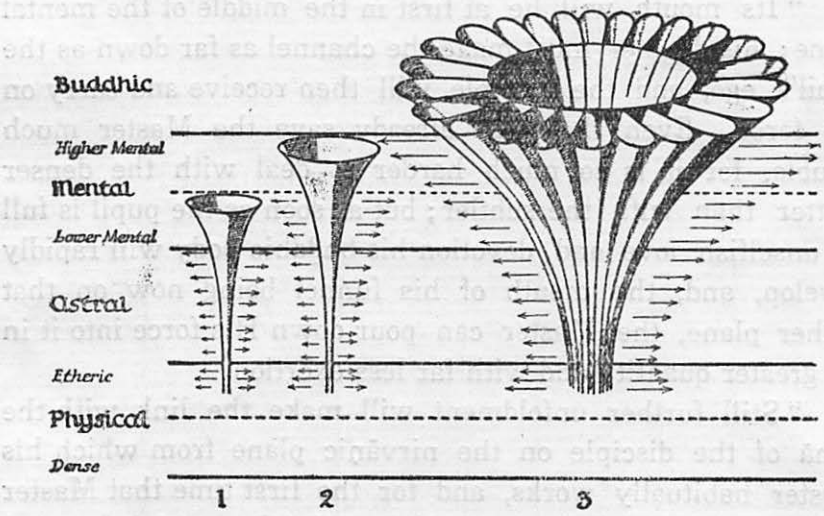


DIAGRAM OF THE FUNNELS

Funnel No. 1 represents the earlier stage, when the pupil has as yet only the ordinary consciousness in the physical, astral and mental bodies; therefore its mouth is at the middle of the mental plane, between the higher and lower manas.

Funnel No. 2 shows a second stage, when the consciousness is already linked with the ego. The funnel will be extended to the lower part of the buḍḍhic plane as soon as the pupil develops that consciousness.

Funnel No. 3 is an attempt to show the appearance of the compound funnel made by a truly united group. It will be noted that the individual funnels have been altered in shape by the compression.

The arrows darting out horizontally are intended to represent the unconscious radiation of love and mental power through the sides of the funnels.

"You see at once how very closely the individual funnels must fit together; the tiniest crack would instantly become a formidable leak. If they were laid together loosely the Master would lose half the power through the interstices; and besides that, the pressure of that tremendous force would drive the tubes apart. An ordinary, untrained person can hardly make a funnel at all, and certainly cannot make a funnel which is smooth exteriorly. He is covered with prejudices and uncharitable thoughts which project in all directions like great spikes, and would make it absolutely impossible for him to fit into a mechanism of this kind. All these must be carefully and thoroughly filed down before he can offer himself for such marvellously close application to his fellow-disciples, and for adults this is often the work of years, though for old souls in young bodies it is much easier.

"Even when all these rough spikes, which indicate prejudices and evil thoughts, are finally eliminated, there still remain certain rounded contours and swelling curves by which one funnel differs slightly from another. These too would prevent perfect adaptation, yet they cannot and indeed should not be flattened out, for they represent the special characteristics of the different Rays and the idiosyncrasies which the Logos has stamped upon each individual for the fuller expression of the many facets of His glory. Every brother remains always an individual, and to kill out his individuality would not be progress, for it would be levelling him down instead of leading him upwards.

"How then can you obtain the perfect apposition which is necessary? You must learn to make your wonderful funnels, which are so rigid to distractions from without, to a certain extent elastic and adaptable to these natural peculiarities of your brethren. Here you see the need not only of abundant love but also of perfect mutual understanding. You must know your brother so well, you must

trust him so utterly, that it is impossible for you to misunderstand him. Only then is gained the complete unity in which the disciples have become 'as fingers of one hand.'

"You have seen how this affects the work which your Master can do through you; note also how it affects what you yourselves do in the physical world. As I have said, you have been brought together here in order to give you, who have been associated in the great work in other lives, the opportunity of forming this group, of welding yourselves together in this special way. Later you will probably find yourselves widely separated, bearing the Theosophical standard in many parts of the world. Men will malign you, will try by false reports to sow discord between you, as they do always with those who try to help them; but you should so know one another, so trust one another, that you will merely smile at their calumnies, saying:

'I *know* my brothers, my sisters; they have *not* said or done this evil thing.' Learn to make allowances; learn to trust.

"It will be well for you to qualify yourselves for this work in other and more definitely physical ways. You should all know thoroughly the broad outlines of the Eternal Truth, not only that you may guide your lives thereby, but that you may be the better able to help and instruct others. Be thoroughly efficient in every-day life; all that you do should be well done. See that your language is perfect, free from vulgarity, slang or grammatical error; to that end you should study the best models. The nectar of Theosophy is always pure and invigorating; yet does it please men more when offered in a beautiful cup. So will you give to men always the Eternal Truth; yet it will attract them more readily if you clothe it in suitable words.

"Be always happy and full of joy, yet never frivolous. Be quiet and graceful in all your movements, never noisy, hurried or jerky. Ever gentle and patient and courteous, you

will bring men to the feet of the Master by persuasion, not by acerbity. Do not blame or criticize people; when you see their faults, think helpfully and not disdainfully of them. In teaching, learn to state facts simply, clearly and convincingly; try to enter into the minds of your audience, so that you may see how best to put what you wish to say. Pupils should remember that from the moment of Acceptance the force of the Master will always be flowing through them, and His blessing will ever be upon them—to be passed on to others."

This instruction was given to a specially selected group—a number of developed egos chosen with great care for a definite purpose. We cannot hope to attain quickly to such success as is here pictured; but at least the teaching indicates to us very clearly the direction in which we must make our effort, the line along which we have to travel if we wish to become soldiers of the Spiritual King, striving under His banner to resist the evil, and to strengthen the good. It is not an easy road to tread; it is not for the sybarite or the lotus-eater; yet it leads those who follow it to bliss far beyond the comprehension of the ordinary man of the world. One who has trodden it persistently and with triumphant success through a long and stormy life has written of it:

"Even those who are treading its earlier stages know that its sorrow is joy as compared with the joy of earth, and the very smallest of its flowers is worth every jewel that earth could give. One gleam of the Light which shines always upon it and grows ever brighter as the disciple treads onwards—one gleam of that makes all earth's sunshine but as darkness; they who tread it know the peace that passeth understanding, the joy that earthly sorrow can never take away, the rest that is on the rock that no earthquake may shiver, the place within the Temple where forever there is bliss." [1]

[1] *In the Outer Court*, by Annie Besant, p. 164.

LETTERS OF W. Q. JUDGE[1]

(From the Archives at the Headquarters of the T. S., Adyar, Madras, with notes by C. Jinarājadāsa)

I

[The first letter on record bears the date "New York, August 7 1877". It deals with certain inner difficulties and failures of Mr. Judge, of which Colonel Olcott was aware, and is here published as showing the close bond which existed between the two. I omit all of the letter, except the conclusion. Mr. Judge speaks of himself in the third person.—C. J.].

MY DEAR OLCOTT,

. . . While he[2] feels that he has lost much of your regard, he desires to express his regard and love, as well as admiration, for you.

Yours,
WILLIAM Q. JUDGE.

II

71 BROADWAY,
New York,
April 2, 1879.

MY DEAR OLCOTT,

Yours of 24th February[3] came duly to hand. But what a meagre letter! I do not mean as to news, but on the subject of most importance—the T.S. "Keep the Society alive and

[1] At the formation of the T.S., William Quan Judge, then a young lawyer twenty-four years old, was elected "Counsel to the Society".

[2] Mr. Judge himself.

[3] H. P. B. and Col. Olcott arrived in Bombay on February 16, 1879; so the letter was written eight days after landing.

active." Is that all? No names, no directions, nothing. How am I to keep the thing alive unless it is by keeping it closely preserved? We are entirely without money, and without money we cannot do much. It's all very well to have newspapers, but I cannot agree with you that it is the proper way in which to carry the Society on. I hope to hear from you at length on the subject . . . Write me on all those topics you mentioned when we parted, and chiefly as to the conduct of the T.S. Doubleday [1] is a very good man and will work, but we do not like to incubate a plan of our own. At least I do not want to, because I know the ∴[2] should have some say in the matter, and Doubleday acknowledges the same thing in a blind sort of way, although he does not know as much as I do. As to Curtis, he is all right in his place, but I find him exceedingly skeptical and not the man to swallow holus-bolus the kind of authority the ∴ wants to exercise over us. It will rest as it did always with a few of us: Doubleday, myself, John,[3] etc. But you and they will of course see that H.P.B. *et al.* being gone we are as children without parents or guardians. So have some instructions sent us. From Los Angeles a man asks for permission to establish a Branch Society. Shall he be authorised? I have put him off until I hear from your end of the cable . . . I wish I was with you all. Am glad you have been so fêted, but sorry you have not written me more fully. Do not forget the members' names. Remind H.P.B. about the pictures, and give my regards to Miss Bates [4] and Wimbridge. Present my sincere salaam to M ∴ and also to the

[1] When the two Founders of the T. S. left New York for India, General Abner Doubleday was designated "President *ad interim*" to conduct the Society's affairs in U.S.A.

[2] The Master.

[3] John Judge, brother of William.

[4] Miss Rosa Bates and Mr. E. Wimbridge sailed from New York with the two Founders. After arrival in India, they quarrelled with the Founders and left the Society.

voyageur, and to all my unseen Indian brethren, and believe me ever theirs and yours,

W. Q. JUDGE

III

N. Y., April 9, 1879.

MY DEAR OLCOTT,

Duly recd. yours of 10th today and hasten to reply. It was truly welcome, but you do not send us the list of members' names. Have you not yet opened your boxes and found them? . . .

Why the devil doesn't H. P. B. or " Co " write, and why don't you give some idea as to how we should carry on T. S.? When you were going away you said to wait in that respect until we heard from you. Now Doubleday is getting impatient and wants meetings held, and I am holding him off 'till we hear from you, and here comes your letter with no instructions in it. Well, I'll be d—d. × × ×[1] J. C. What the deuce does it mean that H. C.[2] has failed, and badly? I take it there must be some moral badness or ∴ would not desert him. Would they throw a man over for a mere physical failure? What did he do? Has he gone over to the dark ones, or what? He has not written of late, but has sent his little tract on Theism to all the members. I will return anything he may write. When you give me such news as that, please also say to whom I can impart it. I do not know whether to tell Doubleday or not. I am not wise enough to know in such a case. Please inform me.

. . . Oh! how I wish I was with you at 108 Girgaum Back Road in your Bungalows. Have you been to any place where there were elephants in the grounds and a tame tiger? Such a vision has been seen by Walker of stock fame. Both

[1] These crosses are in the original.

[2] Presumably Hurrychund Chintamon. See *Old Diary Leaves*, Second Series, for the story of H.C.'s connection with the Founders, and his attitude to them after their arrival in India.

you and H. P. B. offered him cigarettes and you were guests at the place.

Am glad you are well thought of . . . Glad too that you are in good health. Hope you will send me a copy if reported of your speech. Give the damned missionaries hell. Expose the follies and the hollowness of Xtianity here. Tell them that Brother Talmage is being tried here by the Presbyters for deceit and lies with a fair chance of conviction, and I am defending a case where the plaintiff is one of the Presbyters, Rev.—— and I expect to prove him a liar and a fraud, and win the case, as I have his own handwriting which he thinks is lost to prove it.

Will H. C. matter make any difference with Wim and Miss Bates? I hope not. I will write him. Give him my love. Harry sent letters to him. I still hold out, but Oh God! one moment I wonder " how long " and the next am brave as a lion and only waiting to go on higher. I do not waver though as between T.S. and the opposite. As to that I am as a rock, but sometimes on the question of practical results in the future I am mentally much tempted . . . often there is much sorrow and longing in my heart after the little one gone away.[1]

Well, Good Bye, my boy.

Yours in Buddha,

WILLIAM Q. JUDGE

IV

Dec. 3, 1870

DEAR OLCOTT,

. . . I cannot understand how it is you have misunderstood me in regard to the ritual.[2] If we are to have it, then prudence dictates that we wait for it before admitting men, for we would only get them in to have them drop out. I

[1] Referring to the death of his little child.

[2] See later, the letter of Pandit Dayanand Saraswati.

decidedly disagree with you about it, for I do not think it would be good policy to go ahead thus; and must say that your memory must be short, for the very last thing you and H. P. B. said to me before going was to wait, to refuse new candidates, to say number was limited, until we received instructions from Bombay. Those instructions were to "wait for a ritual". That has never come, and I have no desire to go ahead unless I can have all the responsibility. I do not desire to do something and then be blamed. I have looked upon the thing as a reality, and I do not care to go at it in a rush and thus botch it. I do not propose to come under the censure I heard from ∴ of you by reason of mistakes of this character. I am opposed to wholesale admissions and publicity when we have nothing to give. They will not be satisfied with a mere name and the injunction to "know thyself"; and all this I most emphatically declare you yourself and H. P. B. have already uttered or concurred in. Look at the hellish epistle—the last one—I received from H. P. B. I was blown hell low or sky high, which you please, and it would have driven off anyone else; though if it had, according to its utterances, none of you would have cared a damn.

Furthermore I have to live and must work. Already I have suffered in pocket through letting business slip to look after T. S. and was told one day at 47th St. that I was a fool to do that, as no one was expected to injure himself in that way.

If there is to be no ritual, say so—damn it, and end it; and I can go to work myself and cook up a good enough one; but I'll be quartered before I do anything about it as the matter stands, and in any event I am so driven to get a dollar that I can attend to nothing just now except matters of business for you and myself . . . I have resolved to do as Gus does; poke along and do my best letting consequences go to the devil. I have had a bad habit of dwelling on what I would do if

business got bad and worrying over things on hand because there was great delay. But I have had excuses as positively I have been at times so hard up as not to know where to get money to buy necessaries of life . . . I herewith enclose subscription of W. H. Hoisington the blind member of Wisconsin, please see that he gets all after Oct. 20 that I delivered him in person.

Yours,

W. Q. J.

V

[Though out of its proper place, I transcribe the following letter of Pandit Dayanand Saraswati, regarding a Ritual for members of the T. S.—C. J.]

Meerut, 16th May, 1879.

MAJOR GENERAL ABNER DOUBLEDAY,

President ad interim, etc., etc.

New York, America.

DEAR SIR AND BROTHER,

It gives me great joy to put myself in direct communication with one so sincere and worthy as yourself, to superintend the interests of the Theosophical Society and Ārya Samāj in America. I send you my brotherly greeting. A happy meeting has just occurred between our Brother Olcott and Sister Blavatsky and myself, at which by comparing notes it is found that the two Societies have from the beginning been teaching identical truths—the eternal and divine truth which is found in the Vedas. Till such time as our American brothers after studying Sanskrit translate the Āryan philosophy into English, the Americans should read *Isis Unveiled*, because from what I have heard of the book and from the conversation which we have had, it appears to me that sister

Blavatsky will have written the book in accordance with Vedic philosophy.

I will soon send you the manuscript of three ceremonial degrees based upon Aryan Masonry, which will teach Western inquirers who may join the Theosophical Society of the Arya Samāj the fundamental principles of primitive Aryan philosophy. Our Brother Olcott will in time advise you fully upon this subject.

A great responsibility rests upon you, but from your known public character, and more especially from what we see within your heart, we are confident that your whole duty will be intelligently and courageously done. Great future results to the East and West depend upon the work of the present directors of our Aryan Societies. Let us have courage then, and persevere against every obstacle.

I hope you will send a reply to this through Brother Olcott, who will be informed from time to time of my address, because I am always in journey.

I salute you, my Brother, after the manner of the Aryans—Namaste. I am, my beloved Brother,

Yours sincerely,

DYA NAND SARASWATI

DEAR OLCOTT,

Doubleday is dead. Just found the above in his papers. It supports my view, as also do your old letters, as to the ritual. I send it as requested.

JUDGE

(To be continued)

KARMA-LESS-NESS

BY C. JINARĀJADĀSA

THE world has many types of idealists, and they call themselves by different names. But, to me, they are united in one common work, which can be very briefly described as "releasing Divinity". Many idealists clearly recognise that the Divine Life dwells in the heart of man; Theosophy asserts that Divinity resides in the human Monad. Krishnamurti states the same truth by pointing out that "Liberation" is not a matter of trusting in others, however great, but of finding out what is one's true self.

Whether we turn to the one ideal or to the other placed before mankind—Liberation by Krishnamurti, or Adeptship by the theosophist—one factor is common to both ideals; it is, that man has within him the great Light, since man is himself "the Way, the Truth and the Life". Hence it follows that our duty to our fellowmen is to release the Divinity within them. For, men are like prisoners bound by the chains of ignorance, and our work is to release them from their bondage.

If we examine all the processes of life, we shall find that everything in life is arranged so as to release the Divinity in the individual. When we look at life and note its pleasant things, we say that God is good, that He is love, that He is trying to make us open out or evolve by love. But since there is also much evil and suffering, we are forced to look a little deeper. It is then that we realise that the same beneficent

work of love is being done by the Divine Plan, even through pain and suffering.

From without the individual and from within him, the work of releasing Divinity is ever taking place. Let us first examine the way that the work of releasing Divinity proceeds from without the man.

Each of us, as he moves in a world of law, often breaks the laws of nature, thereby making what is called Karma. When we have "made Karma," we have generated a series of forces which disturb the equilibrium of the universe. It is therefore necessary that the equilibrium shall be restored. But this restoration is impossible for us where we stand now, because we lack the knowledge of how to do it. Yet, since it is necessary that we shall restore the equilibrium, the Lords of Karma enter from without into our problem. They arrange for us the way to restore the equilibrium. Therefore the Lords of Karma arrange our environment—the country, the race, the family, the religion and the culture into which we are born; They guide us into one family rather than into another; They arrange the distribution during an individual's lifetime of the good and the evil reaping of his past.

Now all this careful arrangement of the Lords of Karma is intended to release the Divinity within the individual. Every Kārmic difficulty, every pain, every trouble which we have, which we call the reaping of an evil sowing, is not intended merely to pay a "debt to Karma" in a mechanical kind of way; it has also the purpose of drawing out of us the Divine Nature which is in us. It is true that we seem to be as helpless logs which float on the tide of Kārmic waters, for we cannot guide ourselves, and destiny seems to be our master. But, all the time, if we look deeper, the purpose of our environment is to release Divinity.

There is also a second process which is equally necessary for the individual's growth. It is to release the Divinity

within him by his own action. That work must proceed from within the individual. How does it happen? It happens when the individual takes ideas as tools or instruments with which to break the fetters which bind him. Ideas must become his tools—the ideas of religion or science or philosophy which he finds. Every idea, either of right or wrong, of progression or of retrogression, when accepted by the individual, is a tool which he can use to release the Divine Nature within him. Take Theosophy, for example, as a body of ideas. What is the value of Theosophy? Not solely that it gives us a beautifully clear, intellectual philosophy, but much more that it rouses a power from within us to call out the Divinity which is latent in us.

So then, either from within or from without, the work of the release of Divinity takes place. But there is one aspect of this release of Divinity which is not sufficiently recognised. It is, that man does not release Divinity except by *creating*. We say in Theosophy that the true theosophist must always be building a perfect character. But what is character-building but creation? The character of the theosophist has to be utilised in order that he may create serviceable actions.

But there is a second type of creation which is not usually recognised in theosophical studies, and it is that on which I want to lay special emphasis. There is a type of creation which has not primarily in view the aim of Service, but what we can term Liberation. But I do not desire in any way to contrast Liberation and Service. Both are interdependent, for Service leads to Liberation, and there is no Liberation possible without Service. But there exist two types of creation; one type is of serviceable actions which release the Divinity in others, and so by reaction releases the Divinity in oneself. The other type of creation releases the Divinity

in oneself in another way. That mode of release is by Art, and it is that particular way which I want to make clear to those who are studying Theosophy.

Now the word "Liberation" means becoming free. But all life, such as we live, is, on the other hand, a process of making bonds. We cannot stir our little finger without creating a disturbance in the universe; and once having set a force going, and so having brought about a new combination in the universe, we must ourselves bring back again the harmony which we have disturbed (if we have disturbed it by evil), or we must be there to receive the fruits of the harmony (if we have added to it by good). All the time, our whole process of living is one of making bonds. Just now, we are meeting in this hall and are listening to talks on Liberation; but every smile which we give to each other makes bonds between us. If I inspire you by my address, you become bound to me, and I to you.

So life is purposely binding us together in all kinds of ways. Yet Liberation is our goal. How can this contrast be avoided? Now, Liberation can be described by a new term which I am coining. It does not sound pretty, and I hope when translating it into other languages you will not make something equally unæsthetic, equally unlovely. The word is Karma-less-ness. It is the state where the Karma which we have created in the past no longer affects us. Of course, we cannot annihilate any kind of force, when once it is generated; but we can stand apart from the reaction of that force on ourselves. That is Karma-less-ness.

First let me deal with the fact that, wherever there is true Art, in it is found the quality of Liberation, or of becoming free. And I will take as an instance one which you can put to the test. Consider those periods when you are sad and depressed, when all the time you are surrounded by dark thoughts, and you seem to be in the depths. If at those times,

you will manifest any artistic instinct which you possess, you can take your depression and create something out of it. One way to do it is to write a poem.

When you have so written a poem describing your depression, you will find that you have become liberated from your depression. That does not mean that, after you have written your poem, you may not still have your sadness; but it will no longer be a kind of sadness which binds you. It will no longer be the same sadness which held you before. Though your astral body may still be sad, you will have stepped outside the astral body, for you will have created out of your depression a thing which stands apart from you. And as you look at your work of creation, you will no longer be bound to your depression.

Or if you will compose a melody, or, if you have the ability, you will paint—it does not matter what your gift is, provided you utilise your ability to create—, you can take the circumstances surrounding you and create something of art out of them; and in so creating, you will be free of that particular set of circumstances. That is, of course, what all the poets do. At the time of creation, they are, as it were, one with their subject; but as creation proceeds, there comes for them more and more detachment.

Now this detachment, which is necessary for the artist, is exactly like the Yoga which is described in India. Take, for instance, an artist who is going to paint a landscape. If he is going to paint, he has to become detached from the world of noise, from the world of movement around him. He has his brushes, his palette, his canvas; but he must concentrate himself. Therefore, while he is painting, he must be detached from the world. He must be looking all the time, judging, drawing out of the landscape, so to say, what he wants, and it has to be done while he is detached from his environment.

Just as the Yogi in India goes to some quiet place, and metaphorically "stops up" his ears, and closes his eyes, in order that he may meditate with detachment, so too must the artist. You will find, if you mean to be a good painter, that you have to train yourself in the Yoga of detachment—not the detachment of sitting cross-legged and concentrating—but the detachment of sitting on a camp-stool, detached from noises, detached from the movements around you, and such things, which you do not want. You must not listen to the melodies of the air, if you are to see and realise what is before you. It is only at such high times of detachment that you have the real vision of the landscape before you; the landscape then becomes a window, as it were, through which you look into another world.

Now it is exactly the same in any other department of Art. It is only in so far as the artist becomes detached, that he begins to understand the possibilities of creation. That may seem curious, because artists are very emotional people. Nevertheless, as they create, they must for the time separate themselves from their emotion.

It will thus be seen that Art is always necessary for us as a means to Liberation. We must therefore create a work of art out of our griefs and out of our joys. We cannot come to Liberation till we have freed ourselves by creation.

Karma insists that, if I have injured somebody, I am bound to serve him. But I cannot merely say, "I forgive you," and thereby break the Kārmic bond. Yet I have to be free. But my real freedom only begins when I look at him, my enemy, and see something artistic in him. I then look at something which has no relation to me. That means that Karma ends.

All the time as we go towards Liberation, we must create. Our whole world must be created and re-created by us again and again. When a great spiritual message comes to us, we

know how sometimes our life seems shattered, and how we must begin our life all over again. That is re-creation, and such re-creation is absolutely essential, if we mean to be free. But as we re-create, if only we know how to create *artistically*, then, once having created anew, we are free.

None of us will really come to Liberation, till we have separated ourselves from our past. In every action of ours, in every thought, in every feeling, our past is influencing us; and we know that our past, that unseen past of earlier lives, has not been a pretty thing. All kinds of ugly things are behind us, and to-day all those things are influencing us. But when we come to the door of Liberation, we cannot go through that door until we free ourselves from our past. So then, if we are to free ourselves from the past, we must make a work of art of all our past, from the time we issued out of the Absolute, to the time we are on the threshold of Divinity.

This involves that mysterious process of living once again in the past, and thereby changing that past. For, till I have changed my past and made that past of mine a work of art, beautiful and therefore detached from my present, I shall always have that past dragging me back, like an impediment, like a chain. I cannot really be free, I cannot be liberated, while among my memories are memories of the evil deeds which I did a million years ago. For my eternal memory must be one and continuous. So I must begin changing my memories, I must change my deeds of the past, I must change everything inartistic in my past from the time that I issued out of the Absolute. I must recreate it all. When I have recreated it all as a beautiful thing, then I stand apart from all my past, and then it is that I can go onward to Liberation.

All this necessitates introspection. But what is the good of digging into oneself, and finding out all the wicked things one is? Surely one becomes more and more depressed. On

the other hand, one but deludes oneself if one covers up the evil that is within, and says that it does not exist.

We have, therefore, to find a mode of introspection by which we stand apart from the past; and that is why Art is absolutely necessary. If you will permit me to say so, you will not attain to Liberation until you become to some extent artists, not technical artists such as singers, painters and so on, but artists in the sense that you have learned the mystery of re-creating the universe. Certainly we are in one sense forced to accept the universe as it is; yet we can change it. And we change the universe, that is, our own universe which is within us—the only one that matters—, by taking up once again those impressions which constitute our universe, and by making something beautiful out of them.

(*To be concluded*)

A PROPHET

I HEARD a linnet, ere the dawn
Had lit the eastern sky with gold.
Before the stars had yet withdrawn
His hope, his joy, in song he told.

And later when the hills grew bright
A hundred songsters joined his lay.
They all acclaimed the waxing light
The glory of the breaking day.

O prophets, who alone proclaim,
Darkness is transient, this is true
Though others wait the sun's clear flame,
All shall at last rejoice with you.

F. H. ALDHOUSE

THE SYMBOLISM OF THE BOROBUDUR

BY THE REV. A. J. HAMERSTER

FOR those who have not had the opportunity of visiting those far-off, distant lands, and of seeing with their own eyes the splendid structures which the faith of the people there erected to the sacred memory of the Buḍḍha, the Light of Asia, the Great Soul who showed them the way out of the misery of this world to the glorious, blissful state of Nirvāṇa —for those, I repeat, who have not had that good fortune, I must commence by telling something of the surroundings.

Between the continents of Asia in the West and Australia in the East, separating the vast Pacific Ocean to the North from the hardly less vast Indian Ocean to the South, there lies a broken bridge, as it were, of small and larger islands, which many a time have been compared to strings of pearls or jewels—strings of emeralds rather, as a Dutch poet has beautifully and graphically described them.

For, if on board ship you make your way through the Eastern Archipelago, as vast as the whole continent of Europe, —or better still, if in an aeroplane you glide above it, between sun and water (between fire and water, perhaps I should say) the view of those isles, decked with dark green forests of valuable timber and cocoanut-palms—the illusion is complete that you see before or beneath you a treasure of emeralds, here strung together in long chains, there spread pell-mell, all

lying dreamily and happily on the still cushion of the dark blue velvet of the ocean.

And one of these jewels, elongated in shape, lying in the middle, perfectly fitting in the most southern string leading from Burma to New Guinee, is the island of Java, its size about four times that of Switzerland, and its population counting now about thirty-five millions of Javanese, not including several millions of Chinese and other Eastern and Western races.

To this fertile land—extremely fertile, otherwise it could not have produced and fed such a dense population without occasionally suffering from famines (which, however, are unknown over there)—to this earthly paradise, before Western navigators ventured on the high seas to conquer the world, came the Buḍḍhist pilgrims from Āryan India, to bring the people the glad tidings of the Tathāgata, "He who has reached the Goal," and to tell them of the Noble (Aryan means noble) Eightfold Path which leads to it.

In the course of time the people, having been won over from what was then the rather terrible cult of Shivaitic Hinḍūism, to which they had been converted in much earlier times—to the gentle ways of the Enlightened One, they erected to his memory, in the eighth century or thereabouts, the monument known as the *Borobudur*.

If we wish to comprehend, that is to know and feel the real living meaning, which this structure had for the people who built it—now long dead and forgotten, for the Javanese nowadays are Muhammadans—we must first guard ourselves against some misconceptions that may easily arise.

The first of these, and the most ordinary one, is to regard the Borobudur simply as an expression of religious piety, clothed in beautiful robes of sculptural and architectural art, much in the same way as many of us in these modern days read Dante's famous 'Trilogy' as a work of deep religious

fervour and sublime poetical art. It is this, of course, but it is at the same time much more than this. It also embodies a well-defined system of thought, a conception of the universe and a philosophy of life, which wrap themselves in the cloak of an elaborate symbolic design. The same is true of the Borobudur.

This monument has been planted as a token, as a sign for the ages, in the middle of Java, on the top of a hill, in a beautiful green valley surrounded by high blue mountains, where two rivers meet and encircle the foot of the hill in the loving embrace of their clear cool waters. And from this eminence it not only shows itself as an enduring witness of the religious enthusiasm and artistic ability of its master-builders, but like a lighthouse in the night, so in the darkness of human ignorance it sheds the rays of the Wisdom of the Tathāgata.

Clear-cut in stone, it gives in the symbolic ordering of its component parts a transparent exposition of the doctrines of Mahāyāna Buḍḍhism. It indicates to the vision of all who fain would know the way of deliverance from this earthly vale of woe and strife, the Path uphill to the mountain-top where peace and bliss serene reign supreme. It is built like a pyramid, broad at the base, pointed at the top, but differing from the Egyptian pyramid in that its sides do not rise as smoothly and evenly, nor as steeply; more like the famous Tower of Babel, it is composed of different terraces, each one placed on top of the one below, and smaller than that one, leaving thus a pathway on each gradient, every pathway leading all around the structure.

By this and other very elaborate devices the Borobudur indicates the different stages of man's spiritual evolution, of man's conquest over his lower animal nature, thereby, as he rises higher and higher, also gaining victory after victory over the known and unknown forces of nature, until at the

end of all striving, at the highest point of realization of the meaning of life, he himself has become Buḍḍha, liberated, free from the ceaselessly revolving wheel of sorrow and rebirth on this earth.

Then joyously bursts forth from the lips of such an One the immortal song of triumph, sung by every human being, who has become a Buḍḍha :

Many a house of life
Hath held me—seeking ever him who wrought
These prisons of the senses, sorrow-fraught ;
Sore was my ceaseless strife !

But now,
Thou builder of this tabernacle—Thou !
I know thee ! Never shalt thou build again
These walls of pain.

The second point which I want to make clear to you is that the Borobudur is not a temple, like our Christian Churches, or Muhammadan mosques, or Hinḍū shrines, into which you can enter for purposes of worship ; it is not a place where you can go inside through one or more doors. It has no doors, it has no inside, except the solid earth of the hilltop, over which it is built like a stone capping.

You may walk *on* it, but you cannot go *into* it. You may climb the staircases which lead from the four points of the compass on to the top ; you may on each of the different terraces circumambulate the whole structure, but you will always remain on the outside of the monument, with the blue sky overhead and open nature all around you, where sun or wind or rain are ever with you.

There are no roofs anywhere to shut out heaven's splendour, though on some of the terraces there are high walls on the outside, which temporarily, as we climb on high, cut off from our sight the view of the outside world. The symbolical significance of this arrangement I shall afterwards fully explain.

The third and last point I must impress upon you, before passing on to a more detailed explanation of the symbolism, is that you must not regard the Borobudur as an interesting object for sight-seeing tourists, as a dead relic of the past with no longer any real meaning for us in these days. You should rather keep in thought that the truth which the Buḍḍha found and taught, which the Buḍḍhist architects and sculptors hewed in stone, is a living truth unto this day, and will remain so unto the end of days, whether that end for each of us lies in a far future as we let ourselves drift along the current of worldly desires and attractions, or whether that end lies in the immediate future, in the present, in the now, as we take ourselves resolutely in hand and fight our way across the stream in order to reach the further shore.

Please evoke before your mind's eye a picture of the scene which this structure offered in days of yore when, clad in raiments of all colours, preferably of the brightest hues of red and blue and green and orange and purple, long rows of pilgrims, monks and faithful laymen climbed its steps and walked along its galleries, contemplating the scenes from the lives of Gauṭama the Buḍḍha, and the other Boḍhisaṭṭvas who preceded him, endless rows of scenes sculptured in relief on the walls of the lower part of the monument.

Slowly rising higher and higher from terrace to terrace, they went mentally and symbolically through the succeeding stages of emotional purification, mental elevation and spiritual enlightenment—the same stages through which the Lord Buḍḍha too had passed in his former lives—and after having descended again to the ordinary world, strengthened in will and purpose, they tried to realize in their own daily lives the example set by their great Teacher. This is what the Borobudur meant to the people of old, and what it still may mean to us when we visit it, or contemplate its symbolism with our minds, as we are trying to do now—

not with the coldly curious eye of a tourist, but with the warm and loving heart of one who believes in Buḍḍhas, Christs and Kṛshṇas, of one who feels that he also has that in him which can make of him, of each of us in fact, a Buḍḍha, a Christ, a Kṛshṇa.

After this general introduction we will pass on to details. If you stand on the plateau on the top of the hill, where the Borobudur rises before you, you see it as a perfectly square structure, each of its four sides has a length of more than 150 yards, and you will be struck by the perfect unity of conception of the monument as a whole, notwithstanding the Eastern richness of detail.

But when you climb one of the narrow stairways, which you will find just in the middle of the four sides, and which lead exactly from the East, West, South and North straight to the highest terrace, there to converge on the large bellshaped cupola in the centre, which crowns the structure and gives the finishing touch to its unity as a whole—or when you rise above it in an aeroplane—then that unity appears in a very conspicuous way to hide in itself a duality.

For, whereas the lower terraces are all square and remain true to this design till about halfway up, the upper terraces are all as perfectly circular in form as the others are square. And this curious difference, or let us rather say, this sharp contrast—the joining of these opposites of circle and square—is the striking consequence of the basic symbolic idea that underlies the whole structure.

Tradition has it that from the lips of the Buḍḍha have come the words that whenever his followers should erect a monument to the honour of the faith, they should take as their model the two distinctives of the Buḍḍhist monk—the only two possessions in this world which a man has who dedicates himself to the Buḍḍha-life—namely the begging-bowl and the yellow robe, and that these two should be placed in the

following order: the circular bowl on top of the squarely folded garment.

Now, in the symbolic language of all ages and all climes, circle and square have ever stood for the opposites of heaven and earth, spirit and matter, life and form, light and darkness, wisdom and ignorance, God and man, and so on. Man has to climb through the lower worlds of matter first, in order to reach the higher worlds of the spirit, to come from imperfection to perfection.

Yet in another way the builders have accentuated the contrast between these two parts of the monument, to indicate its symbolical meaning. For while the square lower half is richly decorated in true Eastern fashion with pinnacles, spires, small cupolas, niches with Buḍḍha-statues (of which by the way there are precisely 505), magnificently carved stairways and those interminable rows of sculptures in relief of which I have already spoken—the circular top part, on the contrary, is absolutely destitute of any decoration, void of all form, so to say, as the worlds of the spirit in reality are. By the Buḍḍhists and Hinḍūs these spiritual worlds are therefore called the formless worlds or *arūpa-loka*, in contradistinction to the material worlds, which are called the worlds of form, the *rūpa-loka*, also called *rūpa* and *arūpa-dhātu* or *āvachara*.

Though these different worlds in fact interpenetrate each other, spirit never being without matter, which is its outer garment as it were, and life never being without form, of which it is the inner core, yet is the one symbolically rightly placed above the other. Call the one soul and the other body, both of which also never are without each other, and we may well ask with Mr. Krishnamurti: "Which is of greater value, to feed the body or to ennoble the soul? Both are essential, but *you must not begin at the wrong end.*"[1] Indeed the one is primary, the other secondary, and so the builders placed

[1] *International Star Bulletin*, 1929, December, pp. 10-11.

them rightly one on top of the other, earth the base, the footstool of heaven.

Keeping then these two original parts of the monument well in mind, and looking each of them over more closely, you will find that each divides itself also into two quite different parts so that now we have a fourfold division of the structure. We will give specific names to these different parts to keep them well separated.

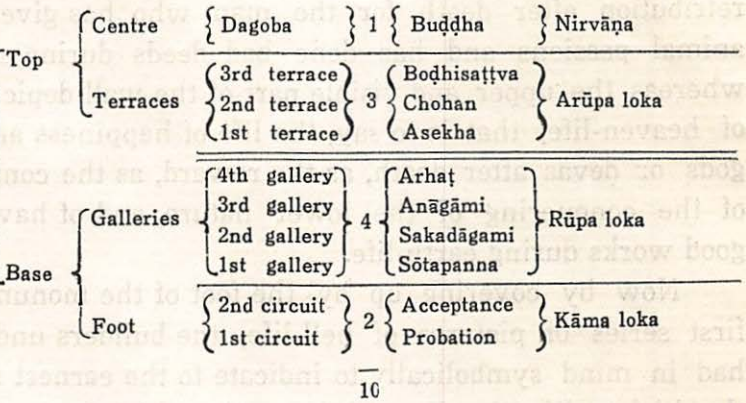
The base divides itself into what we may justly call the foot of the monument, consisting of two circuits, one above the other, and above that we have what we will designate as the four galleries, each one also above the other. The top of the structure in the same way shows two different parts. First, directly above the galleries, are what we will call the three terraces, also one above the other, and then, as the last and central and dominating part, the great dagoba, the great bell-shaped cupola in the middle on the top, which I have already mentioned.

As we shall afterwards see, the difference in architectural design between these four parts: the *double* foot, the *four* galleries, the *three* terraces and the *one* dagoba, is also very pronounced.

I also call your attention to the fact that the monument embodies a considerable amount of number-symbolism, which has many points in common—naturally, because symbolism is a universal language—with the Pythagorean number-symbolism. For example: the tenfold division we have just found, $1+2+3+4=10$, the divine number of manifestation. Again, the even numbers are called the material numbers, the odd ones the spiritual numbers, by the old mystic philosophers. Accordingly, we find here the numbers 2 and 4 at the base, and the numbers 1 and 3 on the top.

I will try to give you a fuller explanation of some of the symbolism—mind! only some of it, only a small part of it,

for an exhaustive treatment would take far more space than I have at my disposal.



The most striking difference between the double foot and the four galleries is that the foot has only low, simple balustrades on the outside, by which our view over the surrounding country is not in any way impeded, while the galleries on the other hand have high walls on the outside, which shut out completely all view of the outer world and the sides of which bear the scenes from the lives of the Buḍḍha.

There is another very curious thing about the foot. The wall on the inside, which is also the outside wall of the first gallery, continues itself underneath the foot, or rather at the back of it, and on this subterranean part it bears also long series of sculptured scenes, which are thus absolutely hidden from view. They have only been rediscovered when, during the restoration of the monument by the Dutch Government, parts of the foot were temporarily taken away. But after having photographed the whole series of bas-reliefs, the foot was completely restored to its place.

The symbolical meaning of this curious device I will explain in a moment. Just now I will only note another difference, namely, that between the scenes depicted on the invisible part of the wall beneath the foot and those on the

visible part above the foot. The first shows scenes from what we may call the hell life, that is to say, from the life of retribution after death for the man who has given way to animal passions and has done bad deeds during earth-life, whereas the upper and visible part of the wall depicts scenes of heaven-life, that is to say, the life of happiness among the gods or ḍevas after death, as the reward, as the consequence of the conquering of the lower nature, and of having done good works during earth-life.

Now by covering up by the foot of the monument that first series of pictures of hell-life, the builders undoubtedly had in mind symbolically to indicate to the earnest seeker of the higher life the first of the truths which he has to learn, that is: that you must shut your eyes to the coarse attractions which this world has for our sensual nature, that you must trample those animal passions under foot by ascending the first steps of the way up to the mountain top, and lift up your eyes to the glorious life among the ḍevas in heaven, which awaits him who has conquered his animal nature.

But both hell-life and heaven-life belong to the worlds of desire, to *kāma-loka* as the Buḍḍhists call them, the lowest part of *rūpa-loka*, and life there, whether in hell or in heaven, is transient, evanescent, passing, not enduring, no more than earth-life, no more than day or night. Even after the day of the gods, there follows the twilight of the gods, the *Götterdämmerung*, as our German brothers call it, which ultimately ends in the night of the gods, in darkness and death, succeeded by a renewed birth, growth, matureness, decay and death, in an endless series of change after change. And has not the Buḍḍha said:

> All that is transient is suffering, all that is suffering is not I, all that is not I is not mine; that I am not, that is not myself.[1]
>
> The whole world (heaven and hell included) is not self.[2]

[1] Samyutta Nikāya, 4, 1.

[2] Dhammapaḍa, 279.

Therefore we have to look for the real, enduring happiness and everlasting peace even beyond the heavens and the company of the gods. And in order to reach this, we should climb the next steps of the mountain of life, which will lead us to the galleries above the foot. There we find ourselves in long narrow corridors or alleys, between high walls on each side of us, which now completely shut out the view of the outside world, thereby indicating that in these stages of his development the seeker after truth has resolutely to banish, not only from his actions but even from his thoughts, all the allurements of the outer world, and has to look for his happiness solely in the innermost recesses of his heart and mind.

The contemplation of the long rows of scenes from the Buḍḍha's life which accompany him on the walls on each side as he walks all round the monument, will help him in the arduous task that awaits him, by holding before his admiring eyes the splendid example of the Lord, of one whose life did not aim at obtaining earthly or heavenly rewards for his actions, of one who was not bound to the fruit of his actions, who lived a pure and noble life, not for the sake of happiness and bliss in the after-life, who did good not for the sake of acquiring merit, but for the sake of the good itself, finding happiness and bliss in the doing of it.

Let me quote in this connection some words of the Dutch philosopher Spinoza, who has so well expressed the truth underlying the life of the Arhaṭ, the deeply and truly unselfish man, who has given up all longing for personal reward or happiness—all thought of self, in short. Spinoza says:

> Happiness is not the wages of virtue, but virtue itself.[1]

Of course, this elevated state of pureness and deep insight into the purpose of life is not reached at once, but is only

[1] Ethics, V, 42.

gradually realized. Four stages mark the progress of the pilgrim, symbolized by the four galleries lying one above the other, and these he has to climb one after the other, passing through four beautifully carved portals, as he does so, each time liberating himself from some of the ten fetters or *sanyojana*, as they are called in Pāli, the sacred language of Buḍḍhism, fetters which still bind him to the ever-revolving wheel of birth and death on this earth.

I have no time to tell you of those fetters; I will only give you the names and the ideas which Buḍḍhism attaches to these four stages, the first four initiations into the higher life, as they are also called. The two gradients of the foot of the monument may then be likened to probationary stages, which lead to the first portal of initiation.

The first of the higher stages then (symbolized by the first gallery) or rather the man who has passed the first portal of initiation, is called the *sōtapanna*, this word meaning "one who has entered the stream," that is to say the stream which separates these worlds of sorrow from the worlds of true bliss on the other side, which stream he tries to cross in order to reach the further shore.

The second stage, symbolized by the second gallery, is called that of the *sakadāgami*, meaning one who, after having completed his course through this stage and having liberated himself from the first three *sanyojana* or fetters, has only one more birth on earth lying before him.

The third stage, or the third gallery, is that of the *anāgami*, the man who shakes off two more of the fetters, and thereby is not constrained any longer to return to the earth for his final liberation, but may complete his evolutionary progress in the higher, invisible worlds.

And lastly, the fourth stage, represented by the fourth gallery, is that of the *Arhaṭ* who frees himself from the remaining five fetters, and thereby is entitled to enter the

spiritual state of *Nirvāṇa*, where sorrow and strife are left behind, and peace and bliss only remain in the fullest measure of realization.

The visitor to the monument, who symbolically goes through these stages by climbing the different gradients, accomplishes the last step by leaving the last gallery and ascending to the top part of the Borobudur. This upper part of the monument also has only a low balustrade, so that the pilgrim who has ascended thus far has again an unobstructed view of the outside world. And why should not he? The world and its attractions now have lost their hold on him. He can now look at it freely, without danger of being enslaved by it. And he not only can but he also *wills* to look at that world, where he has left behind so many of his fellow-creatures who have not yet freed themselves, who are still struggling in its entangling net of evanescent pleasures and pains.

He *will* look on that world and see how he can help his fellow-beings to reach those lofty regions to which he has attained and by this service to mankind he himself will mount higher and higher still through those formless worlds, where life is not bound to any form known here below. Henceforth no protecting walls are needed any longer. Indeed, they would be a hindrance. Therefore the three circular terraces he has still to climb in order to reach the ultimate goal, lie all open and unprotected, without walls or even low balustrades. They only bear each of them one circular row of Buḍḍha-statues, enclosed within small open-worked cupolas.

I can deal only very cursorily with these last stages. They represent such subtle states of being and consciousness that they transcend ordinary thought. I will only mention their names. The first terrace then symbolizes the fifth initiation into the deepest mysteries of life, or the state of the *Asekha*; the second terrace is that of the *Chohan*, reached

through the sixth initiation, while the third terrace is that of the *Boḍhisaṭtva*, the seventh and last initiation before the end is reached.

That end, the final goal of life, the true *Buḍḍha*-hood,[1] life itself in its fullest realization, is then represented by the great dagoba, the central crowning glory of the monument, where all paths from all sides come together and merge into the one and all, the beginning and end of all existence.

A deep mystery is symbolically concealed in this great cupola. Unlike the much smaller cupola's on the three terraces just below it, which as we have seen are open—or lace-worked, the great dagoba is completely closed, without openings on the outside. You cannot look into it as into the others, each of which hides the statue of a Buḍḍha, sitting there serene and peaceful. And yet this great cupola also hides a statue of the Buḍḍha, though made invisible to the visitor by the closed walls of the dagoba which cover it up.

What was meant by this strange device? It is the subtlest point of the whole symbolism of the Borobudur, of the inner meaning of its construction. It indicates that this highest point of existence which is sometimes called *nirvāṇa*, wherein even the state of perfect bliss of the *arūpa-loka* is transcended, of which the ignorant have sometimes thought as complete extinction, as nothingness, as the absolute void, in reality hides within itself the principle as well as the consummation of all life and form, symbolized by the invisible, still figure of the Buḍḍha concealed in it.

It is not life and form as the lower, manifested worlds show them to us, but it is the seed as well as the fulfilment of that life and form, and therefore in a sense it is with as well as without form, being above form and yet enbodying the possibility of all forms, even as the triangle is without any

[1] These last four stages of the *Arūpa-loka* are also called: *Ākāçānautya, Vijñānautya, Ākiñchanya* and *Naivasañjña-nāsañjña*.

definite form and yet may manifest itself as any given sort of triangle, equilateral or rectangular, isosceles or obtuseangled, and so on.

Even this abstract idea the builders of the Borobudur knew how to express symbolically, by leaving this hidden statue of the Buḍḍha unfinished, only giving the rough outlines of the figure, but not perfecting the feet and toes for example, nor the hands and fingers, nor the features of the face, nor any other part of the bodily form.

I should add finally that when the Borobudur was restored, this unfinished statue was taken from its mysterious hiding-place, and put on the plateau near the foot of the monument, for every curious eye to see, and perhaps to laugh at the quaint ideas of those ancient Buḍḍhist sculptors and architects, who toiled at long rows of bas-reliefs only to cover them up by the foot of the structure, who made an imperfect statue of their Buḍḍha, the Light of the world, only to put it under a bushel, so to say.

Should not we say that those who thus laugh in ignorance lose altogether the fine point, fraught with such a deep symbolical meaning, namely, that earthly fame and acknowledgment of one's labour must count for nothing if one wishes to live the Buḍḍha-life. And this is what the Borobudur means to teach us, this is what I have tried to convey to you, as a tribute to that fair land of Java, to its people who erected this wonderful structure, and to the Great One who inspired their labour, the Eternal Buḍḍha.

UNITY

By A. N. INGAMELLS

"Kill out all sense of separateness."
Light on the Path.

IN considering such a supreme state of consciousness as Unity, one needs to perpetually bear in mind the exhortation of The Lord Buḍḍha:

"Sink not the string of thought into the Fathomless."

To attempt a description of what Unity means would be to attempt to describe all that is taking place, has taken place and is to take place on all the planes of all solar systems—taking place both as regards consciousness and matter. All thoughts, arts, philosophies, religions, sciences, etc., are but as symbols, pathways, and pointers, etc., to this goal of Unity—they are not "the thing in itself". To the writer, the greatest music comes nearer than any other earthly expression to this Essence and Substance that we call Unity. Ordered sound one might call the Supreme expression of the Universal Soul, and, occultly, we know that it is said to be the builder of all the Archetypal forms in the Kosmos.

The word symbol, Unity, expresses, as part of itself, boundless joy, peace, light, power, knowledge, wisdom and love. Study the greatest Seers and we find them using such expressions as: "I and my Father are One." "I am the gambling of the cheat." "There is *nought* exists bereft of me, etc.," revealing a recognition of a unity with the sinner as much as with the saint, with the darkness, as with the

light. In such a supreme state of consciousness is it that *all* sense of separateness disappears.

In the art world, such creations as Schiller's *Ode to Joy*, used by Beethoven in his colossal 9th Symphony, and the 2nd and 3rd Acts of Wagner's music-drama, *Tristam and Isolde*, give expression to the state of consciousness we are considering.

Unity is a state far beyond the state of union—we may have a union of differences, but Unity is complete identity. It is the human dewdrops (souls) slipping into the Shining Sea of Boundless Celestial Light, or the Boundless Sea slipping into the dewdrop. In this state, any uniqueness becomes all other uniqueness and vice versa.

To understand this Unity we must have attained it, there is *no other way*—this is an intellectual truism, for like can only know like.

The sublime Plotinus says in his *Essay on the Beautiful*:

> For, it is here necessary that the perceiver and the thing perceived should be similar to each other before true vision can exist. Thus the sensitive eye can never be able to survey the orb of the sun, unless strongly endued with solar fire, and participating largely of the vivid ray. Everyone therefore must become divine, and of godlike beauty, before he can gaze upon a god and the beautiful itself.

How may we take the next step on our "Jacob's Ladder" towards this greatest of all mysteries? For the lower strings of our human harps to respond to the supreme overtones there must be a very fine tuning of our strings or bodies—otherwise the Master Musicians (The Spirits) playing will become distorted and our spirit's pure music will be veiled. Plotinus may help us again, he says:

> But you will ask, after what manner is this beauty of a worthy soul to be perceived? It is thus. Recall your thoughts inward, and if while contemplating yourself, you do not perceive yourself beautiful, imitate the sculptor; who when he desires a beautiful statue cuts away what is superfluous, smooths and polishes what is rough, and never desists until he has given it all the beauty his art is able to effect. In this manner must you proceed, by lopping what is luxuriant,

directing what is oblique, and, by purgation, illustrating what is obscure, and thus continue to polish and beautify your statue until the divine splendour of Virtue shines upon you, and Temperance seated in pure and holy majesty rises to your view. If you become thus purified residing in yourself, and having nothing any longer to impede this unity of mind, and no farther mixture to be found within, but perceiving your whole self to be a true light, and light alone; a light which though immense is not measured by any magnitude, nor limited by any circumscribing figure, but is everywhere immeasurable, as being greater than every measure, and more excellent than every quantity; if, perceiving yourself thus improved, and trusting solely to yourself, as no longer requiring a guide, fix now steadfastly your mental view . . . But if your eye is yet infected with any sordid concern, and not thoroughly refined, while it is on the stretch to behold this most shining spectacle, it will be immediately darkened and incapable of intuition, though someone should declare the spectacle present, which it might be otherwise able to discern.

To experience this, the physical, astral, and mental bodies need to be under a nice control and the physical body must be fed only with bland non-exciting foods. From this we perceive that there must be a spiritual orientation of all the soul's vestures and of the soul itself—all must be turned and kept pointing to the symbolical East, from which place we meet the light of the Sun's rising. Esoterically this means a retreating ever inwards, veil after veil being pierced even to the great First Cause itself—the unveiled glory. To the writer the royal method of obtaining this Union would be the practice of the Indian Rāja Yoga discipline.

The best music may help us, the Beethoven symphonies, the Wagner music-dramas and the music of Bach and Mozart contain much which may aid us in our unfoldment. The words of Beethoven's *Choral Fantasia* suggest what music may do for us:

Soft and sweet, thro' ether winging,
Sound the harmonies of life,
Their immortal flowers springing,
Where the soul is free from strife.

Peace and joy are sweetly blended,
Like the waves' alternate play;
What for mastery contended,
Learns to yield and to obey.

When on music's mighty pinion,
Souls of men to Heaven rise—
Then doth vanish earth's dominion,
Man is native to the skies.

Calm without and joy within us,
Is the bliss for which we long;
If of art the magic win us,
Joy and calm are turn'd to song.

With its tide of joy unbroken,
Music's flood our life surrounds;
What a master mind hath spoken,
Thro' eternity resounds.

Oh receive, ye joy invited
All its blessings without guile;
When to love is pow'r united,
Then the Gods approving smile.

Some find especial aid in the Masonic ritual or the Mass, some in pondering upon the great myths of the various nations, but the fundamental condition must always be our own search for and efforts at living the spiritual life, for most aids are rather of the nature of stimulants, and they cannot keep the soul on the Olympian mountain top.

It is this linking up with the Oversoul that gives the great artists and mystics of the world their wonderful experiences, and it is this that gives them their greatness and places them so far above the purely clever or purely intellectual artist, for no art creation, howsoever expert it be, can be Immortal unless it is smitten with this Divine afflatus, proceeding from Olympus, the spiritual mountain.

For one to be established in this state would mean that one has reached the stature of the perfect man—a very high stage of spiritual, mental and emotional development, implying a considerable knowledge of religion, science, philosophy, and art, and a mastery of most of the planes of our Solar System namely, the Physical, Astral (emotional) Mental (Heaven) Buḍḍhic, Nirvāṇic, Para-Nirvāṇic, and Mahā-Para-Nirvāṇic

planes; the two latter of course being planes of Logic or Solar Lord consciousness.

In this Unity, this Soul garden of eternal extasy, only Love reigns—there are no enemies there—the pains that come to one through others one there sees are but the re-action to some ill we ourselves have done, maybe long forgotten by us. One accepts the pain as equal with the joy, even demanding it, for it is due. Here too, all thought of war as revenge could not be, for revenge is dead, for all such feelings just do not exist in the bliss-gales that beat about the soul here.

To some, a physical plane illustration might assist the mind in forming a concept of this Unity, and for this purpose a city's electric-lighting system will serve for an example.

In this imaginary city there may be a searchlight installed, there will be powerful street illumination, hall, cathedral, theatre lighting, and the myriad lights in the homes of the people, etc. Some of our lights will be in artistically formed globes and shades, some not, some will be spotlessly clean and beautifully coloured, others beclouded with dust and dirt and burning dimly—yet, *all* will be but expressions of the one power in the central generating house—*is* that one power.

If we consider the various globes as representing human personalities, and the lights themselves as representing life, or our indwelling consciousness, we will see that we all without exception are expressions of the one Universal life of God. He has His abode in His own Broken Body (the myriad forms He emanates in His system). We find in all the great scriptures of the Race an expression of this Unity. The Muhammadan exclaims: "There is nought but Allāh," "I am all that is, that was, and that shall be," says an Egyptian Temple inscription. The Christian postulates the Divine Immanence, and so on through all the faiths.

God takes up His residence in the sinner equally as in the Saint, in the plant, the bird, the jewel, and in all the Solar systems of space, for there is only One Life, though it reveals more of itself in us as we climb the evolutionary ladder. It is The One Life that sustains hell (pain) and heaven (happiness) and those who are experiencing these states, and God "hath laid upon Himself the iniquity of us all," for we are all parts of Him. Heaven is hell transmitted as I see it, for one might regard hell as the base metal that is to be refined into the spiritual gold of Unity. Outside this Unity all passes away, all the *forms* of life, however beautiful or great, and in howsoever glorified a world, are passing shadows—even the great Solar Systems seem to come and go endlessly. Herein lies the reason of the continual exhortation to "live in the Eternal".

This seems to be the central and ever repeated theme of Mr. Krishnamurti, *i.e.*, "establish yourself in the Eternal," the state of Unity with the Beloved of all. On the summit of this spiritual mountain one feels the joy of the flower, the bird, and all great and small joyous things and sees all the pain and discord of man and of other life as an effort and urge towards the happiness of Unity, however blind and astray these discords be—yet, as Gods as well as men are at work, it may not be quite so blind as it seems—for I believe all forms are The Great Architect's tools by which "He" is fashioning this building or consummation of Unity.

THE ROSE MUST RE-BECOME THE BUD

By M. E. DEANE

The rose must re-become the bud, born of its parent stem, before the parasite has eaten through its heart and drunk its life-sap.

The golden tree puts forth its jewel-buds before its trunk is withered by the storm.

The pupil must regain the child-state he has lost ere the first sound can fall upon his ear.

The Voice of the Silence.

Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven.

St. Matt., xviii, 3.

"THE rose must re-become the bud." Is not this a "hard saying"? To announce that a flower which has passed through all the stages of development and opened its petals to the outer world should return to a condition which, though beautiful, means immaturity.

The eastern metaphor continues: "The golden tree puts forth its jewel-buds before its trunk is withered by the storm."

Early spring, with its crystalline purity of delicate color, its dewy mornings and songs of birds, is, in these verses, indicated by a master-hand. This sparkling, joyous beauty of nature expresses itself also in the freshness and innocence of a young child. Such is the goal of the aspirant for a high initiation. "The pupil must regain the child-state he has lost ere the first sound can fall upon his ear."

The same qualification for entrance into the kingdom of heaven is given by the Christ in the words, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven". "Heaven" in this sense is synonymous with "Nirvāṇa," and entry into the kingdom of heaven, or attainment of Nirvāṇa, is the object of those for whom these lines are written.

The candidate has trodden far along the Way. Neither the innocence of childhood nor its ignorance of the troubles and difficulties of physical life are his. He has wrestled with the shortcomings of his personality and essayed to fill his being with the light of true love and wisdom; he has mounted the lower stairs of the ladder of Life, and all his aspirations and efforts are now directed towards the upper rungs where can be heard the "mystic sounds of the ākāshic heights," spoken of elsewhere in *The Voice of the Silence*. As we look up to him who stands at this level we are naturally astonished to find, with this teaching, the instruction to kill out aversion. To us it is inconceivable that at this great height any man could be capable of so base and unbrotherly a feeling.

The solution may be as follows: Having worked on the emotional nature and obtained a certain command over it, the disciple moves forward in his attempt to conquer the sub-planes of the mental world. He is no longer a child-soul but a man, standing free from the passions which shake average people. He is himself a challenge to the forces of darkness and ignorance for he is ready to take the steps which will lead him to supermanhood. And he does not challenge in vain! Attack upon attack, hurled at his most vulnerable points, keeps the aspirant actively on the watch. His antagonists are both seen and unseen; those of the physical plane being symbolized in our text by the "storm," while the subtlety of the psychic temptations of "the hosts of Māra" is suitably portrayed by the "parasite" which eats through the

heart and drinks the life-sap of the rose. The position is analogous to that of an owner of a garden, its barriers broken down, who is obliged to defend himself against wild beasts, to plant new flowers, and, at the same time, rebuild the wall with only his two hands to perform the whole operation. Not until this new state is fully established can there be security from the enemy.

The heaviest blows are those which are apparently undeserved. Hatred, persecution and betrayal from persons for whom one has felt goodwill seem too much to bear; the temptation to hate back, to feel aversion, is almost overwhelming. This phase is well epitomised by Kipling in his poem *If*, or, "Being hated, don't give way to hating." It is a crucial test of the man's realisation of the action of kārmic law, of long-suffering, and of the measure of his compassion and love for humanity. Surging so speedily after the struggle and victory over the lower nature, these storms are well-nigh intolerable, but they must be subdued; the full energies of soul and body must be aroused to fight, to win. Little wonder that the man's appearance becomes rugged, that he cannot display a "superiority complex". In this life-and-death battle there is no time to think about looks, for his lesson is running on the meaning of those cryptic words: "And that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men."

The sense of being unjustly treated by his fellows presses hard on the candidate, but knowing he is discharging an old debt, he recognizes the opportunity to make a bold bid for liberation. His adversaries are merely agents of Karma; they are what William Blake, the poet-artist-mystic, described as "spiritual friends," even if "corporeal enemies"; at their stage of evolution such conduct is excusable. Holding this idea in his mind, the aspirant gradually acquires the ability to say, "Father, forgive them".

The tempest subsides, but the sea of emotional thought is not yet at peace. The lower vehicles retain their roughness and show signs of what the disciple has gone through in the attempt to keep his feet and conserve his magnetism. He cannot thus enter into the Masters' presence, nor is he qualified to tread those higher paths which imply the capacity to give forth a great message. "The rose must re-become the bud," the man must be "converted," re-juvenated, re-born.

To accomplish this evidently backward step is the next consideration. How can the "pupil" unlearn his knowledge of the world and forget his disagreeable experiences? While appreciating their value in his evolutionary process, some resentment and repugnance linger.

The most effective method is to examine himself carefully to find out what unrealised links may still bind to sensuous existence. (1) The body must be the servant of the Higher Self, active, alert, quick and prompt, "Waiting the Word of the Master." (2) Emotionally, the note struck should be positive, joyous, kindly, serene, and mood-less. (3) Mentally, the humility of a child should be the mark of the chela, with all traces of snobbery eradicated and the attitude free from "hope and greed". An inflexible resolution to cast off these fetters will bring about an expansion of consciousness which will assist him in this endeavour.

Hints of especial value to aspirants for the higher degrees of the Path may be found all through *The Voice of the Silence*. The flesh must be "passive, head cool, the Soul as firm and pure as flaming diamond" . . . "Silence thy thoughts and fix thy whole attention on thy Master." Thoughts must be made "harmless", no "slightest breeze of passion or desire" may "stir the steady light upon the pure white walls of Soul". This is an arduous task, but to the persevering candidate the reward is certain. His aim must be to strike

back every thought which is not of the most perfect purity and kindness, to turn in devotion to the Divine Self alone, to "reach that fixity of mind in which no breeze, however, strong, can waft an earthly thought within". The rule to "Kill in thyself all memory of past experiences" is made, not only that desire for material things may be stifled, but that the bodies, ceasing to reproduce these vibrations by longing or remorse (either of which perpetuates such emotions and incidents), may become a mirror in which the Higher Self is reflected in the lower and the junction of the two attained.

At last the day dawns when, with surprise and relief, the man finds himself free from the petty feelings and fears which have, for so long, acted as a drag on his life and burdened his shoulders. He "can stand upright now"; it is springtime once more, the world is full of joy and beauty; the rose has re-become the bud. As an initiate, he understands the cause of sorrow and wickedness and is "acquainted with the five impediments"; he knows, also, that having overcome them himself so, ultimately, all mankind will achieve liberation.

The last portal to be passed before the Arya gate swings open is called *Dhyāna*. This is likened to "an alabaster vase, white and transparent, wherein there burns a steady golden fire, the flame of *Prajna*, which radiates from *Ātma*". Henceforward, the Divine Wisdom, directed by the Spiritual Will, governs every action of the disciple. The Flame illuminates the way through the final and sharpest trials of the Path; It disperses the remaining clouds and, radiating compassion, shines forth on the Resurrection morning, the Sun of Righteousness Itself. "Joy unto You, O Men of Myalba, a pilgrim hath returned back from the other shore. A new Arhan is born."

THE MENACE OF THE MACHINE

BY M. R. ST. JOHN

Shall we not some day reach a point where the machine becomes all powerful and the man of no consequence . . . The machine may swallow the man, or again it may not, no one can know.

If the machine in the end triumphs and man loses, then we shall have learned something of high importance. We shall be able to give experience of value to another civilization which will be built on our ruins. Civilization has followed civilization and we are only one of a series. If we fail, we shall have gained experience which is all we can gain anyway.—HENRY FORD.

THUS does Henry Ford, one of the greatest producers of machines, conclude his remarkable book *The Great To-day The Greater Future.*

Of what was in his mind when he wrote that, no explanation is given, for, while it is a warning and might be considered prophetic, the reader is left to form his own conjectures.

The destruction of a civilization owing to its being conquered by the machine appears to be incredible and more in the nature of a phantasy suited to the pen of H. G. Wells, yet it might not be amiss to emphasise the modern trend in regard to the use and misuse of machinery and that more important aspect of the question which is affecting human psychology.

Everyone is aware that the replacement of manual labour by the more efficient and economical machine is one of the contributary causes of unemployment, the dole and consequent moral degeneration of those unfortunates who have been superseded by mechanism; on the other hand it is detrimental for men still employed in manufacturing processes who tend

machines for they subserve and are *ipso facto* subordinate to such.

Those whose sole work consists of looking after pieces of mechanism are thereby deprived of mankind's greatest attribute, the creative faculty, with the inevitable result of unrest, strikes and class warfare.

In warfare, the machine is responsible for great holocausts and, with its ever increasing efficiency, the destruction of humanity on future occasions will assume proportions unpleasant to contemplate.

In regard to motor traffic, Sir Charles Harris in *The Times* states that we are already killing in Great Britain over 6,000 persons yearly and injuring anything between 125,000 and 150,000. In the United States and Australia, they are not behind us in this respect, that is relative to population.

But, while death and disablement is certain to increase and is, in these days, taken very much as a matter of course, as a necessary evil, there is a more insidious menace both to pedestrians and motorists alike which has certainly not received the attention which it deserves.

I refer to the enormous quantities of carbon monoxide gas, which in cities is incessantly being mixed with the air we breathe and to an even greater extent where the traffic is congested and held up.

According to the prediction of Dr. Bonewitz, Professor of Intestinal Surgery at New York Medical College and Major-in-charge of the aviation service of the New York police, the inhabitants of big cities are slowly poisoning themselves by daily doses of monoxide, which forms in invisible clouds at busy street intersections.

Some little time back experiments on guinea pigs during a traffic jam showed that gas intoxication took place within three minutes and was not entirely dissipated at a height of 200 feet above the streets.

Dr. Bonewitz attributes the impatience of motorists in traffic jams, signalised by excessive "honking," to irritation due to slow gas-poisoning.

The above is culled from a leading Daily.

Dr. Leonard Hill in a letter to *The Times* writes: As one part of carbon monoxide in a thousand parts of air is a deadly mixture, the danger of the exhaust fumes of motor-cars cannot be too widely known. The poison is insidious and gives no warning. Professor J. S. Haldane is in entire agreement with Dr. Leonard Hill.

Now let us consider what effect motoring has on the psychology of our species when applied, as it is to-day, not only for human convenience but so largely for pleasure.

Those of both sexes who have become obsessed with the mania for speed are, though they know it not, as subservient to the car as the workman is to the machine he is compelled to tend. The motor-car dominates the man but he is quite oblivious of this metaphysical fact. Certainly he controls its mechanism and direction, but, once seated at the wheel, what proportion of his thought and attention is given to the car and its progress, how much to the humble wayfarer and other users of the public highways? By no means does this indictment apply to every owner of a car for there are and always will be a proportion of considerate and careful drivers, but my reference is applicable to the immense numbers of those whose hobby and pastime it mainly is.

The foregoing may be taken as an indication of the present, but what of future developments? As to what these are likely to be, the reader will form his own conclusions.

Will civilization become more and more enmeshed in the coils it is winding about itself, or will it, owing to a process of saturation, gradually loosen the hold and finally emerge untrammelled, free?

So far, I have endeavoured to put before my readers the more material and psychological aspects of the present day tendencies in this era of the machine and will now suggest, from the occult side, what I imagine is likely to happen if these persist.

The evolution of what are known as the lower kingdoms of nature is always accelerated by association with the higher. The life of the mineral (Sir J. Bose) in its natural states is undergoing normal, if very slow, expansion which is accentuated after its manipulation by man into definite form such as the component parts of a machine and a still further expansion of its life is furthered when the capacity of automatism is imparted to that mechanism. By increased automatic perfection made so by the use of a non-material force (electricity), the machine and its hypnotised manipulator become an instrument that can be utilised by occult intelligencies inimical to certain types of humans and, maybe, to human evolution altogether.

A few years ago two accidents were reported as having occurred at a certain spot on Dartmoor, one of the drivers being killed; in the case of the other, who escaped with nothing worse than a bad shaking, the report gave out that he felt as if some force compelled him to steer into the side of the road.

There was also the story of the man motoring at night in some unfrequented part of Ireland whose car, for no apparent reason suddenly stopped and it was only when he got it round to return the way he came that he was able to start the engine. In the meantime, having walked on some little way, a serious default was found on the road ahead which, had he proceeded, might have caused a fatal accident. In this case the intelligence responsible could hardly be considered malevolent.

These stories may or may not have been true, but, if there is much further increase in the number of motor-vehicles, the

opportunity will be afforded to occult intelligences inimical to human evolution and that particular purpose which it furthers.

Such an assumption is by no means unwarranted for we live, move and have our being in a duality, where the pairs of opposites are continually playing upon us, the two poles are always present, light and darkness, good and evil, God and Satan, by whatever terms we may choose to express this all-pervading fact.

Now, occult investigation has revealed that, in a remote period of the world's history, a mighty civilization was destroyed because the direction of its progress was not in accord with Divine Will or contrary to the plan laid down for spiritual development of humanity on this little globe on which its particular schooling is carried out.

A study of the various publications dealing with the Atlantean civilization, its downfall and subsequent destruction affords much interest for there are ominous signs in these times that our civilization, which has gone even deeper into matter than its great predecessor, may approximate very closely in direction to those conditions which brought about that former great catastrophe.

It is unfortunate that the danger likely to arise from the excessive use of mechanism is not apprehended by humanity at large, in spite of Henry Ford's warning and the implication given in that clever and instructive drama R. U. R. in which man's existence was in jeopardy owing to the Robots or mechanical men.

Nevertheless, I will conclude in lighter vein by quoting the following letter which appeared in the *Daily Mail*:

> Sir, I read reports of two more pedestrians being "injured on the pavement" by a modern juggernaut. Is it impossible to provide kerbs that cars cannot mount?

It is significant that no direct reflection is cast on the driver of the vehicle.

INTERESTING CASES, I.

IT occurred recently that our friend A.K.—a most indefatigable worker who has done yeoman service to the Theosophical Society for nearly forty years—related to us a curious example of the use of a certain semi-psychic power of which he found himself possessed, and demanded some elucidation of its mechanism. He has a considerable reputation among a large circle of friends as an old and sagacious student, upon whom those who are in any trouble or difficulty can usually rely for sound and helpful advice. One case in which he was recently consulted was that of an old friend who was in some perplexity as to how he should deal with a fractious and turbulent grandson—a boy of about fourteen years of age. He had always been a docile child and was much loved by all members of his family, but after the death of his mother a few years ago his character gradually changed for the worse, and he became selfish and unreasonable in his attitude, constantly demanding all sorts of luxuries which his father, though very kindly and indulgent, was unable to provide. When these were denied, however gently, the boy showed an evil temper and became either sulky or insubordinate, so that the father and the grandfather did not know what to do with him and became very anxious as to his future development.

Meeting A.K. one day, the grandfather mentioned his solicitude about the boy, and A.K. suggested to him to try the influence of thought-power to bring about an improvement. He advised the grandfather to take occasion to speak to the

boy, preferably when he was about to fall asleep in the evening, and represent to him very kindly and gently that there was great room for improvement in his behaviour, and that it would really be very easy for him to change it. The old man thought well of the advice and tried to put it into practice; but, finding no appreciable result after a few days, became tired of it and gave it up.

A little later the friends met again, and A.K. enquired whether the suggested treatment had met with any success. The grandfather related how he had tried and apparently failed; but A.K. exhorted him to continue the treatment in the most tactful manner, assuring him that some favourable result must eventually follow, and that he himself (A.K.) would endeavour to help by thought-power.

A.K. had for years cultivated the habit of trying to send out currents of helpful thought in cases where he felt that it would be of use, and had achieved a considerable amount of success along these lines. In doing this he began by forming a strong thought-image or mental picture of the person upon whom he wished to operate. But it often happened that he heard of a case where help was required by some person whom he had never met—who was entirely unknown to him in his waking consciousness. He found that in such cases if he concentrated strongly upon the person, some sort of figure of that person would build itself up before his closed eyes. He regarded this at first as a mere effort of the imagination, but in several cases he had the opportunity afterwards of meeting physically the person whom he had been trying to help, and was surprised to find that his thought-image had been a remarkably accurate portrait. He seems to have been somewhat sceptical about this, and disposed to attribute it to coincidence; but after repeated experiences of this kind he found that he could rely upon this curious faculty.

In the case of this unruly boy he employed his usual method, daily calling up before his mind the image of the boy and trying to induce in him a feeling of friendliness and comradeship, and then gently but persistently impressing upon him the advisability of curbing his exorbitant desires and establishing more intimate and friendly relations with the members of his family. At the same time he supplemented his treatment by specially invoking the blessing of his Master upon his efforts, so that the stubbornness of his young patient might be overcome.

When he was working at this a thought suddenly entered his mind (perhaps a suggestion from without) that he should endeavour to find some school-friend of the troublesome boy to whom the latter was very strongly attached—the idea being that this friend might prove to be far more readily impressible, and that through him influence could be brought to bear upon the recalcitrant patient. So A.K. set himself in earnest concentration to find the supposititious friend, if such a person really existed; and, somewhat to his own surprise, he found a distinct figure looming before bim, gradually becoming more and more definite and life-like. He fixed his thought firmly upon this figure, trying with all his strength to impress upon him the idea of persuading the school-mate whom he loved to soften his character and show the better side of it in family life.

This was all very strange and hypothetical; but A.K. persevered in his efforts, and the figure of the imaginary school-friend became daily more definite and responsive. Meeting the grandfather one day, A.K. told him that the grandson must have a school-friend whom he described in detail, whose influence would be exceedingly useful in this matter. The grandfather was absolutely astounded, but at once admitted the existence of the friend and the extreme accuracy of A.K.'s description of him; but not unnaturally he

could not in the least understand how A.K. could have discovered the facts. Whencesoever it may have come, the suggestion to utilize that school-friend and work through him proved an excellent one, for through that influence the patient has now become cheerful, pleasant and happy, courteous and docile, loving and lovable, so that the experiment is a triumphant success.

What A.K. wanted to know was how it was possible for him to find and to make an accurate image of a boy of whose very existence he knew nothing. Well, it is obvious that several hypotheses might be suggested; short of actually hunting up akâshic records it would be difficult to discover which of them comes nearest to the truth.

The idea that there might be such a friend, and that if there were it might be feasible to work upon the patient through him, seems to have been dropped into A.K.'s mind; it may have come from his own higher self or from some one (probably a departed relative of the patient) who was deeply interested in the case. If we adopt the latter alternative, it is easy and reasonable to infer that the departed relative knew of the existence of the friendship and of the superior sensitiveness of the friend. Seeing that his suggestion had penetrated, that A.K. was making an effort to carry it out, and that in order to do so he needed a thought-image, would it not be very natural that, being acquainted with the appearance of the friend, he should supply that image?

It is, however, by no means impossible, though somewhat less likely, that A. K. managed the entire business for himself. Questing about for some means of accomplishing a difficult task, it may have occurred to him that, as direct action seemed fruitless, an indirect approach might have better fortune. As

A. K. had never seen the patient on the physical plane, his thought-image of the boy was most likely largely a reflection of that in the mind of the grandfather, which may or may not have been a fair and unprejudiced representation; people misjudge and misunderstand each other to such an amazing extent that the thought-form which the average man makes of his neighbour is often unrecognizable by a third person. But in this case it was at any rate sufficient to bring A. K. into touch with his patient, and when that contact was once established his own astral observation would soon enable him to correct the defects of the thought-form.

The strong affection of the patient for his school-fellow could not but be prominent in his aura, and the very sight of it may well have suggested the idea of utilizing it. Away from the heavy clogging physical brain, thought is far more alert, able and resourceful, as is shown by the fact, familiar to us all, that one who has puzzled unavailingly over some problem in the evening often wakes next morning with the solution clearly in his mind. Conditions in that astral world are different in so many ways; here, for example, we habitually conceal our feelings; there, camouflage of that sort is impossible. Deep affection, violent dislike or even intense annoyance may here be successfully hidden, so long as no physical expression of them is permitted; there, they flash out in flaming colours which are instantly obvious to every one. So the love existing between the two friends of our little story would be so conspicuous as to thrust itself immedi ately upon the attention of the observer; so the idea that he might be able to make use of it for his object would naturally occur to him.

Another possibility, suggested by our President, is that in looking astrally at his patient, A. K. might have observed in his aura that patient's thought-form of the friend he loved so dearly, and that the sight of that thought-form might have

guided A. K. in the right direction and helped him to form his own.

Those who wish, as I am sure we all do, to become really useful workers in the astral world at night, and to use effectively during the day the mighty power of thought which is at our command, will assuredly find it well worth their while to study carefully all available information about the condition of that world.

C. W. L.

DO I BELIEVE IN FAIRIES?[1]

Do I believe in fairies? No,
Because "believe" means just to me
That I would like it to be so,
But am not sure and can not be.

Then what? Why, this; I say I *know*;
Fairies are real as you and me,
And can be seen where e'er you go,
That is, by those with power to see.

But how? Why, thus; of course you know
That owls come out at set of sun
And spread as they fly to and fro,
Good luck on all and everyone.

And as with lucky owls, just so
It is with Fairies; few can see
Them flit about, but still I *know*
That they are real as you and me.

GRAHAM HOPE

[1] Written on a fly-leaf of Geoffrey Hodson's *Fairies at work and play*.

THE KITCHEN

WAKING LIFE CONFIRMATION OF ASTRAL WORK

By GRAHAM HOPE

THE Invisible Helper was at the time fully visible to physical sight, as he happened to be having tea, one November Sunday afternoon, with an old friend, Rose Keyes, who had recently married Cathcart Keyes, who is an extremely well known Harley Street consultant physician. As an occult student is somewhat of a rare bird in Harley Street, at least, it is rare that one actually shows his true plumage there, the conversation ran a good deal on the subject of his work, and in taking his share in it, Cathcart Keyes showed himself to be of a type extremely unusual in his profession. He said quite frankly that he knew nothing whatever about occult matters, as they had never been a matter of practical interest to him, and he had always had quite enough to occupy his mind without them. But, in violent opposition to the orthodox attitude of his profession, he did not on that account declare that what he did not know had no existence and was all hysteria, diseased imagination, and so on, but was very keen to hear what the Invisible Helper had to say on the subject and asked a good many questions. The Invisible Helper wished now and then that the questions asked at his T. S. Lodge meetings could always maintain the level of those of this Harley Street doctor, which were a pleasure to answer.

Presently the subject of the work which gives him his description came up and Rose Keyes sat up.

"Then I do wish you would do something for my kitchen," she said, and her husband nodded and echoed her request.

"What is the matter with it?" asked the I. H.

"Hate, quarrelling, and rows generally," she replied, "There has been nothing else ever since we came here. We've got two servants, quite nice girls individually, a cook and a house-parlourmaid, but they quarrel and fight from morning till night, when they go up to bed snarling at each other on the stairs. They are everlastingly telling

tales about each other, and if we go away for a week-end I am sure to come back into the middle of a furious row, with each one of them bubbling over with complaints about the other."

Cathcart nodded.

"That's perfectly true," he said. "Rose simply gets no peace at all, thanks to the rows downstairs."

"Well, if they can't get on, why not change one of them, and see if a new one gets on better with the other?" suggested the I. H.

"I've tried that half a dozen times or more," said Rose. "Sometimes I've had to sack one of them, sometimes she has given warning on her own account, and a new girl has come. Occasionally, there has been comparative peace for two or three days, and then the same rows have started again, but more than once the two girls have started fighting the same evening that the new one arrived. Do see if you can do something about it, Atom." His friends often call the I. H. "Atom," largely on the *lucus e non lucendo* principle.

"I shall be uncommonly grateful if you will try," joined in Cathcart. "I know nothing about such things, as I said, but I do know that it is not natural for every single pair of girls who come here to fly at each other's throats on sight: they've actually done so, once or twice. It sounds something in your line."

The Atom thought it was too: it was obviously quite unnatural that *all* the girls without exception should fight in that kitchen, and it seemed clear that something must be done about it. But he is always cautious, being a Scot, and never promises anything.

"It certainly looks as if it was in my line," he said. "Mind you I promise nothing. Until I actually get down to it, when I am out of my physical body, I can't tell whether it is within our scope or not. But this much I will do: as soon as I meet Nani to-night," (Nani is the lady with whom he works most often at night, whom he has not seen in waking life for over a dozen years) "I will get her to come here with me and we will do what we can. If we can we will make a clean sweep of the cause of all this hate and ill-feeling. Could I see the kitchen now?"

This needed a little manoeuvring, as ladies do not usually show their afternoon tea guests into their kitchens, even when those same guests are such very old friends. But an excuse was invented, something to do with bath-heating apparatus, and Rose conducted the Atom down.

The Atom is not clairvoyant, but he is distinctly "sensitive," and he was soon able to have a shrewd idea of what was the matter, and the discovery made him feel more confident.

"I should not be surprised if we were able to tackle this job all right," he said. "Any how, we will come to-night and if we don't settle it to-night, we will come again till we do. But remember: we will do our best, but we promise nothing."

As the word is ordinarily understood, the Atom hardly ever remembers anything of his astral work, it may be to some extent because he makes no sort of effort to do so, and is quite indifferent as to whether he does or not. But when he remembered Rose Keyes' kitchen on going to sleep on Monday night, he had a very strong feeling that the work had been done the previous night and that there was nothing more to do there.

"Better just look in to make sure," he said to himself, and a couple of minutes later he was out of his body, *i.e.*, asleep.

He saw nothing of Rose Keyes till early in the following January, when he went to tea there again. He did not ask any questions of Rose about the kitchen, but when Cathcart came in he had something to say about it at once.

"Atom," said Cathcart, as he shook hands. "I've got to thank you very much indeed for clearing up our kitchen."

"It's all right, then?" said the Atom. "I thought it was. No more rows, I suppose?"

"No more rows!" Rose laughed. "They had quite a good one that very Sunday evening, and Cathcart and I found ourselves in a sort of way clinging to you as our only and last hope. Well, Monday came, and out of habit every time one of them came upstairs I expected a complaint, and when I went down I expected to hear them going for one another as soon as I reached the kitchen stairs. But neither of them told a single tale about the other that day, and they certainly seemed friendly when I went down: anyhow, I never heard or saw a sign of one of the usual rows. I tell you, it felt quite queer, and at first I became quite nervous and expected the usual storm to burst every minute. But it never did burst, and the next week-end we went away, feeling sure that the spell would be broken then. But it was not: we came back to find everything perfectly peaceful, and the girls evidently on quite good terms, the first time I have ever known that happen."

"And has it been kept up?" asked the Atom.

"Kept up! I'll just tell you a little story to show you the sort of change you have made, you and Nani. Two or three weeks afterwards the cook asked if she might have a 'boy friend' in one evening, and of course I said she might. Well, it appears that the 'boy friend' and the parlourmaid fell in love with each other on sight. As far as I can gather, when the cook introduced them, they stared at each other in amazement without saying anything."

"Obviously very intimate friends, if not lovers, in a recent life," remarked the Atom.

"That's the only way you can account for it," said Rose. "Well, to make a long story short, not only did the cook not resent the other girl's annexation of her "boy friend," in the very least, but when she realised that they were in love, which did not take her long, she helped them in every way she could. They were married three weeks ago, and the cook remains an intimate friend of them both."

"I should be inclined to call that rather a good test," said the Atom. "What about the parlourmaid's successor?"

"There are two, another H. P. M., and a tweeny, and the cook received them with open arms, did her best to make them feel at home, and they go upstairs the three together with their arms round each other's waists."

"It's a fact, I met them like that one night," said Cathcart.
"Now can you tell me exactly what you did, Atom?"

"As a matter of fact, I have no definite recollection of it at all in the ordinary sense," replied the Atom. "All the same, I know pretty well what was the matter and what we did, at least, I think I do. Some time ago, before you had the house, there was certainly a servant down here who was a woman of tremendous will power, which she used in the way of hate and ill will, tyrannizing, probably, over the other servants in the most brutal way, for sheer malice and love of bullying, and calling out all the powers of hate and ill will that they possessed in return. Mind you, this is only a surmise, judging from the state of things we found, but what ever it was, it was something of that kind, for the astral atmosphere was as bad as it could be, and there was an extremely active thought form which inspired everyone who lived there with hate and malice and an over-powering inclination to fight."

"Then what did you do?"

"Broke up the thought form and swept out the bad astral matter, dissipating it, and replaced the lot by a thought form of mutual love and friendship with astral matter to match generally. It looked very formidable, but it only took us the one night, and I don't think anything like the whole of that."

"Well, I am uncommonly grateful to you, for Rose's sake," said Cathcart. "The incessant rows were making her quite ill. And also on my own. As I told you, these things are quite outside my province, but I can see that they are real enough and that you know what you are doing. The facts are as clear as day, and there's no escaping them."

"And you are a doctor, and a Harley Street doctor at that," said the Atom with a grin.

"Don't pull my leg about that," said Cathcart. "Have some more tea."

AURAS THAT I HAVE SEEN

MRS. VIOLET TWEEDALE, in one of her books, *Ghosts I Have Known*, says she was born with the power to see auras, and had attained a "grown-up" age before she discovered that not everyone could see them. "The biggest aura I ever saw," she says, "was that of the late Mr. Sexton, a great orator whom I once heard in the House of Commons. Some people have mean, tight little auras, others have great spreading haloes of brilliant light." She often met King Edward, who was "blessed with a very fine aura of colour, of power and greatness". The colours in his aura changed as he discussed one topic after another with varying intensity. While she was staying at Hawarden with the Gladstones during the Irish troubles of 1882 Mr. Gladstone flew into a rage while reading a poster and was "suddenly wrapped in a brilliant crimson cloud, through which sharp flashes like lightning darted hither and thither". The red of anger, the blue of devotion, the yellow of intellect, the green of sympathy, the grey of fear—all those colours show in the aura, so that what we are we cannot hide from those who have the open vision of the clairvoyant. On another occasion, Mrs. Tweedale writes: "I happened to be passing a glove shop in the south of France, and as I strolled slowly past the door a blaze of yellow gold inside the shop caught my eye. I paused at once and looked through the open door. This great golden aura belonged to the Empress Elizabeth of Austria, who was standing at the counter."

Everything has an aura, the earth, mountains, trees. A man's aura is composed of etheric and still finer matter of different rates of vibration which can not only be seen by clairvoyants, but is nowadays made visible in the laboratory. Dr. Kilner's experiments in a dark room rendering the human aura visible to the "naked eye" as we term it, are described in his classic book on the aura; other scientists have since extended his researches.

Dr. Wentworth-Shields, the late Bishop of Armidale, referred to the existence of auras in a remarkable sermon on death. "There are clairvoyants," said he, "who tell us that even here on earth every human being is surrounded by an etheric aura, which interpenetrates the physical body and can be seen by those sensitive enough to encircle and stand out beyond the margin of our flesh, and its tints and colours betray our character." Just as white light is split up

into colours by the spectrum, so is the white light of the spirit of man split up by the refractory medium of his personality.

A sensitive person can feel at a distance the emanations from another person, and he may feel delight if they radiate goodwill and intellectual or spiritual power, or he will be uncomfortable if the other person is sending out vibrations of anger or hatred. As we travel in trains and tramcars we do not overlap physically, but we do psychically, and our auras may blend or they may collide with those of our neighbours. However we may disguise our thoughts and our feelings on the surface, we cannot disguise them in our inner constitution, in the world of the real.

Even the state of our health is reflected in our auras, the normal health aura radiating at right angles to the body, whereas in disease or weakness or fatigue the lines of the health-aura droop, and the body's system of defence becomes dangerously weak.

Remember too that cities have a local atmosphere, the imperial vigour of Rome being entirely different from the terrible pall of depression which hangs over a city of slaughter-houses like Chicago. So have buildings their peculiar aura, libraries, hospitals and prisons. Few places have a more unpleasant aura than a gaol, which reeks with black spots. Cemeteries, because of the depression and helplessness which so frequently permeate them, are eminently undesirable places to visit. A crematorium is much more hopeful.

Australian News Service.

IN lone country houses, where friends are few, in crowded city streets, amid greetings where no kindness is, thank God for books. Dearest, best of friends, soothing, comforting, teaching, carrying us far away from the briars of this working-day world, never importunate and never impatient, may we learn to use you, as you use us.

CANON AINGER

INSIDE AN ANCIENT VOLCANO

A REAL EXPERIENCE

By STANLEY ROGERS

THE heat of the desert lessened rapidly as we made our way into the darkness of the crooked tunnel. Among abandoned gold mines, this was a most unusual place. The tunnel was high enough to allow us to walk without stooping over. Its crookedness reflected the fact that the man who blasted his way more than two hundred feet into the heart of the old volcano had a spirit guide, and its length proclaimed his perseverance. A premature explosion deafened him and caused him to relinquish the fruitless result of fifteen years of labor.

He used to tell me of many queer things he heard and saw, but I, remembering that he was a spiritualist, discounted his stories. I was, however, about to learn that he was a truthful man. Scarcely had I turned on the flashlight when we heard an ungodly noise like an old Ford climbing a steep hill in low gear. It seemed to swell out of the lava below us, it screamed down the gallery toward us, the rock walls roared with it until I felt like a condemned spirit imprisoned in some demoniacal siren. The tone rose until it passed out of audibility, leaving us in a terrible silence, an insecure silence in which we felt utterly helpless. That voice from hell which had swept up from the depths had left us suspended from the top of an elemental silence of awful depth.

A raucous remark from a passing crow outside reminded us that we had bodies. Craunching rocks under our feet sounded natural and made us feel better as we forced ourselves to continue on to our goal—the end of the tunnel and the chamber of complete darkness. A heavy growl, so low that it was all but inaudible, rooted our feet to the lava floor. I wanted to run, but was ashamed to retreat from a mere noise. The grumblings recurred several times, re-echoing through subterranean worlds like a stupendous case of terrestrial indigestion.

Having at last reached the end of the passageway, I turned off the light, and we made ourselves as comfortable as possible on the sharp stones. The darkness soon dissolved the walls of lava and obliterated our sense of position; the stillness isolated us from the world of men. Blood roaring through our ears astounded us with its din.

Then, without warning, a clear metallic note rang flatly inside the mountain. A gnome pounding an iron rail with a light hammer

could have produced the same sound. The noise continued with irregular breaks in the rhythmical strokes for some fifteen minutes. Tonk . . . ! tonk . . . ! tonk . . . ! tonk . . . ! We were alone in an unfrequented part of the desert, and yet somebody or something was pounding on an iron rail. Tonk . . . ! tonk . . . ! resounded loudly through the abyss of blackness. God only knew what was making that tonking, but I intended to find out. Carefully aiming the powerful light at the invisible worker, I pressed the button only to be blinded by the glare reflected from the dust covered wall. The hammering stopt; the world of men returned with a few pointed observations from my friend who took the light away from me.

WHAT IS CRIME?

By W. H. JACOBSEN

I HAVE just consulted my dictionary, and I have got pretty well what I expected. As a rule a dictionary does not err on the side of a luxurious imaginativeness. Its duty is to offer the minimum of information in the fewest possible words. This course does not make for strict accuracy. Literalness seldom does.

In the case before us, crime is "any breach of law; a gross offence; a great wrong". Thus there is a selection almost bordering on the grotesque. If I murder my mother-in-law I am a criminal. If I omit to pay my dog license I am also a criminal.

A French writer has said "if poverty is the mother of crime, want of sense is the father". How this definition could apply to the above illustrations I do not know. Perhaps the less said the better. But to be quite serious and solemn as befits the nature of our inquiry, it is evident that very loose notions are prevalent as to the nature and character of what is called crime. As a matter of fact our ingrained paganism in relation to the matter successfully holds the field. For, bear in mind, we draw a deep distinction between offences against God, and offences against man. I am in no humour to employ sharp limitations as to when and how offences are respectively associated. But I think I see some kind of division.

Let me illustrate my meaning. There is the man who makes his home hell, by reason of his unsocial qualities. His temper; his indifference; his contempt, all lead to an atmosphere of intense household misery. He is rude to his wife, harsh to his children, unjust to his servants. Yet all the time he escapes the censure of the dictionary censor, for he has committed no breach of law, nor gross offence, and has done no great wrong. But hasn't he? The truth is that his conduct has sinned only against the moral law. Only!

Take the case of his neighbour. His character is entirely the reverse. Kind, sympathetic, unselfish, loving. But one fine day he forgets to carry his motor license. Result: police court, publicity, punishment. He has committed a breach of the law. In other words he has become a criminal.

Of course, the very absurdity of the matter speaks for itself. Yet it is but a confirmation of the dictionary dictum. A breach of the law constitutes a crime. May we pursue the argument a little further? Who would deny that the home wrecker is guilty of a heinous offence against divine law? And if indeed exception be taken to such terms let us substitute common humanity. Personally I admit no difference, for I believe one is a reflection of the other. However, we all know that the law, as generally understood, allows a tyrant and bully a great deal of liberty. But if this being of unlovely attributes happens, presuming he is a grocer, to give short weight in a pound of sugar, he is at once liable to the pains and penalties of the criminal law.

God as an emblem of moral purity can be safely flouted. The State must at all costs be obeyed. Of course, it will be said that no man can defy justice, secular or divine, and escape free. That is not our point. Our suggestion is that the charge of crime is frequently misplaced, and often directed in very narrow channels.

It is evident that the public conscience is getting somewhat uneasy about the designation applied to the so-called wrongdoer. And also to the treatment. As civilisation progresses, and intelligence makes more headway, it is apparent that many cases in our prisons are more fit for the wise doctor, than the impetuous magistrate.

The more one thinks of it the more one is assured that the dispenser of justice should be one of extraordinary qualities. I use the term deliberately. It is surely no light matter to pass judgment on a fellow being. A knowledge of psychology should be necessary. An impartial mind ought to govern, much experience and wide information are needed. And perhaps chiefly there should be a calm contempt for the vagaries of convention. There is yet another necessary qualification. The intelligent megistrate should not feel himself to be too dependent on the opinion of the legal clerk. I know perfectly well that some clerks are beyond all praise. There is a minority that cannot claim the judgment.

If it is agreed that the wise doctor *understands* various phases of criminology, then the question of crime and the criminal takes up an unusual position. Under such circumstances it would seem that in many cases it is the infirmary rather than the cell which is required.

There is another aspect worth consideration. It is generally admitted that unemployment is the fruitful cause of crime. The saying that while the Devil tempts the busy man, the idle man tempts the Devil, has much truth in it. Society tolerates the idle man. It

gives him food and shelter, about enough to awaken demands for a bigger supply. Society ignores the natural claim for a livable existence.

The victim is apt to retaliate. Many men and particularly many boys, are forced into crime by reason of the utter inability to procure a decent living. Remove unemployment and you remove much that is called crime. If mankind is ruled to a large extent by circumstances—and who will deny it ?—it follows that adverse circumstances are largely responsible for the presence of a prison population.

We know what the strict moralists have to say on the matter. But are they always in a fit position to judge ? Given a comfortable home and enough to eat and drink, there is not an undue temptation to stray from the paths of virtue. It is said that opportunity makes the thief. One would like to know something about the origin of the opportunity.

A well-fed youngster will not be inclined to steal a twopenny cob from a baker's counter. A starving man or boy only wants the chance. Nobody would dream of calling it a virtuous action on the part of the former in resisting an unnatural impulse. Is it quite fair to charge the latter with criminal intentions and deeds in failing to resist a very natural temptation ?

Yet from this class of the community do we get many of the inmates of our prisons. The writer of this article is one of the last to attempt to minimise wrong doing. But a plea for discrimination is set up. A plea for discrimination takes into account the various causes which lead to the unfortunate effects. Such a plea stresses the presence of influences which bear very hardly upon the enemies of society.

When Society has admitted its own responsibility for much that is called crime we shall find a general betterment of affairs. We must needs be grateful to the Howard Society for prompting a better, saner, more intelligent view on the whole question. Far too long have we remained under the comfortable delusion that the one sovereign remedy for crime was to clap the criminal into a gaol. "Thank God we have finished with him." Rather should we thank God that we have not finished with him—on those terms.

The Howard Society suggest the open mind, the sympathetic attitude, the reasonable view on punishment and crime. The Howard League for Penal Reform is a standing witness to the strength of social forces which make for social progress.

John Bright once said "Force is no remedy." The fools and bigots of his time hotly resisted the implications. It is beginning to be seen that mere physical force is of little effect in bringing reformation. After all said and done there is a stronger force than repression and a more mighty engine of strength than the criminal law. That power lies in a more just estimate of the dignity of human nature.

VIVISECTION IN CHARGE

By ROBERT R. LOGAN

THERE appeared in the January, 1930 number of *The Theosophist* an article entitled "President Hoover and Child Welfare" by George Shibley, F.T.S., Director of the Research Institute of Washington, D.C., explaining the preliminary work which has been started and which is to lead to a final meeting of experts to be known as *The White House Conference on Child Health and Protection.* The preliminary work of gathering statistics in regard to the present status of the nation's children and of the health and protection measures now in operation is to be conducted by a Planning Committee divided into four sections each of which is headed by a qualified and trustworthy expert. Two of the sections will be devoted to *Education and Training* and *The Handicapped Child*, the other two to *Medical Service* and *Public Health Service and Administration.* Over the last named section Surgeon-General Hugh S. Cumming, head of the Federal Public Health Service, will preside, while of the *Medical Service* section Dr. Samuel McC. Hamill, of Philadelphia has been appointed head.

That the welfare of the nation's children is of supreme importance goes without saying, and that President Hoover is intensely sincere in his desire to further that welfare is equally certain but that such a programme of nation-wide investigation leading to federal and state control of the child may contain the seeds of great danger to health and morals is not so obvious. It may perhaps occur to some theosophists that the appointment of the head of the Federal Health Service over one of the sections is likely to limit that section's work to the study and recommendation of purely orthodox medical measures and they may wonder how Osteopathy, Chiropractic, Naturopathy, the Abrams Treatment and some of the other "cults" are going to have a chance to present their theories and their programmes for child welfare. Probably, however, they will assume that the general care and protection of children does not materially differ in the different schools and that the actual treatment of the sick whether by drugs or otherwise will be of secondary importance.

If, however, our readers were aware that the Dr. Samuel McC. Hamill, appointed to head the Medical Service section is the same Dr. Hamill who in 1906 performed vivisectional experiments upon some hundred and fifty orphans, foundlings and destitute children without their consent or that of their guardians, they would realize that good intentions are not enough and that the means employed to a good end must be themselves of the right nature.

Dr. Hamill's experiments were reported (too late for prosecution under the statutes of limitations) in the Archives of 'Internal Medicine' for December, 1908, and were afterward defended by the American Medical Association against nation-wide antivivisection condemnation in the Journal of the American Medical Association for February 28th, 1914. The experiments consisted of inoculating the eyes and rubbing into the skin a tuberculin preparation intended to serve as a means of diagnosis. Most of these children were quite free from any symptoms of tuberculosis and were deliberately used as " material " for research which it was thought might prove of value.

These children who were under the age of eight years suffered from the tests in various degrees and some of those who had their eyes inoculated developed very sore eyes with severe conjunctivities, pustules and even corneal ulcers leading to permanent impairment of vision. In their report Dr. Hamill and his associates Dr. Carpenter and Dr. Cope, after asserting that they had not suspected that serious results might follow the tests, proceeded to supplement their own experience with references to former unfortunate experiments by other investigators with whose work they should have been familiar.

By these experiments on the children placed in his power by the unsuspecting Sisters of St. Vincent's Home, Dr. Hamill proved himself a victim of that false doctrine of vivisection that we may do evil for the sake of good to come or inflict cruelty for the sake of knowledge. A nation-wide protest has been launched against his appointment and is being respectfully brought to President Hoover's attention in the form of a resolution passed at its November meeting in New York by the International Conference for the Investigation of Vivisection which now numbers over a hundred constituent societies. This protest is being circulated through the press of each state under the publicity machinery of the newly formed National Anti-Vivisection Society of Chicago and whether or not the protest is heeded by the President, its echoes will certainly be heard in the entire field of child welfare and will penetrate the walls of asylums, hospitals and other institutions where human beings as well as animals may be used as " material " for research.

The science of healing, if there be such, is in its infancy, every theory is contradicted, every fashion superseded, every doctrine exploded while death defies the most glittering reputations and nature performs her magical cures for the herbalist, the Christian Scientist or the osteopath as frequently as for the most orthodox M. D.

It is well that living conditions should be made clean and wholesome, that fresh air, sunshine, right food and exercise should be provided for every child in America, but no institution or profession of men has yet been found into whose exclusive charge the lives and liberties of others could safely be entrusted.

When Priest and Puritan have tried and failed, will the Vivisector prove more worthy of his trust?

AN INDUSTRIAL CO-OPERATIVE COLONY FOR OJAI[1]

I. THE LAND.

The bit of real estate on which this Colony will begin should be a tract not far from the Civic Centre, say one or two miles East or West, on the flatter land of the Ojai Valley. A tract under consideration is especially adapted to oranges, avocados, and other orchard fruits, and has ample water. It also is suitable for truck-gardening and flower-raising of all kinds. There is special need in Ojai for fresh vegetables. Gas and Electric Power are laid on in Ojai, and available for the above tracts of land.

II. ACTIVITIES.

HOUSING. (1) There would be cottages for rent, simple but neat.

(2) There would even be rooms for rent, for those who do not wish to do housekeeping.

(3) There should be a cabin court hotel, for transients as well as newcomers to the Colony.

(4) A cafeteria would be run in connection with this.

SALES. A grocery store would buy and sell for the Colony. There might even be delivery wagons for delivery of produce in the Valley, or a branch market in the City of Ojai.

GARAGE. As the place would need machinery of various kinds, and transportation, there should be a garage and repair-shop for automobiles and general machinery.

A filling station is necessary, so that the Colony could buy its gasoline wholesale, but sell, also, to members and the public, outside of its own requirements.

ORCHARDS. An income for the Colony, as a whole, would be made from such orchards and gardens as were run by the Colony;

[1] See note in Watch-Tower.

but individual acres would be rented to capable people, who would manage without requiring supervision, and this on a profit-sharing basis. There would also be garden plots rented with the cottages, for those who wish to have the joy of working in a garden.

STAFF. The necessary staff for the Colony, whether on pumps, trucks, orchards, etc., would have a wage, and a percentage of the year's profits. But people who had other employment elsewhere in the Valley could rent cottages, rooms, or even cottages with gardens, but they would have to manage to make their own living on their own hook.

III. POSSIBLE INDUSTRIES.

All the workshops would be in the nature of cottage industries, with co-operative production, co-operative buying of raw material, co-operative marketing; thus saving much at each turn. It would be perfectly feasible to start any of the well-known cottage industries, such as weaving, fancy metal-work, the making of clothes, laundry, or, in fact, any activity that would turn an honest penny.

IV. WOODWORKING.

There is room for employment here in the Ojai for woodworkers of all kinds. Quite a cabinet-making, joinery, and general planning-mill business could possibly be built up; even shipping to towns in neighbouring counties by truck or by railroad. The staff could be also concerned in contracting for house-building anywhere within reasonable distance. All kinds of built-in furniture could be made. And it is possible that very artistic furniture, carvings, etc., could be developed, if those came who were experts in that line.

V. PRINTING AND BINDING.

There is a printing-press in Ojai. A shop here could be established to print and bind books, and do all kinds of fancy and artistic printing. There is no reason why a great deal could not be done with motto cards, and special original illuminated cards, as well as the printing from wood blocks, lino-cuts, etc. This could very possibly grow into quite a printing business, under proper management.

VI. SCHOOLS.

The chief aim of the schools will be to develop intuition and foster initiative in every child. Thus alone can the highest type of human being be developed; but every child will be trained with hand and foot, as well as head and heart, so that there will be a proper articulation of the human body as well as of the mind and character.

It is planned to have a school on the Colony as soon as a sufficient number of children are available. There would also be

a boarding-school for children from a distance. There would also be schools of art of every kind, as already in the Ojai are a number of clever and capable artists in wood, metal, painting, music, etc. This department would remain in as close a relation as possible with the Ojai Valley Arts and Crafts League, which already has a number of artists and patrons gathering together to push such activities.

VII. HEALTH FOOD.

The community would consist entirely of vegetarians. In connection with the catering to workers and public, quite a large business might be possible for that part of the Valley, such as a bakery, the making of crackers, biscuits, health-foods of all kinds; also the preserving of fruits, the drying and preparation of vegetables, etc. If such a cannery could be started, it might be able to buy a considerable amount of material from other farms in the Valley. As far as possible, experts in any particular line would be given opportunity to create special articles, with their individual brand; the attempt being made at all points in the Colony to produce a finer article, a more particular article, than that produced elsewhere in mass production. That would apply even to the making of cakes or pickles.

VIII. RECREATION.

There will be ample playground for children and adults; a complete outdoor gymnasium, and both basketball and tennis courts.

Mental recreation will be provided in the community halls by musical, dramatic, film, and other entertainments, if such in the city are inadequate. Every effort will be made to develop the talent of all in the neighbourhood. As far as possible, a library and reading-room will be maintained in conjunction with the courses of lectures and the schools, for children and adults.

IX. VOCATIONAL SCHOOLS.

Having established as many vocations as the individual members are capable of bringing to the Colony, a system will be built up, in which the children of the Colony, and of the surrounding country, if they wish it, will have an opportunity, as apprentices, to see the processes, take part in the processes, and thus find their best expression and their most congenial lifework.

REVIEWS

An Indian Diary, by Edwin S. Montagu, Secretary of State for India, 1917—1922. (Heinemann, London.)

A book strictly on Indian politics has scarcely a place among the books reviewed in a Theosophical magazine. But there is an exception, and that is when the book constantly mentions the President of the Theosophical Society, Dr. Annie Besant.

Dr. Besant's rôle in Indian politics will be understood better by future historians than by the present. She has been accused of "disloyalty," "helping the Germans to win the war," "stirring up rebellion," and so on, by the "die-hard" British elements in India, and their friends in England. She has on the other hand been praised as one of the greatest leaders of the Indian National Movement, fiery in her Indian patriotism, more Indian than many Indians themselves, and yet a true exponent of British ideals. But perhaps only a few have realised that all her political activities have been inspired by the "Great Plan," the vision given to her by her occult Gurus of the needs of the world. So we find her on the one hand denouncing ruthlessly England's mismanagement of India, and yet at the same time uttering, in the face of extreme Nationalist sentiment, that the future of India must be inside, and not outside, the British Commonwealth of Nations, and that the "link with Britain" must not be broken. She stirred up Indian opinion against England's misrule, till the British Government interned her in order to suppress her. She was then promptly elected the President of the Indian National Congress. Yet she stoutly opposed the policies of Mr. Gandhi, as tending in the long run to disorder and anarchy, and within twelve months she was denounced at Nationalist meetings. She has "played her own game," and that game has been a puzzle both to India and to England, just because it was not hers, but of an Occult Hierarchy which she serves.

If very few among the Indians themselves have understood her policies, one can scarcely expect an English Secretary of State for India to do so. Mr. Montagu fails in understanding her, but he succeeds admirably in understanding what she denounced so

vigorously! Every page of his book is an eloquent testimonial to the need of the political agitation which Dr. Besant initiated in 1914 with her daily *New India*. Not a single denunciation of hers, but is justified by what Mr. Montagu describes. The wooden-headedness of British officials, in spite of their devotion to duty, and sacrifices according to their lights on behalf of the Indian people; the British determination not to budge an inch, and the acceptance of the principle of "muddling through"; the gulf between Indian and Briton purposely maintained; these and other characteristics of a ram-rod like unbending administration are quickly evident as one reads Mr. Montagu.

So powerful throughout India became the agitation when Dr. Besant was interned by the Madras Government, that at last England determined to send out the Secretary of State for India, for the first time, to India to see with his own eyes what the situation was, and what solution could be suggested. As a preliminary, in order to produce an atmosphere of partial peace, Dr. Besant and her two colleagues, Messrs. Arundale and Wadia, were released from internment. Mr. Montagu came, and went from place to place receiving deputations with grievances and remedies; he interviewed most of the public men in India; he lived with the Viceroy and with the various Governors of Provinces, and heard their views. And he wrote down his impressions week by week, to send them to Mr. Lloyd George, then the Prime Minister of England.

The book consists of a series of brilliant pen pictures of individuals. He is frank and ruthless, because his memoranda were private and not intended to be published. They are published by his family, after his death, because much that he noted is apposite just now, in connection with the Round Table Conference sitting in London.

The reviewer will confine himself to Mr. Montagu's remarks on Dr. Besant. First there is a graphic picture of her.

> And then at six we saw Mrs. Besant herself. This was an interesting interview, if ever I had one. She gave me the history of the Home Rule League, how she felt it necessary to get hold of the young boys; how if the Home Rule League policy could be carried out she was certain that they would forswear anarchy and come on to the side of the constitutional movement. She assured us solemnly that India would have, and insisted upon having, the power of the purse and the control of the Executive. She fought shy of all the financial problems. She

> said she was not a financial expert. She got over the difficulties that way. She kept her silvery, quiet voice, and really impressed me enormously. If only the Government had kept this old woman on our side! If only she had been well handled from the beginning! If only her vanity had been appealed to! She is an amusing old thing, in that, knowing perfectly well that the interview was to be in Chelmsford's [the Viceroy's] room (because they take good care that I should never see anybody important without him), she turned up and sat in my tent, and, coming in from dressing, I found her waiting there. I told her the interview was in Chelmsford's room, and she drove me up in her motor car, and explained to me that the fact that I had not received a welcome from the Indian people was simply due to their recognition that the Government would not allow it. She implored us to come to the Congress. Oh, if only Lloyd George were in charge of this thing! He would, of course, dash down to the Congress and make them a great oration. I am prevented from doing this. It might save the whole situation. But the Government of India have carefully arranged our plans so that we shall be in Bombay when the Congress, the real political movement, is in Calcutta, and now they plead plans as an excuse for not accepting the invitation which is showered on us.

Those last lines of Mr. Montagu reveal the blunder which the Bureaucracy has made throughout, in belittling the influence of the Congress. That blunder still is the policy of the Government evidently, for the Congress to-day is banned and declared an illegal body, and one Congress leader after another arrested and sent to gaol.

Dr. Besant had later another interview, which is reported by Mr. Montagu.

> She then told me that she did not much care what scheme we adopted, provided that it led automatically to complete Home Rule within a short time. I urged her to use her influence with the Congress to put that test to any scheme that was submitted. She said she would, but they would take anything which gave them elected majorities and the power of the purse. I told her that the power of the purse meant everything, and she said: "Not with reasonable people." I said I could not defend a policy in the House of Commons on the ground that it was meant for reasonable people, and I reiterated that the sole test which she ought to apply was whether it led assuredly to self-government. She then said that there must also be some restriction of coercive legislation, and that she never knew when and how security was to be demanded for a paper and for what reasons.

All this was in 1917. It is now 1931. The vital things which Dr. Besant asked for then are still being asked for now. Can any one wonder if India to-day is in a turmoil?

Throughout the book, Dr. Besant appears again and again, here mentioned with approbation, and there with strong condemnation. Like Socrates who, because of his questionings, was called the "gad-fly" of Athens, so Dr. Besant appears like the uneasy conscience of the Bureaucracy, whenever its plans are mooted.

In one place Mr. Montagu sees in a flash of illumination her true rôle, when she led her Home Rule agitation—that she was indeed a mouthpiece voicing what hundreds of thousands felt, and not the "agitator" which the Government made her out to be.

> The Elephanta Caves are interesting on a small scale, with very nice carvings in the rock of the life of Shiva. I particularly liked that Shiva who cut his wife into fifty-two pieces, only to discover that he had fifty-two wives! This is really what happens to the Government of India when it interns Mrs. Besant.

Much more could be quoted, showing Dr. Besant's stand on behalf of India. But enough has been quoted to show how she stood for policies that no reasonable man or woman could have challenged in principle, unless he or she possessed that peculiar mentality which starts to survey all things in India from the standpoint of a God-given right of the British to rule and a God-imposed duty of the Indians to obey. But from the Viceroy down to the Governor of Madras (described by Mr. Montagu as a "Victorian Governor in a post-War India") and Collectors, that mentality was the rule. And that mentality was expounded in the English-owned newspapers of India, and, with very rare exceptions, was possessed by all the British residents in India also.

The reviewer has limited himself in his review to the parts of the book referring to Dr. Besant. But to anyone in touch with Indian politics, the remarks on the political men of India—Indians and Britons—are full of interest, for their sharp criticisms. Whether those criticisms are just, the reviewer cannot say, for he is not a politician. But the book is fascinating, and its fascination can be gauged from the fact that he read it through at one sitting.

C. J.

The Rationale of Reincarnation, by A. E. Powell. (Theosophical Society in England. Price 1s.)

Many writers have tried their hand at this theory, and here is the latest of them: Colonel Powell, who has already a wide reading public. This book too is a readable one and will surely receive the credit it deserves.

The theory of reincarnation cannot be disposed of in a few remarks, or by known mathematical or logical laws, such as: The first life, the cause: A., the second life, its effect: B., the third life: the result: A B-C, and so on with divisions and subtractions, etc. The intricacies in a living organism are impossible of enumeration. Consider the complicated characteristics of a person, it would be comparatively easy, if we could say such and such a characteristic results from one or several lives as a slave or vice versa as a slave-driver, as the case may be, or from that of a soldier, whose career was cut short or crowned by victory. Perhaps ultimately the scheme when synthesised by time's accumulations will look simpler than it appears at present, and the various lives fall into major divisions of love- and hate-producers, and yet recognising the 'individual uniqueness' of the human race even such obvious classification seems outrageous.

The book is divided into three sections dealing with Birth, Life and Death, a trinity affecting the child in a threefold capacity of its heredity, environment, and possessions. Past, present and future come up for purview. The causes are sought that account for such anomalies as untraceable heredities, seemingly unwarrantable happenings, painful experiences, etc. Modern science, in its latest dictum of Sir Arthur Keith, has corroborated the idea in one particular, namely that the germ-plasm takes only that which it needs from heredity as a scaffolding for the building of the body. The ego in theosophical parlance, the thinker behind the germ-plasm takes the musician's ear, the mathematical intellect, or, if a poet, the poet's organism to satisfy its purpose adding that which it lacks to express it under material conditions.

Karma as a corollary to reincarnation is pointed out to be an unfailing law, at every moment of time we stand before the judgment seat, as well as when after death the ego enters into the detailed examination of itself and decrees its own future acquiescing in the plan of education necessary.

There is a chapter on authenticated cases of memory of previous lives, and some books recommended to those unacquainted with the subject, shewing how wonderfully and fearfully the human being is made, and which, when realised, compel him to stand in awe before his Maker.

Mysticism in Bhagavad-Gītā, by Mahendranath Sircar, M.A., Ph.D. (Longmans, Green & Co., Ltd., Calcutta, Price Rs. 5.)

This work presents a practical philosophy of mysticism. The arguments and explanations shew a blend of both Eastern and

Western teachings, in that sense it foreshadows a valuable contribution to the study of the subject.

In the Christian science of mysticism grace and mercy hold a large place, whereas rigorous discipline and duty are emphasised in the East generally and in the *Bhagavaḍ-Gīṭā*; it must be recalled that Buḍḍha severed the bonds of ancestral ties and assumed cosmic ones, and Jesus endeavoured his utmost to inculcate the fact of human brotherhood as a unit.

The slight difference between the teachings of the Sānkhya and the Gīṭā is explained in relation to action and consciousness, and to spirit and cosmos. The evolution of the cosmos is the purpose of spirit, says the Gīṭā, and spirit is therefore infused in matter and supplies the moral order as well as the cosmic urge, whereas the Sānkhya places spirit beyond all categories as not being at all interested in evolution; and this difference can be accounted for as a passing one in time and place, or in other words as in immanence and transcendence, the reign of spirit being the goal of the evolutionary cosmos.

The nature of will or determinism is carried to greater heights than is met with in most Western tabulations, and deserves careful study, and also the nature of adaptability applied not only to the method of approach but also to upper layers of divine consciousness, bringing in "individual uniqueness," the One and the Many. Another interesting feature is the *Prāṇāyāma* system only now known to the West as vitalism, which being a concrete system, its development must become effective unconsciously in the course of the ascent of spiritual realisation.

Then again there is an insistence on concentration and radiation as one act of cognition, the point extending to the circumference contrasted by and preceding to the realisation of a transcendental consciousness. The fear is expressed that the mystic may mistake a vague mental-spiritual content (perhaps an explanation of the term "being out in the void") for the silence and quietude felt in rarefied atmospheres, when the deeps within and the heights above converge in an equilibrium.

It has been said that some by a leap attain to immeasurable heights of consciousness and are newborn in one instantaneous act to a divinely clarified perfection, a dynamic at-one-ment in a transcendental understanding of archetypal laws, of eternal Beingness. While others by a slow sloughing of skins work at the establishing of the moral law and the destruction of germinated seeds of kārmic actions

and reactions, till the gradual lighting up of the Christmas tree, complete illumination is accomplished; green leaf in winter, light in darkness, until the thrice-born (or is it the thirtieth?) is caught up in the fullness of God; a long and arduous process, one which, according to the author, requires several lives of dedication. He clearly discriminates between concrete and absolute illumination, indeed he even considers all revelations as concrete. What he is evidently in search of is a book written on Cosmic Life itself, a dynamic Now resolving itself into Eternal Being, whereas most books are concerned with cosmic life in relation with physical life. The ancient phrase that includes Silence among its dicta probably still holds good, as also the interpretation of Buḍdha's death due to the symbolic eating of Boar's flesh.

This book can be thoroughly recommended to those needing a handbook on Mysticism in the Gīṭā. The two chapters on the Mystic Ideal, and the Ascent are particularly fine, perhaps they include the writer's own experiences on the sublime quest, and a part of the book recalls in its detailed application the old alchemical formulæ.

The Gīṭā Idea of God, by Brahmachari Gitananad. (B. G. Paul & Co., Madras. Price Rs. 5.)

This book is steeped in intricate subtleties and minute differences in the study of the Gīṭā Idea of God. One is struck by the resemblance to the Literature on Buḍḍhism of half a century ago. Much excellent matter is crowded into each paragraph as if the author feared omitting anything at all. It was Whittier who said he preferred a religion that left the half untold. Would in this book that the reader be left occasionally to pick up some austere reasoning and follow it up in his own mind from the well-known knowledge of the theme, or that he could be guided tranquilly to place his foot across some half-veiled threshold into a not wholly expressed region of immeasurable infinities. But the writer is tireless and restless and even pitiless, and keeps himself in the full flood of noontide loquacity. Indeed one is conscious of the inadequacies of the English language to express his variable meanings, for it requires long strings of verbosities in capital letters.

The book exists in a realm of words and ideas as overwhelming as an avalanche or more like a concertina expanding and synthesising the moral-mystical psychology-philosophy of the Gīṭā.

The aspiring prayer prefacing the book shows true deeps of understanding and a power of clear thought, and further there are many

passages of blissful beauties of rhythmically-rhythmic heart-satisfactions, and glorious revellings of Instantaneous Self-initiative Divinely-unifying Totality Self-Surrenderings.

An eminent Professor characterises the book as " a most valuable and original contribution to the Literature of the Gīṭā in English, . . . and can be placed side by side with the best recent works on the subject ". Certainly the author knows everything there is to be known on this subject, but in abounding redundancy.

The Mystery and Lore of Apparitions, by C. J. S. Thompson. (Harold Shaylor, London. Price 12s. 6d.)

This is an excellent book of its kind containing a collection of ghost stories. Some are old, dating from Egyptian and Chaldean times, others are as recent as the late war. There are very few people who have not at one time or another seen or heard queer things not to be accounted for by known laws of physical matter. In a couple of chapters at the end of the book the compiler tries to explain some of the happenings. The psychological factor seems to be his main solution, as when people in a highly strung frame of mind build up phantasies by an excited imagination, as expressed in the well-known quotation from Shakespeare. But there is as well a scientific aspect to the whole problem, which C. W. Leadbeater particularly has put forth in many of his writings. Photographs in the air, dynamos, storage batteries, phonographs, etc., reappear visibly when the atmosphere takes on the same tension as when the picture was originally stamped on it. This happens under its own conditions, or by means of wireless waves when a powerful psychic state is brought to bear upon it, such as is induced by fear, anger, prolonged melancholia, hatred, intense thought, a shock of any kind, etc. The entity, however passed over, has also to be taken into consideration. Flammarion's books on this subject have fairly well established that at the moment of death an intense desire carries the discarnate person to his determined goal, either then or after a few days, when the unconscious state, which supervenes on entry into another plane and withdrawal from this, has passed away. There is a very large literature on the subjects of Psychic Phenomena and Spiritualism, which account for many other apparitions. The investigations of the substance of Ether will ultimately lead to further revelations, convincing to the most sceptical.

Heaven, by Frank Townshend. (Alfred A. Knopf, London. Price 6s.)

" In the Universe live I, in my heart lives Heaven."

This motto prefacing the book is very fine, but the Heaven depicted in the book is surely not the one meant. In it are found among many pigeon-holes the House of Madness and a very original and interesting Torture Chamber. There are enumerated the vast complexities of the human mind, all neatly tied up in packets, each with its appropriate prismatic label, and which are also symbolised by the kind of instrument the seeker is armed with in order to understand their significance.

Thoughts and things are cast into a glorified exhibition of man's shortcomings, into a maelstrom, where the Eternal Mother reigns. Further, after meeting God, who, though complaining of the characterizations heaped on himself by man, says: "I live in all things, I am in every man," and directs the author to make an exploration into Eternal Life. This place consists of three cities, those of Creation, Understanding and Rhythm. They are ultimately summarised as underlying the bewildering melodrama of life, and in a dream he accepts life gladly as it is, instead of rejecting it as heretofore. However even beyond all this, reached by help of a wise man in the House of Meditation, lies a Garden and the Being inhabiting that garden is Man.

It is the Pilgrim's Progress of Understanding of an original thinker, a psychologist, who has the ability to cast his philosophy with much ease and humour into pleasant and excellent language, though somewhat too colloquial for verse and his rhythm accumulates into the sound of a hammer with a hard metallic measure.

Renascent India, by K. S. Venkataramani. (Sveṭāraṇya Āshrama, Mylapore, Madras. Price Re. 1.)

A charming preface, that at once places the reader on a right footing with the book. It is like the morning salute of a fine day, and the day is good throughout. Rare sanity, loveableness, independent thought, true insight into causes and a clean understanding of remedies to be applied characterises this book.

The destructive evidences produced by a prolonged severe storm, (a visitation of God's wrath, as the old writers called it) that uproots ancient landmarks, and leaves a long series of wreckage in its wake, have to be removed and made sightly once more, and further tendencies of disintegrations forestalled.

The green oases of a simple clean village life have to be reconstructed on a solid basis to admit of practical ideals of the day and year of grace. Nature is ever ready to reproduce fair blossoms on the

ravaged fields of war, thus shewing her inherent beauty indomitable in face of all disasters, and such is India to her lovers. Her deep wide soil arouses in them worship and devotion, and the necessary determined will has to be brought to bear on the problem, so as to help to rear everywhere that rarity in Nature, the wise gentleman, sufficient unto himself, in spirituality, understanding, integrity and activity, that only a vitally contented country-life peaceful to the core can bring forth.

On these and other points the author discourses, fearlessly facing difficulties he admits that an economic scaffolding is necessary to surround the scheme; this is the crux now on the board; village industries and interests, regulated interaction between producer and consumer, etc.

A complete system of ordered Government is outlined from base to topmost pinnacle, every department is carefully scrutinised and assigned its place, and meaningless decorations discarded, the structure is firm throughout and as such the book deserves every attention.

Mahātmā Gandhi. (G. A. Natesan & Co., Madras. Price Re. 1.)

It is hardly necessary to review a book now in its 8th edition, that speaks for itself. It contains a full account of the life and times of the Mahātmā. It has been brought up-to-date to October of this year 1930; it has been enlarged with appreciations by well-known people, and includes even the rules and regulations of his Satyāgrāshrama. The language in which it is written is on the whole simple and straightforward, but that of a newspaper, and has numerous excerpts from newspapers; it is the career of the man that supplies the dramatic.

Wherever Mahātmā Gandhi entered with various Governments on behalf of his countrymen, he became a centre for action; his throwing down the gauntlet has been sufficient to bring out of their stronghold a number of problems, far-reaching and wide-spreading in their scope, that are awaiting a workable solution throughout the British Empire and also throughout the world. Some of these need intellectual testing prior to application, both of which Governments shirk too frequently and seek to pat into oblivion, and of which the Mahātmā is rightly palpably impatient.

On the other hand although the great nationalist sought to revert to ancient ideals, yet his policy has accentuated the painful struggling among ancestral roots, and the slow drawing out of those not in

keeping with modernism, which roots the British Government has let lie, and which have hitherto acted as a screen against the full blast of Internationalism, now sweeping throughout the country, and vice versa they have served to bring about that deterring ignorance of India prevailing in the world.

Those who do not know the contents of this book, or have not lived in the happenings related therein, cannot be said to know how India is meeting all her difficulties.

I. HARPER MOLL

Hindū-Muslim Unity and *If Truth at Last be Told* are two tracts published by the Akbar Āshram at Karachi. In both tracts much is said worth thinking over by those who strive after unity and who desire to bring reforms wherever these are needed.

Superiority of Vegetarian Diet from the Scientific and Hygienic Standpoint, by S. A. Azariah, B.A., B.L. This pamphlet has been awarded a prize by the Madras Vegetarian Association and has been published by them, hoping that the arguments in the booklet may convince many of the advantages of vegetarianism. A good deal of information is given in its 60 pages, of value to those who live in India and who are non-vegetarian or who wish to change their diet.

Tristan and Isolde, Wagner's Music-drama, by A. N. Ingamells. Readers of THE THEOSOPHIST will remember that some articles under this heading appeared recently in its pages. This pamphlet contains the same matter in an enlarged form. The occult significance of the drama is pointed out by the writer. Copies can be obtained from Blavatsky Lodge, Bligh Street, Sidney, Australia.

O.

BIRD'S-EYE VIEWS

THAT the earth is not dead, but pulsing with vital force in its most quiet places, is a truism to men of science, and also to many of our theosophical students who begin to realise that life is everywhere. It is, however, given to few to examine for themselves; for only recently have the aeroplane and the photographer enabled explorers to see, and to record, regions otherwise unknowable to the multitude.

We can now sit at ease on our verandah, or by the fireside, and see for ourselves what men in the past have given their lives to discover. North and South Poles, lofty mountains and continents and countries above the equator; deserts and seas and lovely lands below it, are reproduced for us in *The National Geographic Magazine*. It is a delight to read this monthly. Therein we see pack animals forced to swim mountain torrents while a couple of ropes and a loop serve as a bridge for the explorer. We have read of it before, but the photographs give a vivid reality to it all.

We look down on the North and South Poles and have maps of them, and we see into the craters of extinct volcanoes, so high that no one has explored them. The huge glaciers with their crevasses and rocks are now known to us by sight. The deserts with their camel trains and burning sands are no longer mere words, we can see them. We see also the inhabitants of hitherto unknown lands, in their everyday dress and at work. Men, women and children with the flora and fauna they know. In many cases the flowers have their natural colours.

"Carrying the Color Camera through unmapped China", "France's Pageant on the Loire", "The Glories of Minya Konka" the Borders of China and Tibet, "The First Airship Flight around the World", "The Snows and Flowers of Peru", "The Unexplored Philippines from the Air", "Norway", "The Fjords and Fjells of Viking Land", "The Yukon Trail", "The Conquest of Antarctica by Air", who can resist such a monthly treat? We can get it for $3·50 a year.

A. J. W.

BOOKS AND MAGAZINES RECEIVED

Early Pubblo Ruins in the Piedra District Southwestern Colorado, by Frank H. H. Roberts Jr.; *Contributions to Fox Ethnology*, 11, by Truman Michelson, Smithsonian Institution Bureau of American Ethnology (Washington: 1930); *The Rationale of Reincarnation*, by Lieut.-Colonel A. E. Powell (T. P. H., London); *Tristan and Isolde*, by Norman Ingamells (George A. Jones Printer, Sydney, Australia); *Superiority of Vegetarian Diet from the Scientific and Hygienic Stand-point*, by S. A. Azariah, B.A., B..L (Pub. by The Madras Vegeterian Association.)

Stri Dharma (December), *Theosophia* (November), *The Messenger* (November), *The British Buddhist* (October, November), *Theosofisch Maandblad* (October), *Gnosi* (October), *The American Co-Mason* (October), *The Calcutta Review* (November, December), *The Mahā-Bodhi* (December), *The Theosophist* (November), *Teosofi* (November), *Toronto Theosophical News* (November), *The Beacon* (November), *Dawn* (December), *Persatoean Hindoeb* (December), *Histoire de la Philosophie Boletin Interncional de la Estrella* (October), *Heraldo Teosofico* (August), *The Meher Message* (November), *El Loto Blanco* (October), *The Bhārata Dharma* (December), *Theosophy in India* (December), *De Pionier* (December), *The Canadian Theosophist* (November), *News and Notes* (December), *La Revue Theosophique Le Lotus Bleu* (November), *Modern Astrology* (December), *International Star Bulletin* (December), *Koemandang-Theosofie* (December), *Revista Teosofica Cubana* (September, October), *Bulletin Théosophique* (December), *De Theosofische Beweging* (December), *The Vedic Magazine* (November), *General Secretary's Circular in South Africa* (November).

THERE is no such thing as failure. Failure is merely the lack of strength to achieve. You develop strength slowly; and if your real desire is to achieve, then the strength to achieve becomes ever greater. Find out what you are interested in, on what you are laying your emphasis, to what you are giving your strength. Find out towards what purpose your secret desire is tending. You can either strangle the desire, and make it narrow, or you can make it all-inclusive, free, unlimited. So you have to find out on what you are laying your emphasis in life. For the man who is uncertain and doubting—for him there is no positive being. The wise man is he who knows how to lay the emphasis on the essential.

Experience and Conduct J. KRISHNAMURTI

SUPPLEMENT TO

THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for dues, from 1st October to 17th December, 1930, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
The Canadian Theosophical Federation, dues per 1930 ...	36	3	0
Salongor Lodge, Salongor, dues of 2 new members, £1 ...	13	8	0
T.S. in Roumania, dues per 1930, £1-3-7	15	11	5
„ „ Greece, dues per April to August, 1930, £1-13-0 ...	22	0	3
„ „ Ireland, dues per 1930, £3-5-0	43	8	11
„ „ Wales „ „ „ £12-15-0	171	3	2
„ „ Spain „ „ „ £3-16-2	51	0	0
„ „ (Outside) Russia, dues per 1930, £2-8-0 ...	26	10	3
„ „ America, dues per 1930, $921·49	2,507	7	0
„ „ Mexico „ „ „ £20-0-0	267	15	0
„ „ Iceland „ „ „ £13-11-0	181	7	8
„ „ Netherlands „ „ £88-17-5	1,191	0	3
„ „ Sweden „ „ „	190	1	3
„ „ Austria „ „ „ £3-0-0	40	1	6
„ „ New Zealand, dues per 1930, £44-18-8... ...	588	13	4
„ „ South Africa „ „ „ £10-15-3... ...	145	5	0
„ „ Hungary „ „ „ £15-16-0... ...	211	12	3
„ „ Porto Rico „ „ „ £6-3-3	81	10	0
Barbodos Lodge, Barbados, dues per 1930, £4-0-0 ...	53	10	6
T.S. in Italy, dues per 1930, 1,155 Lires	161	9	0
„ „ Chile „ „ „ £15-0-0	201	3	2
„ „ India „ „ „ (in final settlement) ...	666	11	0
To be carried ...	6,868	7	11

	Rs.	A.	P.
Carried forward ...	6,868	7	11
Mrs. M. E. Hughes, dues per 1930, £1-0-0	13	8	0
T.S. in Canada „ „ „	309	0	0
Henry Munch, Warsaw, Poland, £1	13	8	0
Singapore Lodge, Singapore, £3-0-0	40	8	0
T.S. in Portugal, dues per 1930, £4-1-11	54	13	0
„ „ Uruguay „ „ „ £5-4-2	69	12	9
„ „ France „ „ „ £45-8-9	609	15	0
„ „ Switzerland „ „ „ £5-13-2	75	13	6
„ „ Central South Africa, dues per 1930, £3-3-0 ...	42	8	0
Nairobi Lodge, dues of 3 members, 15s.	10	2	0
T.S. in Australia, dues per 1930 (in three Lots), £59-4-0 ...	795	4	10
„ „ Belgium „ „ „ £4-3-4	55	15	0
„ „ Finland „ „ „ £11-11-10	155	8	2
H.P.B. Lodge, Toronto, dues of 15 members, per 1930 ...	49	8	0
The Miroku Lodge, Tokyo, Japan, Annual dues of 9 members	30	7	0
T.S. in Czecho-Slovakia, dues per 1930, £5-8-1 ...	72	4	0
„ „ Scotland, dues per 1930, £13-15-0	184	9	8
Hongkong Lodge, dues of 24 members and Entrance fee of 1 new member, £6-5-0	83	12	7
Shanghai Lodge, dues of 22 members and Entrance fee of 1 new member, £5-15-0	77	1	3
The Selangor Lodge, dues of 11 members, £2-15-0 ...	37	2	0
T.S. in England, dues per July to October, 1930, £54-8-3 ...	730	9	1
„ „ Burma „ „ 1930	30	0	0
„ „ Ceylon „ „ „	28	4	0
Mr. Kevee Siem Kiang, dues per 1931	13	14	0
T.S. in Paraguay, dues per 1930, £5	67	4	0

DONATIONS

Canadian Theosophical Federation	18	1	0
Mrs. Tarasingh Begsingh, in memory of her deceased husband	14	0	0
T.S. in South Africa, per 1930, £10-10-0	141	12	0
„ „ Netherlands, for " Adyar Day " Collections ...	29	10	1
	10,722	14	10

Adyar
18th December, 1930

ERNEST WOOD,
Ag. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 1st October to 18th December, 1930, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Dharmalaya Lodge, Bombay, White Lotus Day Collections	5	0	0
Chapter Herakles, No. 10, Adyar	50	0	0
Robert Davidson, Sydney	2	8	0
	57	8	0

Adyar
18th December, 1930

ERNEST WOOD,
Ag. Hon. Secretary & Treasurer, O.P.F.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
San Fernando, Buenos Aires, Argentine ...	Amor Maitreya Lodge, T.S. ...	11-11-1929
Baranowicze, Poland ...	Light Lodge, T.S.	23-1-1930
Buenos Aires, Argentine ...	Buenos Aires „ „	5-5-1930
Patras, Greece ...	Aristotelis „ „	28-5-1930
Rosario de Santa Fe, Argentine	Voluntad „ „	3-7-1930
New York, N.Y., U.S.A. ...	Logia Hispana De New York of T.S. ...	26-7-1930
Alger (Algerie), France ...	Paix Lodge, T.S.	15-10-1930
Rogers Park, Chicago, U.S.A.	Rogers Park „ „	24-10-1930
Marseille, France ...	Je Cherche „ „	25-10-1930
Alger (Algerie), France ...	Rose-Croix „ „	29-10-1930
London, England ...	Phoenix „ „	3-11-1930
Johannesburg, Central South Africa ...	Auckland Park „ „	8-11-1930
Couderque Branche, near Dunkerque (Nord), France	Shraddha „ ,	17-11-1930
Lisbon, Portugal ...	Krishnaji „ „	No advice about dates
„ „ ...	Razao „ „	
„ „ ...	Verdade „ „	
„ „ ...	Osiris „ „	
Ponte do Lima, Portugal ...	Krishnamurti „ „	
Matozinhos „ ...	Alcyone „ „	
Montemor-o-Novo, „ ...	Leadbeater „ „	

Adyar
1st January, 1931

ERNEST WOOD,
Recording Secretary, T.S.

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Warsaw, Poland	... Truth Lodge, T.S.	12-1-1930
„ „	... Vidya „ „	12-1-1930
„ „	... Hermethic „ „	12-1-1930
Myslowice, Poland	... Towards Liberation Lodge, T.S.	1-2-1930
Baker, Oregon, U.S.A.	... Baker Lodge, T.S.	4-4-1930
Harrisburg, Pa, U.S.A.	... Harrisburg „ „	23-5-1930
Astoria, N.Y., U.S.A.	... Astoria „ „	26-7-1930*
New York, N.Y., U.S.A.	... Ideal „ „	
„ „ „	... Leadbeater „ „	
„ „ „	... Surya „ „	
Tehuacan, Mexico	... Jupiter „ „	Sept. 1930
La Piedad, Mich., Mexico	... Cabadas „ „	do.
Libson, Portugal	Annie Besant „ „	Date not given
	Olcott „ „	
	Koot-Hoomi „ „	

Adyar

1st January, 1931

ERNEST WOOD,
Recording Secretary, T.S.

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* These Spanish lodges of New York amalgamated and formed one Lodge to be known as *Logia Hispana de New York of T.S.*

THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY was formed at New York, November 17, 1875, and incorporated at Madras, April 3, 1905. It is an absolutely unsectarian body of seekers after Truth, striving to serve humanity on spiritual lines, and therefore endeavouring to check materialism and revive religious tendency. Its three declared objects are:

FIRST.—To form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.

SECOND.—To encourage the study of comparative religion, philosophy and science.

THIRD.—To investigate the unexplained laws of nature and the powers latent in man.

THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

THEOSOPHY is the body of truths which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. It offers a philosophy which renders life intelligible, and which

demonstrates the justice and the love which guide its evolution. It puts death in its rightful place, as a recurring incident in an endless life, opening the gateway to a fuller and more radiant existence. It restores to the world the Science of the Spirit, teaching man to know the Spirit as himself, and the mind and body as his servants. It illuminates the scriptures and doctrines of religions by unveiling their hidden meanings, and thus justifying them at the bar of intelligence, as they are ever justified in the eyes of intuition.

Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

FREEDOM OF THOUGHT

As the Theosophical Society has spread far and wide over the civilized world, and as members of all religions have become members of it without surrendering the special dogmas, teachings and beliefs of their respective faiths, it is thought desirable to emphasize the fact that there is no doctrine, no opinion, by whomsoever taught or held, that is in any way binding on any member of the Society, none which any member is not free to accept or reject. Approval of its three objects is the sole condition of membership. No teacher nor writer, from H. P. Blavatsky downwards, has any authority to impose his teachings or opinions on members. Every member has an equal right to attach himself to any teacher or to any school of thought which he may choose, but has no right to force his choice on any other. Neither a candidate for any office, nor any voter, can be rendered ineligible to stand or to vote, because of any opinion he may hold, or because of membership in any school of thought to which he may belong. Opinions or beliefs neither bestow privileges nor inflict penalties. The Members of the General Council earnestly request every member of the T.S. to maintain, defend and act upon these fundamental principles of the Society, and also fearlessly to exercise his own right of liberty of thought and of expression thereof, within the limits of courtesy and consideration for others.

THE THEOSOPHIST

The Theosophical Society, as such, is not responsible for any opinion or declaration in this Journal, by whomsoever expressed, unless contained in an official document.

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AGENTS:

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A NEW MAGAZINE

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This is issued by the INDIA SOCIETY, and is the only Publication in England devoted to the study of the Art and Letters of India, and the Middle and Far East generally, in Painting, Sculpture, Architecture, and Literature.

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ON THE WATCH-TOWER

WELL may we, who *know* the truth, think of H. P. Blavatsky—who was the Messenger from the White Lodge for the last quarter of the nineteenth century—with a passionate gratitude too great for words—all words are too feeble to express it—a gratitude due to the One who brought to us Theosophy, the "Divine Wisdom," that we might grasp it and live it, and make it our own, changing a dim hope into a radiant, a living certainty. I, who recognized the Divine Wisdom as I eagerly read *The Secret Doctrine*, and promptly sought the writer—who refused me as pupil till I had read the childish Hodgson Report. I accepted Theosophy at once at 42 years of age—and I am now on the verge of my 84th year and have never had a doubt—for I *remembered* it, and gave myself as pupil to the writer. All over the world I have taught it, and it has never failed me; I know my Teacher, to whom Mme. Blavatsky led me, and have laid my life at His Feet. Is it then wonderful that I, having passed through many changes and many storms, having found Theosophy and with it found Peace, remain steadfast to Theosophy? My belief is based on knowledge, not on authority, though I gratefully study any line of study recommended to me by my Teacher.

A. B.

***

Among those who have "gone to the Light" in the past year, one name stands out, because of its close association with H.P.B. It is that of Dr. Archibald Keightley. When H.P.B. settled in Europe in 1885, one by one there gathered round her Countess Constance Wachtmeister, Bertram Keightley and Archibald Keightley, Isabel Cooper-Oakley, Laura Cooper, G. R. S. Mead, C. F. Wright, Annie Besant, and others. Among the earliest to come to H.P.B.'s help were the two, uncle and nephew, Bertram Keightley and Dr. Archibald Keightley. They had both independent means, which they offered unreservedly in H.P.B.'s service. Both young men, they helped her in every possible way, surrounding her with material comforts, and assisting her literary work also, particularly in connection with *The Secret Doctrine*. In 1895, when a division of opinion arose as to the *bona fides* of the then Vice-President, W. Q. Judge, uncle and nephew took opposite sides, Bertram Keightley against, and Dr. Archibald Keightley for Mr. Judge. When Mr. Judge led his secession from the T.S., and formed the independent organization "The Theosophical Society in America," Dr. Keightley joined him. Mr. Bertram Keightley is still living, a member of the Parent Society.

Another who has "passed on" is James Scott, M.A. who leaves behind him a splendid record of service. He was General Secretary of the T.S. in Australia 1897-8. Later he came to India, and was one of the band round Dr. Besant who built up the Central Hindu College. Then he took up the post of Principal of the College in Junagadh State, Kathiawar. On retirement, he returned to England where, at the time of his death, he was one of the National Lecturers, and travelled all over the world in its service, being specially welcomed in the Universities of many countries.

A less distinguished personality was Mrs. Merton, who passed away in England. As a young woman she saw much

of H.P.B., for she was then the wife of Herr H. Schmiechen, who painted the two portraits now at Adyar of the Masters M. and K.H., and the portrait of H.P.B. now at Benares. Mrs. Merton, then Frau Schmiechen, had the rare distinction of being one of the twenty-one who in 1884 offered themselves to the Masters as the "Oriental Group," and were formally accepted as such by the two Masters in a document signed by both. (See Letter V., *Letters from the Masters of the Wisdom, First Series*). For some years, Mrs. Merton "dropped out," but resumed her interest again in the T.S., and particularly in the Star Movement, to which she was a generous contributor.

It was once said by the Master K.H.: "Ingratitude is not one of our vices." Those who serve Theosophy, "the cause of Humanity," from whatever organisation they serve, will know as a wonderful experience how that gratitude will come to them. So to those who "go to the Light," still "in the ranks," we have but one greeting: "Happy are you, friend, that you have earned Their gratitude."

C. J.

***

The Vacation Course of study held in Geneva, after the Congress of the Federation of Theosophical Societies in Europe, was a marked success. It was attended by sixty-five registered students, two of them being Professors of the University of Geneva. Three public lectures were given in the Hall of the University. The first consisted of three expositions of the ideals and methods of the course by Dr. Anna Kamensky, Dr. James H. Cousins, and Professor Marcault. This was graciously opened by Professor C. Werner, Rector of the University of Geneva, who welcomed the lecturers and students of the Course as fellow searchers for Reality, between

whom and himself, as a Platonist in philosophy, he saw no difference in ultimate aim. The second public lecture was by Professor Marcault on "The Psychology of Human Evolution"; the third, by Dr. Cousins, was on "The Symbolical Representation of Cosmic Verity illustrated by lantern slides of Hindū architecture, sculpture and painting".

Morning studies on the premises of the International Theosophical Centre were devoted to religion, art, philosophy and science in the light of synthetical understanding. These were given by Dr. Kamensky, Dr. Cousins and Professor Marcault. In the afternoons, excursions were made to local art galleries, or to some beauty spot by boat or tram, where refreshments were partaken of and free discussions by lecturers and students were held. A whole-day excursion was made to Mount Salève and discussions held at various intervals. The discussions not only touched on the subjects of study, but also on the repetition of so valuable a gathering annually, with a view to its ultimately being made a permanent institution. The need of a common language was much felt. A dozen Nationalities were represented among the students. Their warm fraternal relationship, and mutual enthusiasm for work, that brought illumination and joy to all, was most inspiring.

***

The Seva Samiti Boy Scouts Association, U. P., held a display at Benares on December 29th in connection with the Educational Conference. Dr. Besant, Honorary Scout Commissioner of India, unfurled the association's flag, which was duly saluted.

After the flag salutation, the VANDE MĀTARAM song, drill signalling and other items, Mr. Anand Rao, Provincial Organising Scout Commissioner, requested Dr. Besant to give a message to the Indian Scouts on the occasion.

She gave the following message:

The supreme duty of the Scouts of each Nation is to their native land. Indian Scouts have good karma, which has brought them to be born in India, the world's sacred land. Therefore, they must think nobly and act nobly, if they would be worthy of their birthplace and if India is once more to take her place as the leading Nation of the world. It is to you, the Youths of India, that we elders have to look to put her in her right place among the peoples. Brother-Scouts, let us win back our birthright, and let the Indian Scout be the model of a good citizen in the faithful discharge of his duties to God and to his Motherland.

The Leader

***

A friend in Bangalore (India) who signs his letter, "An old subscriber to THE THEOSOPHIST," writes:

Being convinced that one of the best ways of Theosophical propaganda is to increase the circulation of the President's magazine, THE THEOSOPHIST, I intend to dedicate Rs. 50 as a humble offering towards the attainment of that object during this year. Especially, it should be the objective of Theosophists to see that every Lodge gets a copy, whatever other extra work he may or may not be doing. I offer to grant a subvention of half the cost, *viz.*, Rs. 4-8 to ten Lodges that will newly subscribe for this year's THEOSOPHIST. The offer is made primarily to Lodges in Karnātaka (Mysore, South India) but other Lodge Secretaries are invited to come in! On hearing from the Lodges through the Superintendent, T.P.H., the money will be remitted to the said Superintendent.

***

To Protect Animals.—We are just back from Shrirangam, an island of the Cauvery river close to Trichinopoly. Here Dr. Besant had been invited to preside over the Sixth Session of the All-India Humanitarian Conference, held in the world-famed Temple buildings. I am still filled with wonder at the mighty architecture, with passages 43 feet high, exclusive of the roof, and vast stone monoliths over 40 feet high used as uprights. How did the men of past centuries manipulate such huge masses. The Gopuram, on the north is 152 feet high!

(An older and more artistic Temple, dedicated to Shiva Jambukeswar, is on the same island, but we did not see it.)

The more often humanitarian meetings are held the better. People have grown so accustomed to torture the creatures around them that conscience is dead on these matters. Who can go for a drive of a few miles without seeing cows with heads close tied to leg, unable to do more than hobble along; or a donkey crippled and lame, with marks of overloading all over its poor thin body; or dogs covered with sores; or bullocks and horses dragged by the head and beaten—the former often terribly poked and pricked at the tail ?

The proceedings of the Conference began on Jan. 18th with a procession, through the streets and the temple grounds, to the huge and beautiful pandal of the meeting.

Three monster and ancient temple elephants headed the procession in gold and embroidered cloths, after first bowing to Dr. Besant and trumpeting to greet her with raised trunks. Then came banners with pictures of cows and cocks and other creatures to be protected, while musicians called the attention of visible and invisible inhabitants of Shrirangam to the effort to do good that was on foot.

The whole march through such ancient grandeur recalled the memories of the wonderful Past of the country, and engrossed our minds until the work of the day began.

Sir T. Desikachariar, the able and distinguished Chairman of the Reception Committee, opened the proceedings, and Dr. Besant then gave her Presidential address, in which she showed that real humanity extends to all sentient things, and that the exercise of love and protection to all around is the noblest quality of advanced mankind. Dr. Besant pointed out that great opportunities will never come to us unless we take advantage of every little daily opportunity. The higher we ourselves climb, the more capable are we of ever expanding service.

In the afternoon Mr. Singam Iyengar, who works so hard in Municipal, Educational and other work, opened the

proceedings, and papers were read and speeches made by many members; also animal sacrifice *versus* meat eating was discussed.

On the second day, thanks were voted to those Rulers who had given active sympathy and support to the Conference and especially for prohibition of the Deva Dasi system. Also to all others who had helped the movement—including the S. P. C. A.

In her closing remarks Dr. Besant stressed the fact that we must work *tirelessly* to influence public opinion, and each must return home with a conscious burden of responsibility in regard to suffering of all kinds: "If each left the Conference with the steadfast resolution that each in his own place would become a centre for the work of carrying out its resolutions we should be able to look back, at the next Conference, on a year well spent."

Sir T. Desikachariar, so well known as a worker for all good causes, then closed the Conference with a few words of appreciation and hope.

A. J. WILLSON

***

In these days when, as the result of Krishnaji's teachings, "traditions" are being discarded, one tradition at least was perpetuated concerning Krishnaji himself. This was a pleasant little party under the Banyan Tree on January 11th given to the residents by the President. As the invitations were being sent out, Mr. Jinarājadāsa remarked to the President that she would come under the grave charge of being superstitious, desiring to keep up as a "festival" the 11th of January. Her remark with a twinkle in her eye was: "I like this particular superstition." Mr. Jinarājadāsa hurriedly brought out from his "Records" a few exhibits of pictures and manuscripts concerning Krishnaji, and exhibited them at the

gathering. The President suggested sending a cable of greetings to Krishnaji "from the Banyan Tree," and this duly done, sending the Banyan Tree's affection and hope that Krishnaji would soon be under its shade once more.

***

As we go to press, Adyar has just lost the services of one of its most valued workers—C. Ramaiya. His career was that of a schoolmaster, in which he distinguished himself, till he became headmaster of the High Schools at Cuddapah, Produttur and Madanapalle. He gave up his career then to dedicate himself to Theosophy. As a Telugu lecturer and author he drew large audiences.

He was a "man of the old school"—courteous and ever making allowances for the weaknesses of others. He settled down in Adyar ten years ago, and helped in the work of the T. S., E. S., and Bhārata Samāj. At the time of his passing he was Joint General Secretary of the Indian Section for South India, and both Mr. Jinarājadâsa's secretary for international E. S. work and Corresponding Secretary for South India as well. He was also secretary of the Bhārata Samāj.

Thirteen years ago, he fell a victim to diabetes, and during the last five years, the malady brought him much discomfort and suffering. Yet in spite of it, he did a certain amount of travelling, and was always at work.

A cultured broad-minded Theosophist, a faithful worker in the cause of humanity, and a most loyal colleague—this is a high record for one life time. He was a Freemason, and the brethren led the procession to the burning ground. At the time of his death he was in his sixty-fourth year.

C. J.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(*Continued from p. 174*)

September, —, 1890

H. P. B. said:

The first question [1] is the last word in magic.

(1) It is Kundalini, known to the Adept only. To us, if it were told, it would be useless and might kill.

(2) How could it be karmic if the Adept put into it anything but what belongs to the personality? The A. E. [Auric Envelope] is purely karmic.

The Adept can draw upon the planet to which he belongs into his A. E. and also from around him.

A child's Auric Envelope contains only the Tanhas from a previous incarnation, and is not responsible until seven years old. The Auric Envelope is the transmitter from one series of lives to the one Life. Like a sensitive plate. An idiot has no Auric Envelope at all; he has only the material envelope. The great sin in the R. C. [Roman Catholic] and Greek religions is the confessional; it passes external matter into the Auric Envelope and thereby infuses foreign elements as the confessor interferes with the A. E.

(3) The Higher Manas chooses its rebirth within karmic limits, the Tanhas; [that and] the environment all decide the constitution of the Lower Manas.

[1] There were evidently three questions presented to H. P. B. They are not recorded in the minutes.—C. J.

All that is good-intentioned must have a good effect, it is unconscious White Magic. The question is, which will be strongest. Intention is everything. No moral karma can reach a child until the age of seven. Only that of his parents can affect him: for instance, a child being born with a hunchback.

The Auric Envelope	is	to the	man
As Akaz	„	„	Ether
As Ether	„	„	Astral Light
As Astral Light	„	„	Earth

Desires and passions may be so intense that they do not fade out in the ordinary way in Kama Loka, but there may be so much personality attached to them that they may become the "Dweller on the Threshold" to the re-incarnating ago, by strengthening through affinity the Kamic element in him, thus lending him a dangerous potency.

H.P.B. said: "I have known Adepts of not more than average intellect who are the highest Adepts; it is goodness, purity and virtue which give the highest Adeptship. Intellectuality leads to pride. You must be too spiritual to have pride. For spirituality prevents pride and vanity.

Kama Manasic thinking is the material brain functioning. Kama Manas is the material thinking entity. Manas is the metaphysical Entity.

The Metaphysician will master mathematics and apply them. Kama has to do with physics; Manas with metaphysics.

September, —, 1890

Teaching suspended by order.

November 12, 1890

It was thought necessary to form the group into a pledged band, and after prolonged discussion the group resolved to bind itself together by a special pledge. There was a division

of opinion as to how far the pledge should extend, and finally the following form was adopted and signed by all present. (— and —[1] had severally taken the pledge of the Inner Group during the suspension).

FORM OF PLEDGE TAKEN NOVEMBER 12, 1890

We, the undersigned, pledge ourselves, each to each, to remain and work together in Occultism for the remainder of our lives.

We pledge ourselves to make the residence of the majority of the members of our Body, after the death of H.P.B., the Headquarters of the Society.

We pledge ourselves to refer to the judgment of our Body any private matter that may directly, or indirectly, affect our common interest—Theosophy.

We pledge ourselves to be ready to give a frank explanation to our Body on any matter which has given rise to question, and generally to cultivate frankness of dealing with each other.

[Here follow ten names of those signing.][1]

H. P. B. said that the Inner Group was the Manas of the T.S. The E.S. was the Lower Manas; the T.S. the Quaternary.

(*To be continued*)

[1] Names omitted by me.—C. J.

SEE THE **ONE LIFE** IN ALL, AND STUDY MOST CAREFULLY ITS MANIFESTATION WHERE IT ATTRACTS YOU LEAST. IT IS IN THAT YOU CAN GATHER THE QUALITY WHICH YOU NEED MOST.

ANNIE BESANT

Written in a Schoolgirl's Album in Benares

January 1, 1931

THE FUTURE OF THE T. S.

BY ANNIE BESANT, P.T.S., D.L.

The First Convention Lecture, Benares, December 22, 1930

FRIENDS:

We have met here this morning as members of a world-wide society, the Theosophical Society. I have often wished that we had translated that name into English, and we should then have had as our name the "Society of the Divine Wisdom". We should thus have avoided a danger. For when a Society has existed for many years, there is always a certain peril that it will become crystallized in its thought and in its methods of activity. If that danger should overbear freedom of thought and of discussion, then the Society will become a danger to the progress of the world, instead of being an inspiration. We cannot avoid facing that danger, as we go on year after year; but, to recognize it is really half the victory.

We must everywhere, in our influence upon the world and our influence over our young members, remember that the life of the Society depends on its remaining a Society in which thought is entirely free, and frank discussion is encouraged. Anyone who has—as he or she may believe—an idea, a truth, to give to the world, should be encouraged in its delivery, so that every member may exercise his own free judgment as to the truth or error which that idea conveys. The intellect of man is, or should be, the great motive power in the world of thought; and that intellect, if it is to act

usefully upon the world, must make the common good, the common welfare of the world at large, its inspiration to activity.

There is but one thing, as you know, which must be accepted by everyone who comes into the Theosophical Society, and that is the existence of Universal Brotherhood as a law of Nature. But merely to profess acceptance of Universal Brotherhood is a small part of our work. Every member of the Society should be doing his utmost to *live* Universal Brotherhood, to carry it out in his ordinary everyday life, not only to use it as a great light, a light thrown on the road of right thinking, but also to realize that Brotherhood must embody itself in brotherly activity, if it is to be worthy of its name.

Hence, it is well to be awake to the dangers which threaten every movement that goes on year after year, decade after decade. The great danger which threatens every such movement is what we may call crystallization; putting it in a common phrase, the getting into a particular rut, because it is found more easy to run along a pathway which is already made, than to strike out pathways which are new. But the vitality of any Society, as regards intellect, must depend on the intellect being open to the entry of new thought, new ideas, judging each entirely by its value, as it does or does not subserve the welfare of all, ultimately of the world at large. We must then be on our guard against becoming crystallized. That is the first danger. We must encourage the expression of new thought, the open expression of any new idea. Every intellectual advance is initiated by an individual, by some one person who has caught a glimpse of a truth from an angle differing from that of others who are around him.

We must make it easy for new thought to express itself in the Theosophical Society; we must encourage it actively.

For instance, we should welcome it in our Lodges. In a Lodge, any subject of interest which may be brought up should be thoroughly discussed from every angle of thought of which the members are capable. To think freely is a very difficult thing, especially as the Society gets older and older. It is easier to go along a trodden path than to cut out a new way through the boundless forest of truth. We must make it easy for our members to express a new thought. The mind has—as you must know from your own thinking—a very strong tendency to repeat itself, to make a difference which, when you come to analyze it, is only a difference of words, not a difference of thought. I consider that the life of the T.S. depends very very largely on the encouragement that we give to thought which is new, however repugnant it may happen to be to some idea that we already hold, that we may cherish as being very noble. It is true what Milton once said: "Let Truth and Falsehood grapple. Who ever knew truth put to the worse in a free and open encounter?" You must lay stress on the words "free and open". You must not have a man shouted down by a number of opponents, who are too prejudiced to listen to some new thought that he may wish to express. Encourage him even if he be only groping. Neither must you be too ready to accept a new thought until you have carefully examined it, analyzed it as far as your intellectual power goes, tested it, seen that it is what has been called "right thinking". For, there are so many things that lead us astray from right thinking, such as old prejudices we may have; so many of our prejudices are inherited, or spring from the conventions that surround us, which become so many of them dangers rather than helps to the usefulness of our Society.

And regarding this, there is one answer that I read many many years ago by a great man who put it in the form of a question that was asked him by God. If God, he said,

were to ask him: "Which will you have, absolute truth or the search for truth?" his answer would be: "I choose the Search for Truth, for, absolute Truth is for Thee alone." That is the answer of a man who seems to me to be as wise as he was humble. Absolute truth is illimitable, has no boundaries, no kind of barrier which should not be faced and over-climbed.

Where you doubt, suspend your judgment; do not reject the idea. Keep an open mind continually, a mind that tries to see whether any belief needs fresh revision, so as to adapt itself to new circumstances. See whether your beliefs are becoming habitual, lifeless, instead of throbbing with new intellectual life.

Let us realize that as our Society grows older and older, we have to be on our guard against a special danger—the repetition of a phrase which is not really a living expression of our own thought, and thus let ideas grow into dogmas. Now, a dogma means an opinion which rests on authority. Examine it. Do not accept it blindly, without a very careful examination of the credentials, intellectual, emotional, spiritual, which are shown by the person who propounds it.

One great duty we old people have to the youth of a country is to remember that the forward advance of a country depends on the thinking of its youth. Expressions of new thought by the young should not be hindered in any way by the older people. Elders may ask questions to help the young thinker, leading him to test the value of his thought, but it should not be repressed by authority. Let it be considered, even encouraged to go out into the world to make its own way, or to fail to make it, according to its real value. What we call a mistake is, as Ford pointed out, a lack of experience merely, and the lack is supplied by the so-called mistake. Youth is necessary for the continuing life and growth of the Theosophical Movement.

Then, there is another danger which may be regarded as more contentious than the one noted, and that is fear. We need fearlessness. It is true that danger sometimes exercises a sort of fascination for some people, and this dulls the purely intellectual judgment. Yet this may not be an essential part of a thought, but attractive from its outer appearance. Nor must we fear to suspend our judgment, and to say so frankly. There is no necessity that we should express an opinion on everything; but it is vitally important that we should have some great central principles that guide our life. But even these we should not fear to re-examine from time to time, in case other outside circumstances, or our own youth, rather than our own growth by evolution, should bring about the possibility of some fresh angle of vision which we feel has a right to careful examination.

There are some ideas which seem to me to be vital to the growth of the T.S. Personally, I consider that the growth of the T.S. very largely depends on the existence of a proportion of the members who believe strongly in the existence of the Masters; but these must never try to enforce that opinion on others, while, at the same time, they are always ready to give the reasons for their own strong belief. The moment any idea falls back on authority as a reason for blind acceptance, that moment you should begin to suspect that authority. Truth should be able to face every difficulty, to try to meet every question; and if one is unable to meet a question, we ought frankly to say that we are not able at present to decide in favour of a definite opinion. We ought to examine and re-examine our convictions, being always ready to listen to arguments against them, and to weigh those arguments fairly and without prejudice, as far as we can. It is quite possible that we are not yet sufficiently developed to weigh the value of a thing at first sight. We feel a certain repugnance to weighing it fairly in the

balance of the intellect; but, unless we try to examine and re-examine our convictions, we shall check our intellectual growth.

There is one phrase which I very often quote from the Hebrew Scriptures, because to me it has an enormous importance, whether you put it in an allegorical form, such as is sometimes used for its expression, or whether you put it in ordinary plain and simple language. Take for instance the striking illustration of the allegorical form in the thinker occupied in the search for God: "If I ascend up to heaven, Thou art there"—that seems natural enough; but: "If I make my bed in hell, behold, Thou art there also." That is put in what I may call an allegorical form; but it contains a profound truth. The only thing that enables a falsehood to live is the fragment of truth that the falsehood contains. A very well known Hindū Scripture says that "truth alone continues; falsehood passeth away". In matters of enormous importance to ourselves or, still more, to others, we must be scrupulously careful to exclude, as far as we possibly can, our own preconceptions, our own inherited ideas; to examine them and to see how far they are our own, or are the mere echo of the thinkings of others.

There is never any danger in examining and re-examining a truth. It comes out the more illuminating the more we test it by each new light. Hence, we should, every one of us, be careful, especially with those over whom we may have some authority, either from age or from experience, to test and retest our intellectual and emotional conclusions, to give to every idea propounded to us its fair weight. Some problems you may decide very quickly. Some, though of no use to yourself, may be useful to other people. Now and then, in the Hebrew Scriptures to which I just alluded, you have one of these deep thoughts flashing out; "The Divine Wisdom," we are told, "mightily and sweetly ordereth *all things*." So

that everything is worth examining from the very fact of its existence by virtue of a truth, however fragmentary, that it may contain. Or again: "Shall there be evil in a city, and the Lord hath not done it?" Does not that suggest that evil is only imperfect good? That it will grow into good?

Keeping that as a rule of life, we are likely to avoid prejudices to some extent, and I am inclined to say: examine every new idea which comes to you, which appeals to you or repels you. Each is growing; do not reject it without consideration; even if you cannot see in it anything useful or good, you will fulfil your duty by leaving it on one side. We cannot, without danger of error, make our own knowledge, our own thought, the measure for the truth that another may have glimpsed. When there is an opinion that is repugnant to us, we should look into it the more carefully, and see first whether our personal repugnance is not making a barrier to a fair examination, or whether perhaps it is only repeating some old idea in a new form of words.

Freedom of thought then, is vital for the Future of the Theosophical Society. Encourage discussion; listen to it fairly and patiently; be willing to test your own opinion again. You might have grown between the time when you formed an opinion and your present stage of consciousness. It does not follow that, because it is true under one set of circumstances, it is necessarily true under another set of circumstances. A certain congruity is necessary before we should act upon a thought.

The other main danger that we have to avoid, I think, is letting the superiority of our own belief in a particular truth that we hold, lessen the keenness of the analysis that should enter into the examination, and in this way carefully exclude it, even if cognate to the subject under discussion. There are some beliefs we have which are so useful to us, that some of us think that infallibly they must be useful to everyone.

We are a little inclined to force them unduly. Whether a truth is useful to a person or not is determined by his own stage of consciousness; whether he can respond to it or not, that is the real test. If he cannot respond to it, either he has passed beyond it, or has not yet grown up to its height. Above all else, let us never discourage the free thinking of a brother. Let his thought go its own way, unless you can add to it a helpful idea. It may be that the holder is struggling after a fragment of truth enveloped in a husk of error; that sometimes a truth, the most difficult to find, is the most valuable when found. Let us in thinking of the future of the Society, make freedom of thought within it an essential condition.

There is another point which is very much more debatable than those mentioned, and that is when we hold an opinion very strongly which is congruous to our own, but lessen its value in expression, because we have a certain prejudice lurking in the mind. It may be a national prejudice, it may be an inherited prejudice, it may be the general force of opinion all round us which dulls our perception of an error. Thus, it all comes back really to the idea: "Keep an open mind."

There is one point that arises that I think I can quite frankly mention to you, that I once heard put by a Master, when He said, that if people held what may be a true idea, but one which would not be suitable to the person to whom it was expressed, you might hinder that person instead of helping him. It arose out of a curious discussion whether it was a good thing for people to see both sides of a question. Most people would say hastily: "Certainly it is. Let us always help people to see both sides." The idea which was put forth was: "Suppose an ordinary person were to see both sides quite equally, so that each of them has a similar attraction or repulsion for him, then he probably would not act at all. That is an idea of the value of one-sidedness that you might think over."

There is a deep truth in it. It is quite possible to be inactive, because you see both sides either so imperfectly, or so very perfectly, that the mind fails to perform its real function of thought, the direction of activity. It might paralyze instead of guide. It struck me so much, because I had not thought of that particular difficulty. When one comes to think of it, one sees that a certain amount of one-sidedness is necessary for action, except in the case of the perfect. It would be for others like putting equal weights into the balance of a weighing-machine.

Test your thought in every way possible; you cannot do it perfectly, I know; none of us can. But use your utmost discrimination, especially if you know that the person who propounds a statement is very much more advanced in his knowledge than you are. We must, as a matter of fact, accept many things on the authority of the expert. We are unable to go into everything from the beginning by experiments made by ourselves; in that way, there grows to be a certain body of accepted truths, but even with those, I think we should examine ourselves to see whether some imperfections in ourselves is not our difficulty in accepting a truth presented to us.

For a Society like the Theosophical, keenness of intellectual perception is of enormous importance. There are so many Theosophical teachings which fascinate us naturally and inevitably. I do not think that any of Krishnaji's many valuable teachings is more valuable than his exhortation to examine everything before you accept it. If you find you cannot understand it with your best efforts, wait until you grow a little more, and try again. Keep an open door, even though it be risky. But take care what kinds of thought they are which are coming through the open door, and are establishing themselves as pieces of permanent furniture in your mind. An idea may be true when it came in, but it may come into

contact with something in you which diminishes and destroys its present value for you.

So, let us stand in the Society for complete Free Thought. I do not say there is no risk in it; there is. But the risk is a lesser risk than the acceptance of everything, unless the authority relied upon is that of One who is infallible. We may take authority as a guide to experiment; but I do not think that we do wisely to take it as an authority for action, unless we have tested our own capacity to judge it, and are not overpowered by some fascination it may have, possibly because it confirms a prejudice of our own. That is one question that you may well discuss at present, and that is the reason why I am speaking about it.

There is one other question that I would ask you to think over very carefully, and that is a question which to me is of vital importance for the future of the Society: "What is your own attitude to the Masters?" If you have really thought over that as strongly and as carefully as you are able to do, if you arrive at a decision, or if you do not, have you the courage to say frankly to yourself: "I have"—or, "I have not—sufficient evidence, either to convince me of the existence of the Masters, or to enable me to say that They do not exist". It is a far better method to cultivate the suspension of judgment than to deny too hastily. The question arises for those of us who believe in Them, or know Them. If we know Them, and if we find that knowledge beneficial to us, we should not, even then, try to impose it on anybody who does not want it. But also we should never withhold our testimony from fear of ridicule, from that kind of fear which does not appear in its own ugly guise, but only as a "wise caution". The existence of the Masters is such a vital question that seems to me unwise to leave untested, without examining it to the very utmost of our power, and re-examining again later on, when we may hope we have

grown somewhat more. If we know it, I think then, without unduly pressing it on anyone, we should, if the question arises, very quietly say that we know of Their existence, and quite frankly and readily answer the question: "Do you know of your own judgment, of your own experience, or only on the authority of some one whom you think superior to yourself?" It is better, I think, to wait, without coming to a full decision, for the time when no lurking doubts remain in the heart. If They exist, your belief or non-belief makes no difference to Them. But it makes an enormous difference to you. They do not press Themselves on any one. Probably you know that beautiful picture, in which the figure of the Christ is standing at a closed door and knocks. You may have observed in the picture that there have grown across the lower part of the closed door a number of thorns and prickly growths of the jungle. It is worth while always to see whether we have a jungle in our own minds which has shut out a Great One; that we do not wish to believe, because the implications of that belief would make demands which we are not ready to answer. We should do well to examine whether it is not that kind of an inner reluctance, which arises from the possible implications, which is the unworthy cause of our inability to believe. Almost above all other questions, this question as to the existence of the Masters seems to me one for which we should ever be seeking an answer, or have come possibly to a temporary decision upon on one side or the other. That it has tremendous inspiration there is no doubt; that inspiration may grow into fanaticism, seeing only one side of the case. If that is so, it is better to seek for more evidence, and not to let the mere fascination carry you away.

I do not for a moment hide from you, or wish to hide, that my devotion to my Master is the dominant motive power in my mind and heart. It is so, because from experience,

which has now lasted for a little more than half my life, I have had the joy of knowing what it is to live with Them. That that will expand and increase, I have no doubt. It is the ruling motive in my life for service.

Everyone had better make his choice. No one has a right to dictate to another. Only this I can say: it is my own experience that the more I have believed in Them, the more I have found that I understand, and that I serve. I propose to cling to that belief, and only to put it by if I find it hampering further service. But I close with the statement: "Do not believe because some one else believes; out of your own knowledge you should judge." That was the advice of the Lord Buḍḍha, the most illuminated so far of our humanity. The longer you are in the Society, you love it the more. That is my experience.

A MATHEMATICAL PRESENTMENT OF KARMA

BY C. W. LEADBEATER[1]

IT is a fundamental article in our Theosophical teaching that perfect justice rules the world. We have heard a great deal about "God's holy law that changes not," the Law of Karma, of cause and effect, of action and reaction, or of readjustment; and those of us who have succeeded to some extent in opening the faculties of the soul (and have thereby obtained the power to see upon other planes than the physical) have seen enough to convince us absolutely of the existence and perfection of its working.

We have not the smallest doubt as to that, and those who do not yet see on higher planes, if they will follow the argument out logically and carefully, will realize, I think, that this law is a necessity. It is a great truth that "God is not mocked, and that as a man soweth so shall he also reap." Even without the inner sight one may arrive at a very reasonable certainty with regard to the fact of that law. But as to the method of its working little is known, and it is not easy for us to form even a rudimentary conception upon the subject.

We know that its administration is in the hands of the four great beings who in India are called the Four Devarājas. (Devarāja means Angel-King, or King of the Angels.) Sometimes those four are spoken of as the Four Regents of the Earth or of the Elements, or sometimes of the four quarters of the globe. You will remember that Sir Edwin Arnold speaks

[1] I can claim no originality for this paper; the argument of it was shown to me many many years ago; I now share it with my brethren.—C. W. L.

of them in that way in a picturesque passage in *The Light of Asia*:

> . . . the four Regents of the Earth, come down
> From Mount Sumeru—they who write men's deeds
> On brazen plates—the Angel of the East,
> Whose hosts are clad in silver robes, and bear
> Targets of pearl; the Angel of the South,
> Whose horsemen, the Kumbhandas, ride blue steeds,
> With sapphire shields; the Angel of the West,
> By Nagas followed, riding steeds blood-red,
> With coral shields; the Angel of the North,
> Environed by his Yakshas, all in gold,
> On yellow horses, bearing shields of gold.

A poetical Oriental description, you will say; yet it has a definite foundation in fact. The form in which it is cast is obviously merely traditional—a sort of fairy tale; but always there is a fact behind. Those Great Ones are surrounded by, and in constant communication with, vast hosts of agents and assistants, but they do not take the form of a guard of horsemen; yet the colours of the respective hosts are correctly given.

The evangelist St. John, in one of his visions, sees these strange Beings, and makes an effort to describe them. He speaks of them as four "beasts" (meaning of course simply creatures) full of eyes before and behind. He says that the first "beast" was like a lion, and the second like a calf, while the third had a face as a man, and the fourth was like a flying eagle. Each of them had six wings about him, and they were full of eyes within; and they were in the midst of the throne and round about the throne. If we try to imagine them to ourselves we cannot do it. We cannot understand how there could be four creatures there in the midst of the throne, and yet round about the throne, and how they could be full of eyes within, each having six wings. Yet all this has a definite symbolical meaning. The "beast" with a face like a man stands for the physical body (the earth); the ox or the bull (as in the case of the bull of Mithra) typifies the emotional or astral body (water); the lion symbolizes the

will, or the mental aspect (air); and the soaring eagle is taken to indicate the spiritual side of man's nature (fire).

We find that symbolism in all the religions. There is a four-faced Brahmā; there is the four-fold Jupiter, who is aerial, fulgurant, marine and terrestrial. These are the Mystical Four; and they are full of eyes within, because they are the Lipika, the Scribes, the Recorders; they watch all that is, all that happens, all that is done, all that is written or spoken or thought in all these worlds.

The prophet Ezekiel saw them also, but he pictured them a little differently. Though equally impressed by their tremendous inherent vitality, he did not envisage them as animals, but as wheels, and he tries very hard to give a description of that which is indescribable. He says that they are wheels within wheels, as though they were set at right angles to each other, making a sort of skeleton of a ball or sphere. According to him, each one has all the four faces, because each man has within him all these characteristics which are symbolized by the man, the lion, the ox and the eagle. He was evidently greatly impressed by the readiness and smoothness of their movement, for he specially emphasizes that "they turned not as they went," but in whatever direction they wished to move they followed the face that pointed that way. He too says that the wheels were full of eyes. I would advise all who are interested to read the first and tenth chapters of Ezekiel, and to compare them with St. John's description in the fourth chapter of the Revelations.

These Lords of Karma are all definitely represented in each one of us. Each one of us has in him something of each of them—something which comes under their domination. Each of us has in his body solid matter, liquid matter, gaseous matter, and etheric or fiery matter; and so in every one of us is what is truly a part of one of these mighty Four. Each of them has six wings about him. In the poetry of the ancient

scriptures, wings are always symbolical of powers, just as are the superfluous arms of the statues of Indian divinities. In this case these are clearly intended to indicate the six forces or Powers of Nature of which we read in *The Secret Doctrine*; and perhaps there may also be a reference to the six directions of space in which these Powers may be exercised.

These are the Four Holy Ones for whom, and for their armies, Fohat builds four winged wheels. Madame Blavatsky writes of them in *The Secret Doctrine*:

> These are the Four Maharajas or great Kings of the Dhyan Chohans, the Devas, who preside each over one of the four cardinal points. They are the Regents or Angels who rule over the cosmical forces of north, south, east and west—forces having each a distinct occult property. These Beings are also connected with Karma, as the latter needs physical and material agents to carry out its decrees—such as the four kinds of winds, for instance, professedly admitted by science to have their respective evil and beneficent influences upon the health of mankind and every living thing.

Vossius writes to the same effect:

> Though St. Augustine has said that every visible thing in this world has an angelic virtue as an overseer near it, it is not individuals but entire species of things that must be understood, each such species having indeed its particular Angel to watch it.

All these descriptions are sufficiently incomprehensible, and yet no one who has seen these strange and wondrous potencies can doubt for a moment, when reading these accounts, that those men of old had seen them too. But even this vivid description gives us no hint of the manner of their action, of the way in which They do their wonderful work.

They are full of eyes within, typifying unceasing watchfulness on all planes and in all dimensions; yet They never see the millions of human beings for whom They legislate with such amazing accuracy—never see them, I mean, as beings, as individuals, as entities of any kind. How then *do* they see them, and how do they carry out their work?

Perhaps the nearest that we can come to the truth is to say that to the Lipika the whole of our evolution is a

stupendous mathematical problem, a vast equation to be solved, a kind of sum, but a sum so immense that all heaven and earth are but the slate upon which it is written; and that in that vast sum each man is a little subsidiary calculation, a tiny, yet quite necessary part of that inconceivable whole, a single item in a colossal celestial account—infinitesimal in itself, and yet indispensable to the balance and symmetry of that tremendous total, and therefore to be treated with uttermost care and respect, and worked out with meticulous accuracy.

That is no doubt a somewhat mechanical view, but we must observe that this law of Karma is one of the great laws of Nature, and that it does thus act mechanically, and that there is a close and real analogy between the mathematical idea and this idea of the working out of Karma. When the One becomes many, when the Logos puts Himself down into matter, He may be said to state that prodigious problem. Indeed, He makes an almost infinite number of separate statements which He throws forth in ever greater and greater quantity as the universe passes onward; and all these influence one another, borrow factors one from another, act and react upon one another, creating ever increasing complexities until all possible combinations and permutations have been made, until the fullest expression has been attained. This is the Pravritti Màrga, the Path of Outgoing.

When this has been trodden, when its results have been fully achieved, then commences the Nivritti Mārga, the Path of Return—the process of simplification and solution. Each minor equation balances itself, cancels itself out; one by one these are withdrawn as men attain Adeptship, until finally *all* is withdrawn; the great effort is over, the Hidden Work is done, and nothing is left upon the lower planes. Each one who achieves Adeptship reduces the complexity and lessens the pressure for all the others, until finally all is balanced; the operation has succeeded, the harvest is garnered, the victory

is won, the purpose of the Logos is accomplished in the consummation of the ages.

That statement of karma may be new to some, but I think it will be found an illuminative statement; and if we follow it out carefully and fully it will be seen that the analogy is a close and real one. I do not know the higher mathematics sufficiently well to trace it fully, but I am sure that along that line there is illumination to be attained. As Plato said long ago "God geometrizes," and he will surely get some hint who thinks of man, the variable, always drawing nearer and nearer to the limit, but never fully touching it—if he thinks of the different variables and of the constantly changing relation between them which in mathematics is called the differential, which has to be calculated at every moment by these great Lords of Karma.

Meantime we are in the midst of all this intricate calculation, and far as yet from that great fulfilment. Each man is still striving to find expression for himself—that full expression of what the Logos means him to be which is needed for the realization of the Divine Plan. And because as yet we are so far from the goal, man finds his expression often in unbalanced forms, in incomplete statements, leaving many reactions for the present unsatisfied, putting aside one part of the sum until another has been worked out.

The whole problem, with all its manifold ramifications, is before the Lipika; that is their work, and they are fully competent to deal with it. But they can give it to us only bit by bit, as we come to it and as we are capable of handling it.

As each man ends his life in the heaven-world, they glance over the state of his account and its relation to scores—perhaps hundreds—of other accounts around it; and they at once decide for him two things—the kind of physical body which he has earned for his next birth and the amount of

karma that he can work out during the forthcoming incarnation. This is his *Prārabdha Karma*, the destiny which he has to work out during that life.

The design of the future body is thrown out in the shape of a thought-form into which, as into a mould, the matter of his etheric body will be poured; the prescribed karma presents itself as a mathematical problem to be solved by the legion of agents of the Lipika on the various planes, who have to find suitable methods for its application. In each birth some advancement is made towards the working out of the greater problem, and some of its factors are resolved; but necessarily in this process fresh karma is generated and certain new factors are introduced, which have to be resolved or adjusted in turn. Often some sort of surd or apparently irreducible quantity will be left over, and will have to be handed on from life to life, until some factor turns up which will balance or absorb it. Sometimes quite a large amount of entirely fresh but reducible karma has to be introduced in order to get rid of that surd—thus creating fresh complications in order to solve others, but always bringing the whole nearer to the final solution.

Thus it is that these great Lords of Karma envisage the magnificent task which is entrusted to them; complexity which no human mind could grasp is simplicity to them. All is absolutely impersonal, for they see men only as equations, and the law which they administer works with flawless accuracy. Remember how it said in *The Light of Asia*:

> It knows not wrath nor pardon; utter-true
> Its measures mete, its faultless balance weighs;
> Times are as naught; tomorrow it will judge,
> Or after many days.

Their ingenuity is taxed, if we can reverently put it in that way, to find the readiest solution for each man's problem, giving due consideration to all the myriad influences involved, and ever taking heed that the weight of long past evil shall

not press too hardly in any one incarnation, and so defeat the ultimate object of human evolution.

When the end is reached, perfect justice has been done to all, even in the most minute particular. But that very fact implies that to our consciousness, limited as it is by our illusion of space and time, there must be intermediate points at which justice is not yet complete, at which we still have many debts to pay to others, and many compensations to receive from them. Observing this, as sometimes we must, let us not allow ourselves to be misled by the appearance of the moment into doubting the perfect working of the Divine Law. So many people have said to themselves: "Because I cannot see perfect justice in all that exists around me, therefore there is no perfect justice." It is not so. We might as well say that the limit of the horizon which we can see from any given point is the limit of the whole world. Of course it is not. It is the limit of our vision, but that is all. So first make sure for yourselves that there is this law of perfect justice, and then trust your conviction in cases where for the time you are not able to see how that justice is working. Be sure that it is there:

Though the mills of God grind slowly,
Yet they grind exceeding small.
Though in patience stands He waiting,
With exactness grinds He all.

But it is only at the end that the perfect consummation shall be seen. Yet all the way through, at every point, unsleeping vigilance is being exercised. Every man has his little quota to contribute to this great sum; every man is a necessary part of that august and sacred plan. Therefore it is that we lean upon His justice as upon a pillar of His throne; therefore we know that all is well even when roads are rough and skies seem dark; for behind all clouds shines always the Sun of Righteousness and above our heads gleams ever the Star of the King.

LETTERS OF W. Q. JUDGE

(*Continued from p. 214*)

VI

FROM W. Q. JUDGE TO DAMODAR K. MAVLANKAR

71 BROADWAY, NEW YORK,
March 1, 1880.

MY DEAR FRIEND AND BROTHER,

It was with great pleasure that I received and read your favor of 24th ult. Let me refer to its closing words first, where you hope soon to see me. That is my hope too, but alas, I am afraid it will not soon be gratified, but that I shall have to possess my soul in patience for a long while. I would give much, had I it, to be with you and see Olcott and H. P. B. and spend my time in work, and study of that subject which I see is equally dear to the heart of each of us. Ever since I was born, I may say, my aspirations have turned me towards the East, but an adverse fate has seemed to inexorably drive me West. For, being a native of Ireland, I came here with my father when thirteen years of age. Perhaps though it is the natural movement of my physical cycle; for only a year ago I had an offer, which I am now sorry I refused, of a good position in the Kingdom of Hawaii, in the Sandwich Islands, off our western coast.

That would have taken me further west, but of course nearer India, in the direction of Hong Kong. Astrologically speaking, I was born with what they call a "natural" figure; that is, with the first sign of the Zodiac, Aries, rising in the

east in the first house, and with Mars, my significator, a planet that designates me in the figure, just moved toward the first house and bound to go toward the west in order to make his Zodiacal circuit. That is to say, as the Zodiacal signs rise in the east, the planets go in the opposite direction through the Zodiac while moving through the Zodiacal signs—or from east to west, when they start as they do in my natal figure. Now, as light, or knowledge, comes from the east, so I infer ignorance comes from the west. And as I am ignorant, I must move on to the west far enough to reach that place which I called the East when I was in the West. I do not know but that you will laugh at me, but I am inclined to think there is some grain of truth in this.

And I think so all the more when I reflect that I was once in the East and was reborn in Ireland. This explains to me, too, why I have so little sympathy with the people here and so much with India, and such a profound desire to go there. And that naturally leads me to what you say "Maji" said of Olcott. That I was told some time ago, but did not mention it to him. It is easy however to believe when one considers his leaning that way, and the very aggressive and warlike—or Kshaṭṭriya—bent of his mind.

So you will not wonder that I wish to reach India. I am sure that in you I would meet one most congenial and sympathetic, for I perceive from your letter that your mind acts in precisely the way mine does, for you have arrived at your conclusions in just the way I arrived at the same before H. P. B. left here. Yes, I am satisfied that both you and I, when we talk or have talked to her, have unwittingly at first talked with one or more of the *higher ones*. And now that we know it, how careful we should be to improve the golden opportunity.

And speaking of having lived before, I think I have seen the place where I lived or else where I may have visited: in

this way. H.P.B. had in her room in New York a photograph of a Thibetan or Indian place. She told me one day to look at it carefully, which I did. And that is all I could get from her about it. It is either the place I was in, or it is the residence of one of the Brothers. Will you read this portion of this to her carefully and watch its effect, and if allowed tell me what she says? If she does not prohibit your repeating it, do not go to the trouble of asking her permission to tell, because if I should not know she would quickly enough tell you.

While I am on this personal subject, allow me to say that I cannot accept the lofty position you give me when you say that you find I am far superior to you in intellect and have made greater progress. And I am sorry that you should have failed to give me any reflections you had because of such an assumed superiority of mine. It is all assumed, for I am no one's superior that I know of in the Society. And as to having made greater progress than you, I think I have some positive knowledge on that point. At one time I *may* have been further than you, but not now. Oh, how I am cramped, how I am chained here! Indiscretions of years not far past have forged their chains, and I find them strong. Oh, how strong!

Perhaps I may have mistaken views of duty and honor, but one cannot take the very marrow out of one's bones. And so I live on here, as it were in a dream; for I look upon this stage of my existence as a dream. I only hope this body will endure, for should it fail before I have been able to leave these shores, I will have lost my last chance. And that it is my last chance I am sure, for my information comes from a source that cannot err. If I only had some idea of what the future will be, I might get more patience; and yet, on the other hand, it might have the opposite effect. I feel within me, just as you felt about Mme., a voice telling me that one day I will be in India. But then whether in the body or out of it, I know not. I would prefer to go there in the body, for

I do not wish to come under Karma out of the body, but rather while I am in it and have the chances to restore the equilibrium which a mortal existence gives.

I know just where I stand—at least I think so—and what has to be changed, and what the gordian knot that has to be cut; and it does seem that if I stay in the position many years, the result will be bad for me. H.P.B. knows where I am and has given me the proper advice; but as I said before, it seems to be an impossibility.

I can easily see that, if your end is to become of the elect, you must stay by H.P.B. Whatever else, you will find her a faithful friend; and as she says, alone you might become insane, for truly the great science is not one that a man can easily study alone. Your idea of rushing off into a jungle I should say is not a good one. The first efforts should, I suppose, be directed toward getting an insight into oneself, and that can be more easily and calmly done in the city. Neither, it seems to me, is it good to walk in the way of temptation, but rather to find the key of one's own mind and imagination. A friend of mind once said he thought that in order to acquire power to resist sensuality it would be good for him to remain in company with women and sleep with them for months, all the while resisting desire, and thus at length becoming callous. But I thought and still think that is a very poor, in fact a useless, thing to do. The right way is to watch the avenues of the mind, so that entrance may be denied to the first sensual thought and thus the demon may be always kept out. For by his way you would be working from the flesh to the spirit, whereas the natural and proper way is from the spirit to the flesh.

To refer again to H.P.B. and the things you relate. Your explanation of the five-legged cow is good. I supposed it had a meaning, but did not know what it was. I can easily believe all these things, for I have seen them all and others far more wonderful. Look on the ring H. P. B. wears and

you will see three letters. Do they not mean *Satya*, and is not that the spiritual or holy state? Does it not mark the possessor as an adept? I have seen her cause objects in the room to move without aid from anyone. Once a silver spoon came from the furthest room through two walls and three rooms into her hands before our eyes, at her simple silent will. Another time, she—or he—produced out of the wall a dozen bottles of paint that I desired to use in making a picture in her room. At another time a letter was taken by her unopened, sealed, and in a moment the letter lay in her hand, while the envelope was unbroken; again the same letter was taken in the fingers and instantly its duplicate was lifted of it, thus leaving in her hands two letters, facsimiles of each other. Still further, her three-stoned sapphire ring was taken off, given to a lady who wanted it to wear for a while, taken away by her, and yet on her departure the real ring remained on H. P. B.'s finger, only an illusion was taken by the lady. And so on for hundreds of instances.

But all that paled and grew dim before the glorious hours spent in listening to the words of those illuminated Ones who came often late at night when all was still, and talked to H.S.O. and myself by the hour. I am persuaded such was the case, because there were many indications, too slight for ordinary sight but easily seen and recognised when one is expectant and on the alert for such things, that led me to believe others were occupying that body and either watching or instructing us. But that some pre-eminently great One comes there or occupies there I am sure, though not informed. Be sure of this, however, for I had it from them, that your intuitions are more reliable in these matters than your ratiocinations can be.

Well, here I am only on my third page and with almost nothing more to say in repayment for your five pages. But think, I am alone here with nothing of interest occurring,

while you are with H.P.B. and the rest. Do for Brahm's sake give me a letter now and then with some of the things detailed that happen in the evening or are said when you are present. It was after twelve midnight until 4 a.m. that I heard and saw most while with her in New York. The habit cannot be much changed, for there must be European Brothers who now and then come and occupy that deserted home. Or else Brothers from the secret Benares. Ask, ask all you can. Get all the valuable hints you can, and now and then drop me a few crumbs from your full table and I will bless. Olcott is a dear friend, but he is too busy to give me any particulars, and as for H.P.B. of course I do not expect it.

Some day I may get there—and I hear behind me now a voice say, "Perhaps sooner than you think"—but until I do I want the encouragement which news from home always gives the absent traveller. I am now striving to accumulate money enough to be able to go there, independent of circumstances, and leave my wife with enough, or take her if she will come. Already have I asked her to go with me, but met with a refusal. Perhaps you, a Hindoo, cannot understand that, but Olcott will explain it if you ask him.

Herewith I send you my photograph, and beg that you will send me one of yourself, for I desire very much to see your face and cannot in any other way. It is not a good one, but it is the best, because it is the only one I have and was taken not sixty days ago.

Give my love to Olcott and H.P.B. and Wimbridge and all the others. And believe me that my prodigal soul longs to return to the house of its father.

Sincerely and fraternally yours,

WILLIAM Q. JUDGE

By accident I see that ∴ is over my heart in the photograph.

KARMA-LESS-NESS

By C. JINARAJADĀSA

(*Concluded from p. 222*)

EACH one of us who is in earnest must examine this problem, of how he is to accept life as it is, and yet somehow to change it. Here the scientist helps, the philosopher helps, all the arts help; but we must remember all the time that we must stand detached, if we are to change the thing which is outside of us. But we stand detached only when we know how to take each circumstance of our life, each event in the world, and fashion it into something beautiful, something artistic.

Let me read you a short article which I wrote at the Star Camp in Ommen, which gives this same thought in another way. So many people say, "Oh, but I am not an artist; I cannot even bring out a decent note when I open my mouth and try to sing; still I love music." True; but if you love music, if you love a beautiful sky, if you love the tone of a child's voice, well, the very fact that you love those things makes you something of an artist. Love is the beginning; it is only a question then of going on and on.

WHAT THE FLOWERS SAY

"They said, God meant the flowers He made—
Blossom and leaf and stem—
Something like what the lilies said
When Jesus looked at them."

—George Macdonald

Among the desires in our hearts, there is an intense longing to achieve something that is perfect. Those who are bound by the fetters of impurity long for perfect purity; those who are carried away by anger long for perfect self-control. The hundred and one faults and failings in our human nature do at least this much service for us—they make us long for the hundred and one virtues which reflect perfection.

But who may achieve absolute perfection? Which of the greatest painters can draw the perfect line, which musician call out the perfect chord when he strikes his instrument? Perfection ever eludes us. So when we contemplate the perfect character which we desire to offer to Life, it seems as if we should never achieve it, for so many are the virtues, each with its perfection, which are necessary for the perfect character of our dreams. The Liberation which requires the perfect character seems unrealisable.

Such a Liberation is indeed unrealisable by us, until we stand on the threshold of Divinity. And to come to that threshold, we must carve our way through many a thick and tangled forest of experience. Yet though it may take a dozen lives, or a hundred, before we build the perfect character, it is nevertheless possible for us, even where we now stand, to sense the glory of perfection. The *volume* of perfection which Liberation requires may be for us still far out of our reach; nevertheless, the *quality* of that perfection can be known and sensed by us even now.

For perfection is not a matter of heaping virtue upon virtue, but of touching Absolute Perfection even in one virtue. The daisy of the fields is as perfect as the most exquisite product of the expert gardener; the tiny heather-bell at our feet in Ommen fields can give us as pure and as deep a joy as the golden-hearted lotus of Indian pools. Little things can be perfect, and the perfection in them is as full of Divinity as the greatest creation of a great character.

Often our hearts ache because of the exquisite smile of some God-like woman; but our hearts can ache just the same—if we will let them—at the exquisite smile of a little child. The quality of perfection just then in the child is as regal, as full of power to release Divinity in us, as the smile of the goddess. Such a *quality* of perfection is everywhere, though its *volume* may need to increase age by age, before the Perfect Universe is fashioned.

Little folk though we be, yet we can each achieve perfection, though small in volume, still unsurpassable in its intrinsic beauty. The man or woman incapable of intellectual heights may yet sense perfection through the performance of humble duties. One little vice sublimated into a little virtue can be a mirror, small though it be, of all the perfections which the universe contains.

So the beginning of the Path to Liberation lies in the perfection which we achieve in some one little thing in our character. When once such perfection has begun, it will grow in volume, till the

whole character is involved, and the great day of Liberation is at hand. Just as the sun's noon-day glory is but a continuation of the dawning which, at its commencement, was scarce distinguishable from the night, so the making of the Adept begins with the perfection achieved in one little virtue.

Therefore, in these lives of ours, so full of limitation to-day, so full of pain and disappointment, Liberation can begin even now, if somewhere in our character, somewhere in our life, we make some one thing utterly perfect.

That is what we can all do. Exactly where we are, with our limitations, even with our little cultural training, it is possible for us to create something that is beautiful. Do not think it is only the poets who can write poetry. They write great poetry for all mankind; but we can write little poems for ourselves. Do not think it is only the great painters who can paint; we can paint for ourselves. We must try; we must take ourselves exactly where we are, and train the eye, the hand, to see and then to draw a line, the shape of a leaf. We have a voice; we can do something to train that voice. We have the eye; we can train the eye to find out what is beautiful in life, and educate the ear to distinguish a chord from a discord, and so on. We can utilise our senses one by one, and it is only as we do so utilise them, that slowly we begin to understand what real freedom means.

I pass from this particular phase of my subject, to deal with another phase which especially applies to us as Theosophists, that is, men and who are working to give a Wisdom to the world. Theosophy is not merely a philosophy which is to be written down in books. It is an embodiment of the Divine Thought, it is an expression of the never-ceasing Divine Creation in worlds above which we are to call down in music, in painting, in dancing, in whatever is the creative activity which humanity evolves race by race. Every aspect of creation is in very truth a *Secret Doctrine* of the Divine Wisdom. Therefore, we who are Theosophists, who have been helped by a great philosophy, must pass from the mere philosophical

aspect of Theosophy, and realise that the Wisdom is a Life that God is living. His Wisdom is not merely the way that He thinks; it is also the way that He acts and energises. We say that Theosophy is the Divine Wisdom; but far more it is the Divine Energy that we label as Theosophy. So we must understand the hundreds of ways in which this Divine Energy manifests itself. One great way is what is called in civilisation "Art".

I want Theosophists to realise that our progress in Theosophy, our further unfoldment in the spiritual life, depends upon the recognition by us of this fact, that we must learn to create in some fashion. But not only must we who are Theosophists become creators through art, we must also make artists into Theosophists. Now here I may be easily misunderstood, and so I want to explain that I do not mean by this the inducing of artists to join Theosophical Lodges, or to accept a particular statement of Truth which is called Theosophy.

The artist has two aspects in himself: first, the aspect as the man involved in Karma, and in duty; and secondly, the aspect as the creator, the artist not involved either in Karma or in duty. When the artist works in his true function, in this latter aspect, none of us has any kind of message for him. As artist, he communes directly with the Divine Mind, with the Divine Energy. So wherever an artist creates something, not following any tradition but by going direct into his inmost nature, he must be given freedom to express himself; we must not bind the artist in any way. When we take the great musicians—or the little musicians, it does not matter—so long as they are truly sincere, that is, have gone into their own recesses as they create, their message stands by itself, and no one, not even the greatest of critics, has the right to say, "This is right, that is wrong." The artist *as artist* deals with a world which cannot be measured by philosophical measuring rules; art and philosophy are two distinct things.

In his function as the artist, he is himself the revealer; and so our aim must be to understand what is his revelation.

On the other hand, the artist has another aspect. He is also a man, a human being involved in the Kārmic process; and so he is slowly unfolding, stage by stage, his spiritual life and going towards Liberation. The artist too is a brother-man, bound on the wheel of life and death as we all are. It is there that we Theosophists can approach him as man; we can give him a philosophy which, though it will not specially inspire him in his art creations—because his inspiration must come not from any outward philosophy, but from something which he has found within himself—yet can inspire him as a human being who has evil debts of Karma to pay. We can lead him to find in himself a strength to stand loyally by his work.

We know how artists fly up, as it were, to the mountain-tops in their moments of inspiration, and then fall back. It is as they fall back that we as brother-men can approach them, and give them a philosophy which will make them steady and purposeful. We know that artists are often vacillating, not steady in their character. Their waywardness is due to the lack of a great philosophy by which to live their daily life. The day may come, in a future Root Race, when, from the world of Art itself, artists will create a great philosophy for themselves; but they have not found it yet. The only one who has at all given something of a philosophy for the artist is Plato, with his concept of the Archetype. But the modern artist is not looking where Plato looked and found the strength for all artists.

Hence it is that we Theosophists can help the artist by meeting him as man, and by giving him our sympathy as man to man. In each Theosophical Lodge there should be an atmosphere of sympathy towards artists; wherever there is any Theosophical Lodge, the artists of the place should have the feeling, "Oh, those Theosophists, curious people, you know,

but so friendly to us". That is the attitude which we need to have; so that, when an artist feels that the world is not inspiring him, is giving him discouragement, when his own Karma has depressed him, he will know that he can come to a Theosophical Lodge, and though not a member, meet with people who will recognise that the artist is the prophet of a new age to come. If we Theosophists realise the value of artists to help mankind towards Liberation, we shall be thankful to welcome not only priests to give us their blessing, but also artists to give us their inspiration.

I am dealing with a subject which does not become clearer by long explanations. I feel sometimes that we really understand things only when we do not talk about them; I know that is the experience of many when they sit in perfect silence after Mr. Krishnamurti's addresses. For the quality of his message penetrates them deeper when there is utter silence. Similarly it is with this great problem of creation; we have to solve the mystery of it, each for himself. I am only expounding and telling you that there is a mystery, trying to make you understand that if you would fathom the beauty of the Divine Wisdom, it must not be merely by studying, not even merely, shall I say, by service, but also by trying to re-create the universe.

It may seem rather daring for us little men to attempt to do better than God has been able to do; yet that is exactly what God wants us to do. When He created this universe, do you suppose He was satisfied? Surely He said, "I am going to send these fragments of Myself, and see if, through them, with their aid, I can create something more glorious still." Surely, He intends us to work with Him. He intends that we all take our thoughts and actions, even the whole material of civilisaton, and change and change them all. But the philosophy of it all, how we are to induce those changes, that comes from the inmost depths of our own heart.

I have said that it is our duty to re-create our own past, as also the entire universe. Now there is a word in English—I do not know whether it exists in any other language—which is interesting, and that is " recreation ". The word " recreation " usually means seeking pleasurable activities; when we are tired, we seek " recreation ". So the idea of recreation usually involves getting away from the business routine of living, and going to Nature, and there once again sensing the joy of life. But recreation is *re-creation*. When we go out into the woods, we re-create ourselves. When we look at the stars and admire the beauty of the evening, we re-create our self. When we go to a concert, our friends may call it recreation, but we have the right to call it *re-creation*. Every embodiment of art is a re-creation, but a re-creation which is not through agony but through joy.

It is quite true that we can carve out of our griefs a statue, fashion out of them a melody, or compose a poem; but there is little joy then in our creation. Yet we shall find sooner or later that there is a kind of subtle satisfaction in creation when we have freed ourselves from our greatest enemy—our past—which gives birth to another enemy, grief. There awaits us all a sense of victory, a sense of joyousness, if we will not be Theosophists merely in name, but if we will be Theosophists in deed, that is, those who re-create themselves continually. In that re-creation we shall find the joy which comes from within—not a joy which is the result of outer circumstances, of pleasant comradeship, of whatever Karma brings to us from without, but a joy which wells up from within.

All these and many other truths exist in the Wisdom which we call Theosophy. My greatest interest—one of them, at least—is to make people realise that the Wisdom is a mighty creative Energy, not something negative, like a placid lake which we contemplate, but a great Force at work, which is creating through our hearts and through our minds. If we

become one with that act of creation of the Divine, we become artists.

So often when we look at ourselves, we say, "Oh! we are not artists at all; what beautiful thing can we make or do?" Ah, if you will unite yourself in a spirit of love and tenderness and desire to offer yourself to the uttermost to your Ideal, you will find that He who is the Great Artist will create through you; and out of you, the non-artist as you think, He will make something of an artist.

There are many, many joys for us all waiting, and one of the greatest joys is to know that we are not just mere ordinary people, suffering, enduring, but beings able to make out of our world something that is beautiful—beautiful for ourselves, beautiful for others, and yet ourselves free. Once we have created any beauty, it remains as a part of the Perfect Universe. The greatest joy is to give something, to create something, that we know is glorious, that we know is beautiful. It may seem to vanish into space, but all the same it lives in eternity. So, a sense of peace, a sense of strength, a sense of joy can come to us all, if where we stand now we turn inwards awhile, and create some little perfect thing. Then Karma ends.

BROTHERHOOD

By WILLIAM E. DUCKERING

I

ONE of the most hopeful signs of benefits arising from the present unsettledness of ideas among Theosophists, is evident in the careful examination which many are giving to their principal purposes and objects in life. Leaving out of consideration those who are obviously only concerned with bolstering and protecting their pet beliefs, their settled opinions, we find a large number who for the first time are taking a healthy interest in a painstaking investigation of new angles of thought, or in seeking the indestructible amid the old familiar ones.

To one not governed by fear, all this discussion about the possible disloyalty or ingratitude of those who feel driven to examine the very basis of familiar teachings, appears strangely futile. We do not consider a child debased, who endeavours to understand instead of merely accept what is offered for his guidance. Many paths and truths have long rested under the banner of what we have believed to be truth, but it is possible that the banner itself was not quite accurate. If these things are true, examination and sincere challenge cannot disturb them. If they are mere distorted fragments of truth, or are utterly false, the sooner they are stripped of their masques the better.

Once he recovers from the shock caused by the blinding flash of light released by the Teacher's statement, "Truth is a pathless land," the instinctive pioneer, instead of merely

denying that which is not obvious, searches at once for that which will enable him to explore this "pathless land". People are so easily enamoured of the detail of minor progress amid the dense underbrush, which obscures and makes difficult the path they believe they have freely chosen, that they unconsciously lose the pioneer's greatest aid, the sense of "direction". With heads bowed, with eyes glued upon the sayings of the past, with minds filled with efforts to remember books read in earlier searches, they are not aware of any real desire or necessity to plunge into unknown, uncharted regions of potential understanding within their own being; regions that might be speedily traversed if they would but bring forth the compass of their own uniqueness and from it obtain their proper bearings.

Paths are created by passing travellers upon the earth's surface, and are recognizable as such only when many feet have trampled their problems into the dust or the mire. Ships, however, follow no beaten paths, leave no lasting traces of their passing. They plunge onward in accordance with a chosen direction, modifying it as little as possible in necessary compromise with winds and waves. The air-pilot is guided solely by direction. Though he may dodge clouds and storms, the ordinary air-pockets and incident perils are invisible and unknown until he glides into them. How much less are there beaten trails with guidebooks and signposts, when we deal with truth and with spiritual affairs. Truth is indeed a pathless land, and literally no paths lead to its domain. Is it not more truly a sense of "direction," born of contact with causes rather than effects?

In the field of understanding, the trail left by another cannot be more than a record of his contact with truth, a description of its effect upon himself. He can leave no markers for pilots who follow. Only records of the goal he chose, of the constantly varying vicissitudes of combat with

the medium in which he flew, and of the instrumental variations observed, may be made; but the path he carves is obliterated even as it comes into being. No wonder then, that the Teacher is so emphatic in his constant reiteration that in spiritual affairs man follows no path, makes no advance studying the records of other people's progress, but progresses only when flying his own machine, guided by his own choice and sense of direction determined by the definition of his own goal.

The writer believes that in the Theosophical Society we have been carried away by the impressive descriptions of the pattern and plan of man's unfoldment, and have lost sight of the life which alone can make any pattern a reality. For instance, the primary object of the Society has become for the majority a sort of badge of virtue attained, rather than a living purpose. Because they wear the badge, members feel that in some occult manner it sets them apart from ordinary folk. Separated from the common herd by this veil of brotherhood, they imagine that by the ritualistic recitation of precepts the great pattern of brotherhood is stamped upon them, insuring them reserved seats in the hall of spiritual advice and recognition. A subtle affectation of attributes and virtues underlies the very basis of our membership and participation in nearly all the so-called subsidiary activities of the Society, evolved out of our desire to express our beliefs in action. So many specialized truths, so much separateness in modes of becoming, that it is no wonder that even though brotherhood is the only belief demanded of the theosophical neophyte, brotherliness in its widest and truest sense is hardly found among our members.

The great blunder lies in the fact that the magnificent pattern of brotherhood has been warped into a sort of cause, whereas it can never be anything but an effect. Too much emphasis has been given to voicing the statement that brotherhood is a fact in nature, and too little emphasis directed toward becoming that which alone can make it a fact. Theosophists,

by the very vehemence of their proclamation of the Oneness of Life, have lost sight of their eternal intimacy with Life itself, and have been blinded by contemplation of the form which happens to be one of its transitory modes of expression.

After all, *why* should one believe in brotherhood? *Why* should one be brotherly? Because such belief and such action will bring you spiritual progress, say our lecturers and members. But is not such belief without understanding, and such action for the sake of promised reward, regardless of the form or ritual chosen as its medium, merely a sort of play put on for the sake of box-office receipts? Regardless of the skill of the players, and no matter how grand the concept of the author, it remains a play in which the actors pour forth their energies according to a prescribed pattern, instead of freely creating under the driving force of their own uniqueness. In such circumstances as the play may determine, the actors may depict love-scenes of compelling beauty while remaining utterly indifferent or even antagonistic toward each other. No matter how great an artist the actor may be, the play must forever be the pattern in which his effort is cast, imprisoning and moulding his life in a form created by another. Obviously such a performance, however perfect the technique, cannot in itself lead the individual to a state of spiritual understanding. What the man is, independent of the play, must be the measure of his spiritual stature, the sign of his own unique perfection.

There is no need to confuse the issue by debating about the relative merits of different players, the spiritual significance of the various parts, or about the effects, elevating or otherwise, produced upon the audience that listens and applauds. When we deal with life we must concern ourselves with causes, not with modes of expression, however attractive these latter may be. So, it must be clear that the play itself can never be the cause of real

understanding or of love between the actors; but when understanding and love exist between players in the drama of life, the inevitable effect is harmony and brotherhood.

It seems that the basis for this mistake among our members arises out of the fact that in all ages the great pioneers, searching for truth, were so impressed by the grand symphony in which the Oneness of Life expressed itself, that they felt impelled to stimulate each and all into some sort of accord with the great pattern. They saw the long vistas of progressive unfoldment, of beauty and harmony in man as he gradually climbed the heights of spiritual greatness, and they felt the bonds of recognized brotherhood linking them to their less fortunate brethren on lower rungs of the ladder of evolution. Small wonder then, that they should emphasize and hold before the eyes of their lesser comrades, the fact of the Reality of the Oneness of Life, and should make the attribute of brotherliness, which showed so dominantly in advanced men, the mould of brotherhood into which the lesser must cast their thought if they would ascend the ladder. Thus brotherhood became a sort of duty imposed upon all who desired to reach spiritual enlightenment, instead of being simply the inevitable effect of spiritual growth.

Did it ever occur to us that there can never be a true brotherhood in a society of conscious superiors and inferiors? All our societies claiming brotherhood as a basis for their internal relations, attempt to enforce some sort of equality, and hope, by staging a drama in which the lines of the players contain many affirmations of brotherliness, to spread the feeling of co-operation and mutual support. But even these pods, filled with more or less uniform peas, are intricately organized to insure recognition of the relations between officers and members, between leaders and followers, between initiates and neophytes. Advancement comes about through imitation or emulation of the greater by

the lesser. This can never be true brotherhood; it is but a synonym for a dilute similarity which however much it makes for temporary contentment and harmony, can lead to nothing but spiritual stagnation and utter degradation and denial of the unique perfection of each individual. *True brotherhood can be nothing less than the recognition and full acknowledgment of the life in each, by each.*

The claim that the Hierarchy is to furnish the pattern for the unfoldment of each individual, must be false, for surely the White Lodge has no members but those who have already established a measure of their own uniqueness. Their co-operation and harmonious blending of activity is based upon a full understanding and acknowledgment of each other's varying qualities. True brotherhood is an unconscious attitude in the sense that it grows as the flower grows and spreads its perfume likewise. Brotherhood fostered by organizations is like the mould in which the glassblower shapes the bottle, merely another cage for the imprisonment of life. A group of perfect men, who have attained, will unconsciously demonstrate brotherhood because each will be pouring forth the perfection of himself, and cannot fail to recognize the perfection in every other. A so-called brotherhood composed of undeveloped, imprisoned human beings whose mutual relations are built upon the limitations of their imperfections, is unintelligent. No matter how ideal the surroundings, no matter how highly evolved the leaders, a brotherhood which denies equality of rank to the uniqueness of life in each member, leaves each individual a prisoner, however magnificent the cage may prove to be. Brotherhood propounded as a reason for moulding our lives according to some pattern, can never lead to the development of that true brotherliness which rests upon the understanding of life.

Nothing can be more detrimental to true growth than the conscious effort to mould it upon a so-called Eternal Truth.

There is but One Eternal Truth, LIFE. All other truths are but passing manifestations in more or less persistent form. The brotherhood idea had its origin in the consciousness that humanity was a sort of family in which the majority were children. Just as a mother gently advises her brood to love each other because they are all members of the same family, so the leaders of humanity admonished us to recognize the tie that binds us to one common source. The family has come down to us from ancient times with its elders and youngers, strong members and weak, parents and children, brothers and sisters, to say nothing of the whole nest of much less intimate relations and often too intimate "in-laws," all bound together by the necessity of mutual support and fear of general extinction. In the face of this necessity, love becomes a duty, a sort of obligatory emotion to be expressed between those who boast or deprecate a common ancestor, in order that a united front may be presented to the disintegrating pressure of life.

Another angle of the matter may be mentioned in passing. It is seen if we turn our eyes upon the manifestations of life in this world; what we might call the "brotherhood motif" is found to be strongest and most unified in the mineral kingdom. Here we find the most complete conformity to a pattern, and the smallest variation from uniform response to what we designate as natural laws. Freedom of life is at its lowest ebb. Advancing through the kingdoms until we come to man, we find a continual increase in the variations of individual character, and a parallel increase in what we call freedom and uniqueness. It is clear that *not* life, but form tends to brotherhood and conformity. It is not brotherhood, but brotherliness that belongs to an understanding of life.

As life manifests more clearly and manipulates form more and more easily, the boundlessness of its riches becomes ever more apparent. Man's grave mistake appears to be that in spite of the irresistible forward-driving pressure of life,

he has constantly turned his head backwards because his teachings led him to rely upon ideals, religious forms, moral tenets and so on, rooted in the past. This was quite natural, for *never before has man received the Supreme Teaching as to his own Unique Perfection.* Teachings given in the mass, applied to the mass, were correct just so long as all dealings were in masses of form; but man, in whom *life* is to become predominant, must be rebellious by virtue of his own intuitive perception.

Though the Oneness of Life is the very essence of Brotherhood, any manifestation of brotherhood which is the logical outcome of an understanding of life, must be the Perfection of Unique Originality. It is to an understanding of life that we are relentlessly drawn by our search for happiness and truth. Go forward we must; hungry and miserable, spiritually starved, if we choose the comfort of forms; vibrant and joyous, constantly expanding spiritually, if we choose to struggle ceaselessly to release life freely and clearly. Paths are but forms laid down by the lives of others, prescribing the scenery for familiar stage settings. Beliefs and creeds, rituals and disciplines are but lines prepared by more or less skilful playwrights. Shall we always remain satisfied to be actors in a make-believe, or must we sometime awaken to realization of the fact that Life is the only Cause, that Understanding is the Goal of all experience, that the release of our own Unique Perfection is the only Truth? If such be truly our purpose, shall we not begin now to clear away the debris that ages of negative thinking and reliance upon authoritative teaching have piled before the windows of our minds and intuitions? Perhaps this freeing of ourselves from such reliance is a phase of the agonizing despair and isolation depicted as incident to the fourth Initiation. Is the postponement of freedom and realization a necessity?

WORK FOR THE THEOSOPHICAL SOCIETY

BY BHAGAVAN DAS, D.LITT.

PAGE	LINE	FOR	READ
343	12	concept	corrupt
344	10	Read " sense, the *feeling* "	
	12	should	may
	22	National	Rational
345	13	firm	given
	14	firm	given

T.S. form a "League of Nations" of its own, consisting of representatives of the nearly fifty countries which have been sectionalised; and let this League, sitting at Adyar, think out and promulgate the principles, and the ways and means, of reducing *class*-hatreds in every country, and of establishing a "balance of power" between the *classes* in each, as distinguished from, and as far more necessary for internal and external peace for every Nation and all Nations, than any artificial, forced, and ever-unstable "balance of power between the Nations". Manu's System of Socialism

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WORK FOR THE THEOSOPHICAL SOCIETY

BY BHAGAVAN DAS, D.LITT.

I have been asked by Dr. Besant, P.T.S., to make suggestions "how Adyar may become a more useful centre of work." I comply, as below.

Adyar is the Headquarters of the T. S. Therefore its chief, nay, its only work is to promote the objects of the T. S. The more effectively it does so, the more useful it will make itself. These objects may be promoted more systematically than they have been hitherto, thus (amongst other possible ways):

1. By reason of its first object, the T. S. can and ought to be, to such an Institution as the League of Nations, as soul to body, its spiritual complement, without which the latter will remain morally dead and inherently concept. Let the T. S. form a "League of Nations" of its own, consisting of representatives of the nearly fifty countries which have been sectionalised; and let this League, sitting at Adyar, think out and promulgate the principles, and the ways and means, of reducing *class*-hatreds in every country, and of establishing a "balance of power" between the *classes* in each, as distinguished from, and as far more necessary for internal and external peace for every Nation and all Nations, than any artificial, forced, and ever-unstable "balance of power between the Nations". Manu's System of Socialism

or Communism and the schemes put forward by the various modern schools of Socialism and Communism, may be discussed and pros and cons threshed out carefully, and results and recommendations published, in connection with this.

2. The second object may be regarded as subservient to the first. The great hope of the study of comparative religion, philosophy and science is that a deep unity in essentials, running through the superficial unessentials, may be discovered, which would illuminate head and heart alike, and fill them resistlessly with the sense *feeling*, of Universal Brotherhood, the feeling of the non-separateness of all men. The P. T. S. should arrange to form a Committee of representatives of each of the great living religions who may be learned in their Scriptures and philanthropic in their hearts. This Committee should prepare and publish a volume showing parallel passages from all the Scriptures, proving the identity of views of all the religions on each essential point, arranged under proper heads, in some such scheme as that of the *Universal Text-Book of Religion and Morals*, by Dr. A. Besant, and the Text-Books of Hinḍūism. Such a collection of passages, if thoughtfully compiled and wisely expounded, may become the National Bible of a fresh revival of Universal and Scientific Religion, which seems to be the significance and purpose of the second object, and is calculated to minister powerfully towards the realisation of the first.

3. The third object, successfully carried out, will supply rational, scientific grounds for accepting the essentials, and for rejecting the false, useless, or harmful accretions, in the several religions; will thus subserve the second and the first objects; and will advance human progress generally. For this carrying out of the third object, a (*public*, not esoteric) school should be started, and carried on in the *spirit* of a *scientific* Society for Psychical Research, where the conditions

of Yoga (or *Sulūk*) would be strictly observed, but in an above-board manner, as the conditions of scientific research and experiment are observed in a laboratory. While relations of affection and trust between teacher and taught would prevail in such a school, as they ought to and do in any ordinary school which is at all good, and would prevail in a much greater degree, yet sensationalism and emotionalism and mystery-mongering and posing would have to be guarded against, proofless claims of superphysical powers by living persons, and discussions of personalities instead of principles and laws of physical, superphysical, and metaphysical Nature, would be disallowed. Briefly, it would be understood by all concerned, that where demonstration cannot be firm, faith cannot be firm either.

The objects of the T. S., if and to the extent they are successfully carried out, will usher in a new era of a fresh promulgation of Scientific Religion, and of its correspondent New Civilisation, a promulgation made, not by any single individual, as hitherto in past history, but by a co-operating body of thinkers and workers, of which the T. S. would be the nucleus, or ought to be, in conformity with the spirit of *democracy*, and *socialism* as against *individualism*, which the Oversoul of the Human Race is introducing to-day into every Department of Its manifestation in the Life of that Race.

I should be glad to receive some articles, about four pages in length, on the above subject from earnest workers in the Theosophical Society. Adyar is a centre for the influence radiating from Shamballa, and the more spiritual force it can transmit to subsidiary centres, the more it will receive from our Elder Brethren.—A. B.

THE VALUE OF THEOSOPHY

BY ERNEST V. HAYES

AMID all the misunderstandings, bickerings, and metaphysical "cross talk" which seems to be occupying so much of the time and energy of T. S. members at the moment, may a plain, theosophical "man in the street" place on record what Theosophy means to him? He makes no excuse for being "personal," since only one's own experience can rightly be offered in any essay of appreciation or analysis.

The writer came into contact with the first breath of the strong air of Occultism when he was a boy of sixteen (many, many moons ago) and the introduction, humanly speaking, was not a favourable one. He was, to begin with, intensely, fanatically orthodox in religion and politics, and his first memory of the name of Annie Besant was from an equally orthodox grandparent, who spoke her name with undisguised horror. Then some one put into his hands a little book entitled: *Isis Very Much Unveiled, or The Great Mahatma Hoax.* From that book, written in acrid and mocking hostility, the writer's first interest in Theosophy starts and his innate conviction that if the Masters are only a dream, They are the very best dream humanity has ever indulged in; that if Their teachings, Their ideals were only spun out of the vastnesses of the mind of H. P. Blavatsky, there alone you have the sufficient answer to every unfriendly report upon her, to every slander, to every half truth about her (worse than an unblushing lie). Now, approaching Theosophy through such an unpromising introduction, has perhaps given the

writer a firmer hold upon its eternal verities than would have been the case had he discovered it for the first time rose-lit with the glamour of devotees.

From the first, Theosophy had to him a certain practical value. Naturally, during the progress from the adolescent of sixteen to the man of fifty, there have been changes in what represents the practical, and this should be placed on record at once: that Theosophy has not faded out of the picture, farewelled to by the mature man as a pathetic dream of the boy, but has seemed to grow, to expand, to insinuate itself, to illuminate, to act as a spur; at times, to humiliate.

Theosophy has never been to him (and it was never intended to be to any other) a cast-iron system, a dogma, a creed. It was Divine Wisdom striving to express Itself, and obviously, the expression must vary in the individual, otherwise, the very word "expression" loses its rare meaning. Take, for example, Karma. If an older Theosophist, one with some standing in occult circles, maintained that to be crippled in this life was a sure sign that one had been a debauchée in the previous one, the writer demurred. It was not his own expression of what Karma really is, and therefore (though it might be true) he could not accept it save as a lie. Karma, to him, was a very flexible thing; very intricate; a bewildering network of unreckoned "workings," a readjustment (with every breath we breathe) so swift and subtle that to pass judgment on any particular "effect" seemed to him then—as now—hopelessly unsatisfactory, raising more problems than it could rationally solve. But the *sense* of it, its intimate touch with his own life and all its doings, no matter how petty, *that* clutched at the writer, held on to him, and has never left him, let outer changes be what they will. Any attempt at its supposed details he shrank from, but its essence gave life a meaning, gave work a purpose, gave failure a new hope.

But, to avail himself of this essence, life had to be reverenced, work had to become a joyous art rather than a drudgery ; failure had to arise from a sincere, daring effort to reach what was apparently out of reach.

Reincarnation, too, was much more elusive to him than to some others who understood it with a complete literalness. He leaned, and still leans, to the evasive presentation of it by Buḍḍhist thought. There was great danger in a confusion between individuality and personality ; danger, because the man in a physical body, expressing himself through lower emotions and an enchained mind, must inevitably, unless constantly on his guard, identify himself with the personality; must, no matter what pious protestations he might make to the contrary, believe that " E. V. Hayes " or " George Smith " or " Mary Brown " is the reincarnating Ego. To save himself from this, the true student should constantly go back to the earlier teaching of the Masters, in spite of its elusiveness, its unsatisfactory presentation—from the concrete point of view. Better still, in a living teacher, now with us, the student will find both " individuality " and " personality " flung aside, and " individual uniqueness " (the real individuality of the Masters) maintained as the goal, as the criterion of immortality. But though the writer preferred reincarnation in a more tantalising dress, yet the idea was real enough, vivid enough; it sustained through a hundred futilities and annoyances—the pinpricks of mundane life—and it sustained him through four years of war. Seeking for the reincarnating principle in some dimly felt background of his life, he drew near at times to that Higher Self, in the realisation of which alone lies Brotherhood. Amid a thousand doubts and agonies, he has become conscious of something shadowy but potent, directing, insisting, correcting, over-riding, approving, faintly manifest. It may be the clearly outlined figure of C. W. Leadbeater's " Ego " idea ; it may be the *Augoiedes* of ancient thought;

it may be the rather abstract "individual uniqueness" of Krishnamurti; what is important lies in the fact it is there, it is felt, it gets hold of the lower man when he is failing, despairing, frightened, and it puts new life into him. Call it what metaphysical name you like!

The Masters—what are They in Their value to us save as ideals, as inspirations? They are such ideals to the writer. For reasons best known to himself, he believes that the Masters are, humanly speaking, as They are frequently described. But Their value to him does not consist in the accuracy of the descriptions given of Their dwelling-places, Their bodies, Their modes of occupation. Whether the Master Jesus is now in a Syrian body or not matters very little; sometimes the beauty, stern and yet compassionate, of that Semitic teacher becomes to one more real than daybreak. The Master M. may or may not live at the little house near a Tibetan Ravine (I see no reason why He should not) but He stands as the fine embodiment of masculinity, the true Sikh, that splendid, virile religionist among a number of softer, weaker devotees; an ideal any man worthy of the name might strive to reach. That is why Krishnamurti is justified in refusing to say whether the Masters do or do not exist. To have a Master as a Friend must be a priceless thing, but His value is that He embodies all that one hopes to be.

Thus understood, Theosophy has become to many, as to the writer, a mode of self-expression, inner self-expression flowering into action among men. When in an office (among a normally superficial crowd of men) one can win interest, respect (after a little good-natured banter) and questioning for the Theosophical Teachings, one surmises there must be value in them. If one can carry the message into the trenches (where maddened men might be expected to care little for philosophy) and win there attention, it is safe to believe there is an urgency and a value in that message. When it can be spoken

from an open platform in a public park in the East-end of London to hard-bitten working men and women, and evoke an almost incredible response, the one who has done these things unaffectedly can surely say whether in Theosophy there is what humanity is seeking for, as soon as its eyes are turned from the muck-heaps of earth to the stars. And the writer has done this, and here are a few final conclusions.

What happens after death is of profound interest even to those whose misery here and whose efforts to escape might well occupy all their strength. The harnessing of all that is fine in man by a common aspiration and a common Brotherhood appeals, beats down every thin and threadbare argument, such as "you cannot change human nature," "these things have always been," and so on. Reincarnation, greeted with a laugh at first (as its twin sister, scientific evolution) insensibly begins to permeate the most ordinary human consciousness; in my work in the East-end of London, it comes back to me, an accepted truth, from the most unlikely sources. After all, the truths men laugh at to-day, they accept to-morrow. The ideas of Krishnamurti (to be found, remember, in *The Voice of the Silence*, *Light on the Path*, *In the Outer Court* and many an older book) arouse animated discussion, are partially grasped, grappled with, related to the simplest circumstance of daily life. And last, but not least, the name of Annie Besant is still a talisman in London's poverty-stricken, neglected East-end streets and boroughs, though many years have passed since she fought valiantly for match-girl, unemployed, and school-child.

So, to the writer, the promise that Theosophy is to be the corner stone of the spiritual and ethical future of the human race still holds good, still has every prospect of fulfilment. And he offers this simple tribute to Theosophy's redeeming work, feeling that the tribute cannot do any great harm.

KĪMIYĀ-US-SA'ĀDA

By MOHAMMAD GHAZĀLĪ [1]

[Translated from the Persian by Bay Nath Singh]

Introduction by the Translator

OUR author is universally admitted to be one of the brightest gems of the Mohammadan faith. His full name is Zain-ud-dīn Abū Hamid Mohammad Ghazālī [Gazzālī], but he is more widely known by the abbreviated name of Mohammad Ghazālī. His title is Imām Hujjat-ul-Islām (the chief leader of Islām). He was born at Ṭūs in the province of Khurāsān in Persia in 450 Hijrā, in the suburbs of which lay his ancestral village Gazzālā. His education began at Ṭūs under Ahmad Rāzkānī, but was completed at Neshāpūr [2] under Imām-ul-haram in Abul Maānī. His genius enabled him to master speedily the various branches of knowledge—scriptural and philosophical, and ere long he took to the writing of original works. His remarkable scholarship gained him an appointment in the Madrasa Nizamiā, Bagdad in 484 Hijrā, where

[1] Ghazali or Algazel (Mohammad Abu Hamid al Ghazali, 1058 to 1111) Arabian Philosopher and Theologian, was born at Ṭūs, and was educated in his native town, in Jorjan and Nishapur. In A.D. 1091 the celebrated vizier Nizam-ul-mulk appointed him Professor in his college at Bagdad. Here he was engaged in writing against the Ismailites (Assassins) but after four years he suddenly gave up his chair, left his family and devoted himself to an ascetic life. This was due to a growing scepticism, which gradually gave way to mysticism, and to his attack on philosophers. Some of their problems, which he declared insoluble, were the eternity of the world, the reality of the Divine attributes, God's knowledge of things outside of himself and the independence and immortality of the soul. Ghazali wandered through Damascus, Jerusalem, Hebron, Mecca, Medina and Alexandria until, at the wish of the Sultan Malik Shah, he became professor in the College of Nizam-ul-mulk at Neshapur. He returned soon after to Ṭūs, where he died in December A.D. 1111.—*Encyclopædia Britannica.*

[2] Neshāpūr, usually called Gandisapora, is in the east of Persia.

he worked with great success up to 488 Hijrā. He then put his brother Ahmad Ghazālī in charge of his duties, and himself retired for ascetic and devotional purposes to Jerusalem, visited Damascus and Alexandria, made a pilgrimage to Mecca, and finally returned to Ṭūs. Here he erected a school for youths and a resting-place for ascetics, and gave himself entirely to education and other beneficent works. He died at Ṭūs at the age of 55, Monday the 14th Jamâdi-ul-Akhir, 505 Hijrā.

Imām Mohammad Ghazālī is accredited to be the author of 400 volumes, the chief of which are: *Tahāfat-ul-falāsafā* (*The Philosophical Presents*), *Yāqut-ul-ṭāwīl* (*a Commentary on the Qorān*) *Minhāj-ul-abidīn* (*The Ways of Devotees*), *Biḍāet-ul-hidāet* (*The First Instructions*), *Ahyā-ul-olūm-uḍ-ḍīn* (*The Vitalising of the Religious Teachings*) *Kīmiyā-us-sa'āda* (*The Alchemy of Weal*). *Ahyā* is an Arabic work of great erudition on the principles and practices of Islām—the four volumes treating severally of the religious observances, the social duties, the evils to be purged off, and the virtues to be acquired. *Kīmiyā* is a condensed and popular version of the same in Persian.

Ahyā and *Kīmiyā* are reckoned amongst works of great authority by the pious Mohammadans. Emperor Akbar recommended their study to all the governors of his kingdom [See *The Letters of Abul Fazal*]. Shaikh Sharfuḍḍīn Mane-ri had a great admiration for Mohammad Ghazālī, and not a few of his letters evidently reproduce his teachings, as contained in those works.

The present booklet consists of translations from the original Persian work *Kīmiyā* and of occasional notes gleaned from an Urdu Version of *Ahyâ* by Mohammad Ahsun (Nawal Keshore Book Depot., Lucknow). The translations do not pretend to be always *quite* literal, but an honest attempt has been made—as in the first series of my translations, *Letters*

from a Sūfī Teacher—to present a faithful rendering of the text to the English reader. May these humble efforts tend in a measure to bring about peace and harmony amidst the adherents of different faiths, and thus facilitate the advent of a *really human* civilisation, the key-note of which will be love and brotherhood, not strife and aggrandisement!

INTRODUCTION BY THE AUTHOR

Verily God deserves thanks to the number of stars in the sky, the drops of rain, the leaves of trees, the sands of the desert, and the atoms of the Universe. His characteristic attributes are unity and glory. None save Himself is aware of the immensity of His Glory, and the final secret of His knowledge. Nay, the confession of the inability to know Him is the loftiest flight of the highest saint; and the admission of failure to sing His Praise is the last hymn of the angels and the prophets. The most developed intellect of the philosopher is dazzled by the first ray of His Glory; and the highest disciple seeking to approach His Gentle Beauty is awe-stricken. It is foolish to despair of mastering the elements of His knowledge, as it is vain to claim perfection therein. The head is bound to feel giddy at the contemplation of His Essential Nature, but it is necessary to study His Wonderful Works as the most wholesome exercise of the intellect. Let none attempt to gauge the Majesty of His Nature; let none fail to study His Wonderful Works—so that the student may know the source of His Existence, and everything in the Universe as an emanation from His Energy, a reflection of His Glory, or an exhibition of His Wisdom—that whatever is, is by Him, with Him, nay is verily Himself: since He alone is the Essential Existence of everything, nay, the existence of everything is a reflection of the Light of His Existence.

May the blessings of God pour on Mohammad, the Chief of the Prophets, the Guide of the Faithful, the Guardian of the Divine Secrets, the One chosen and uplifted by the Lord! May his friends and the members of his family be blessed, each of whom is the leader of a host, and a teacher of the Law!

Now, it should be borne in mind that man has been created, not to play or make merry, but to accomplish a great work or risk a great deal. Though not beginningless, he is endless. Though his body be earthly, his spirit is divine. His nature, though originally tainted with animal propensities, is capable of purification by asceticism, and then it responds to the divine call. His functions range from the lowest to the highest. He is degraded to the stage of the animal by yielding to lust and anger, he is elevated to the rank of the angel by conquering them. Like the alchemy that transmutes the base metals into pure gold, so the alchemy that raises man from the animal to the angelic stage and secures his permanent weal, is a difficult science and known to the few. The object of the present work is the exposition of this alchemy—the alchemy that secures the permanent weal. Hence the book is named *Kīmiyā-us-sa'ādat—The Alchemy of Weal.*

As the philosopher's stone cannot be found in the store of every old woman, but only in the treasury of a few rare personages so the alchemy of the permanent weal cannot be found anywhere, but only in the Divine Treasury—formed of the Celestial Spirits in heaven, and the souls of the Divine Messengers on earth. He who enquires concerning this alchemy of any save a Divine Messenger misses his way, receives alloy for pure gold; and his poverty, counterfeit possession, and mistaken views are ultimately brought to light on the day of resurrection. One of the many boons conferred by God upon man is the sending of 124,000 prophets, in order to impart to him the method of purging off the evils in the heart—the animal qualities—and acquiring virtues—the

angelic qualities. To put it in a nut-shell, the method consists in turning from the world to God. The method includes four principles of knowledge, and four principles of conduct.

The four principles of knowledge are: (1) The knowledge of the self, (2) the knowledge of God, (3) the knowledge of the world, and (4) the knowledge of the after-death conditions.

The four principles of conduct are: (1) Duties to God comprising the articles of faith, the acquisition of knowledge, cleanliness, prayer, fasting, the study of the *Qorān*, the sacred mutterings, etc. (2) Duties to the world comprising food, marriage, honest livelihood, social duties, seclusion, music and ecstasy, government. (3) Purification of the heart from evils enumerated as—the desire-nature generally, gluttony and lust, the abuse of speech, anger, malice, and envy, the love of the world, the love of money, the love of power, hypocrisy, pride, heedlessness. (4) Means of salvation turning from evil, fortitude and gratitude, hope and fear, asceticism, the purity of motive, supervision of the desire-nature, contemplation, trust in God and monotheism, devotion. 1 and 2 are the outer, 3 and 4 the inner duties. Evils dealt with under 3 are termed the destroyers. Virtues described under 4 are designated the saviours.

PART I. THE FOUR PRINCIPLES OF KNOWLEDGE

CHAPTER I

KNOWLEDGE OF THE SELF

§ 1. Self-knowledge is the key to Divine knowledge. "He who knows the self verily knows God." Nothing is nearer to you than the self: when you cannot know the self, how can you know anything else? Your present claim to know the self, is a false pretension and cannot lead to Divine Knowledge. Such a self-knowledge as you have is possessed

by the animals as well: you do not know yourself to be more than the body: as to your inner consciousness, you know only this much—that you eat when hungry, that you assault when angry, that you wish to marry when lustful. You should seek after your Real Being. Who are you? Whence have you come? What is your goal? Why have you come to this world? Why have you been created? What will serve the purpose of your life? What will hinder it? Out of the qualities found within you—the bestial, the ferocious, the demoniac, the angelic—what is your Real Self, and which mere accidents? If you do not know this, how can you improve? The function of each is different: the function of the beast is food, sleep, and the propagation of species; that of the ferocious animal is to assault to kill, and to be angry; that of the demon is mischief, fraud, and cunning. If you are one of these, perform the corresponding function and thereby seek your progress. The function of the angel is Divine Vision: if you are of angelic essence, endeavour to acquire Divine Knowledge, qualify yourself for Divine Vision, and liberate yourself from the bonds of lust and anger. The last have been created to conquer you, so that you may finally conquer them, and use the one as a horse, and the other as a weapon, on your journey onwards. By using them in this way, you will sow the seed of advancement and turn the face to the goal—heaven with many—God with the elect. You have to understand all these things in order to gain knowledge, albeit partial, of the self. The absence of this knowledge disgraces the pilgrim, and veils the essence of religion.

§ 2. Man is twofold: the body or the visible vehicle, and the soul, invisible to the outer eye, but known by the inner sight. The soul is the Real Man, the Ruler of the body. His is the function of Divine Knowledge and Divine Vision. It is he who suffers or enjoys, recedes or advances. It is his knowledge which is the key to Divine Knowledge. He is an

Angelic Essence, having God for his origin and goal. He is not of this world, but has come to this world for trade.

§ 3. The existence of the soul does not depend upon the life of the body. Bereft of it, the body is dead. If one closes the senses, forgets the body and everything in the Universe, one may catch a glimpse of the life of the soul independent of the body, and of the after-death conditions.

§ 4. It is not permitted to speak of the soul *per se*; the Prophet himself was allowed by God to say this much only: "The soul is out of the Divine Will." It is imponderable and indivisible. It is neither a body, nor a quality, nor the animal soul, but a Spiritual Essence similar to an angel. The knowledge of the soul *per se* pertains to occultism, and is not needed by the beginner. His first concern is self-discipline, according to the rules, which help him to unfold this knowledge without the intervention of an external teacher. Besides, it is unlawful to speak of the soul *per se* to one who has not yet undergone the purificatory discipline.

§ 5. The permanent weal of the soul hinges upon the acquisition of Divine Knowledge. This Divine Knowledge is to be gained through the contemplation of the Divine works. The works pertain to the sensuous world, and are to be known through the senses. The senses are rooted in the body. The body composed of elements and humours is weak and liable to decay—owing to the demands of hunger and thirst from *within*, and exposure to heat and cold and the attacks of animals and enemies from *without*. The food-bringing agents are: hunger and thirst (functional); hands, mouth, etc., (corporeal). The injury-repelling agents are: anger (functional), hands, feet, etc., (corporeal). These agents are by themselves not efficient, so that they have been reinforced by the sense-faculties, the sense-organs, and the intellectual powers (*e.g.*, thought, imagination and memory). All these are the instruments of the soul, unconsciously obeying its

behests, as the angels are the servants of God, consciously carrying out His will.

§ 6. The body may be compared to a town, the limbs and organs to the citizens, lust to the Tax-Collector, anger to the Watchman, reason to the Prime Minister, the soul to the King. The King has to do with all these for the peace and progress of his kingdom. But the Tax-Collector (lust) is prone to untruth, exaggeration and avarice, and to disobedience to the Prime Minister (reason), and ever craves to seize the wealth of the citizens on the pretext of the revenue collections. The Watchman (anger) is wicked, rough, and irritable, and loves to harm and kill. As the King intent upon good government consults with the Prime Minister, checks the dishonest Collector, turns a deaf ear to his complaints against the Prime Minister, deputes the Watchman to supervise his conduct, and controls the Watchman as well, lest he too should exceed the prescribed limit—so the soul should seek the advice of reason, and control lust and anger by reason, in order that the bodily life fitly be used as a means of progress to the Divine Sanctuary. If reason be dominated by lust and anger, the country must be ruined, and the King perish.

§ 7. From the foregoing remarks, it will be seen that lust and anger are the servants of the body, intended for its maintenance and protection; that the senses are the servants of reason, being its spies to gather informations of the external world; that reason is the servant of the soul intended to illumine it; that the illuminated soul is intended for the Divine Vision which is the *Summum Bonum*.

§ 8. The soul is related to each of the afore-said energies, each one developing a quality therein—some evil and leading to its ruin, others good and leading to its progress. Numerous as they are, these qualities may be classified into four groups:

(*a*) The bestial or the "hoggish," *e.g.*, lust and avarice; (*b*) The ferocious or the "canine," *e.g.*, anger

impelling to the harming and killing of others; (*c*) The demonaic, *e.g.*, cunning, fraud, intrigue; (*d*) The angelic, *e.g.*, the search after knowledge, noble character, harmony with other beings, the bliss of Divine Wisdom.

§ 9. Every man should constantly watch which of these four is the ruling principle in his nature. Every activity or experience unfolds a quality in the soul, and accompanies it as a quality, on the death of the body, to other worlds. The sum total of these qualities is termed character, the whole springing from the four ruling tendencies above-mentioned. The dominance of the "hoggish" qualities breeds uncleanliness, shamelessness, greed, flattery, meanness, envy, indecent jesting, etc.; whereas its subjugation leads to self-control, contentment, modesty, piety, good humour, etc. The dominance of the "doggish" qualities begets rashness, boastfulness, pride, hatred, and oppression; while its subjugation develops patience, forgiveness, balance, courage, and magnanimity. The dominance of the demoniacal qualities stimulates the "hoggish" and the "doggish" qualities, teaches them cunning and pretext, and evolves diplomacy and sophistry, dishonesty and hypocrisy, simulation and dissimulation; its subjugation sharpens the intellect, elevates the soul, and unfolds Divine wisdom and a noble character. The good qualities or virtues are the seeds of spiritual progress, permanently appertain to the soul, and illumine it with Divine vision. The evil qualities or vices darken the soul, and prevent the possibility of the Divine vision.

§ 9*a*. [A large number of men, bound as they are to the service of the lower passions, charge others with idolatry—whereas, if the veil be drawn aside and the real state of things be shown to them psychically either in waking consciousness or in sleep, they would see themselves prostrate before, and obeying the behests of the "hoggish" or the "doggish" nature, and thus seeking the pleasure of the "demoniacal,"

for it is this demoniacal nature which sets the "hoggish" and "canine" to extort service from such men. *Ahyā*, Vol. III.]

§ 10. Man being composed of the fourfold attributes, how can it be known that the Angelic Essence is his real nature, and that the purpose of his creation is to unfold the angel in him? Man is nobler and more perfect than the beast or ferocious animal. Every being is endowed with a possibility, the highest for it, and the purpose of its creation is the development of that possibility. *E.g.*, a horse is superior to an ass, the one being intended for racing, the other for bearing burdens: the one may carry the burden as well as the other, but has been endowed with a possibility denied to the other. If the horse were to fail to develop the race-possibility, he would be turned into a beast of burden like the ass—this would be the degradation or destruction of the horse. Similarly in the case of man; many people think that the sole business of man is eating, sleeping and sexual enjoyment; others think that the aim of the human life is the falling on and the subjugation of others. Neither of these views is right; eating, sleeping, and sexual enjoyment man shares with the beast, and again, attacking and vanquishing, the progeny of anger, are practised by the ferocious animals. So the possession of these qualities alone cannot justify the superiority of man to the animals. It is a higher function—reason—which enables man to realise God, to comprehend His works and to rule over the inner and the outer animals. This is the Angelic attribute, the Real Man: on that depends his superiority and perfection; others are but superficial qualities intended simply to help and subserve Reason.

§ 11. The soul is a most wonderful entity and its wonders are infinite. Most people do not know of them. Its superiority rests upon its wondrous powers classified into (*a*) Knowledge, (*b*) Will.

Knowledge is twofold: (1) That which is open to all, (2) the concealed, the precious, known to the few. The first consists of all sciences and arts, *e.g.*, mathematics, medicine, astrology, theology, etc., acquired through the media of the five senses. All these branches of information, nay the whole Universe, enters the immensity of the soul, and lies therein as a drop in the ocean. The second consists of the knowledge of the super-sensuous worlds, linked by an avenue to the inner soul, as the physical world is linked by the five senses to the outer soul (the brain or the mind. *Trans.*). Most men regard the physical world alone as cognisable, and the senses as the sole avenue of knowledge. But the physical world and the senses are too limited and superficial.

§ 12. There are two proofs available which fairly establish the existence of the supersensuous avenue in the inner soul:

(1) Dream. In sleep when the senses cease to work, the other avenue opens, reflects the supersensuous worlds or the Imperishable Records, sees and knows the future either directly, without a veil, or veiled in a symbol needing interpretation. The soul is like a mirror, and the Imperishable Records constitute, as it were, another mirror, containing the images of all beings. As the images in a mirror are reflected by another mirror placed before it, so the images in the Imperishable Records are reflected by a soul freed of sensuous impressions. So long as the soul works through the senses, it is barred from supersensuous perceptions: when it takes leave of the senses in sleep, it begins to reflect the supersensuous. If the senses cease to work, but the sense-impressions remain, it receives knowledge, veiled in symbols, not plain and direct.

(2) Inspiration. There is nobody who has not occasionally received knowledge, not through the sense-media, but through inspiration, being scarcely able to discover whence the knowledge poured in. This shows that all ideas are not founded

on the sense-impressions; that the soul is not a physical, but a superphysical entity; and that the senses, intended for physical perceptions, are obstacles to super-sensuous knowledge. When, at death, the soul gets rid of the physical senses and their impressions, the super-sensuous worlds are unveiled to its gaze.

§ 13. It is hardly right to think that the inner senses work only in sleep or on death. They may work in the waking-state if one undergoes discipline, sits in seclusion with the eyes closed, the senses controlled, the mind directed to the supersensuous worlds, internally (not vocally) repeating the Divine Name Allāh with an intense concentration, so as to lose oneself and all the Universe in Him. One may then behold in waking what others behold in dream—the vast expanse of the ethereal and the celestial regions, great operations indescribable, the Divine Messengers, and the Angels clothed in beautiful forms and from whom instructions may be received.

§ 14. It is the unfoldment of these inner senses which makes a Divine Messenger or a Saint. This Divine Messenger is entrusted with the guidance of humanity, and the law of the human progress is revealed to Him. The Saint has no such function, for there are many conditions necessary before one can be a Divine Messenger, and one of them is the need of the time for a fresh mission. The abnormal power wielded by the Divine Messenger is called *Mojaza*, that by the Saint, *Karamat*. The development of the inner senses rests upon self-discipline, moral purity, the guidance of an experienced and perfect Master, and the Divine Grace. Every human soul, in its essence, is eligible for this development, just as every piece of iron in its essence has the potentiality of transformation into a polished mirror.

"God created man with the Divine Nature." "Every child is born with the Divine Nature, but is converted by its

parents into a Jew, a Christian, or a Fire-worshipper." As deep-rooted rust in iron prevents its transformation into a polished mirror, so does preponderance of chronic evils in the human soul stifle its growth.

[The obstacles to spiritual progress are these:

(1) Lack of organisation in the soul, as in the case of a child; (2) Lack of moral purity; (3) Lack of attention to the real purpose of life, as in the case of a good soul given to worldly pursuits; (4) Prejudices, personal, or handed down from one's forefathers; (5) Failure to comply with certain necessary conditions. Adapted from *Ahyā* Vol. III.]

§ 15. So far we have dealt with the Knowledge-aspect of the soul. Now we proceed to the Will-aspect, which is also an angelic function and is lacking in the animals. The angels guide the world in accordance with the Divine Will, *e.g.*, they produce rain and wind at the right time, when the people need them, shape an embryo in the womb, and a plant of the field. Similarly man, too, being an angelic essence, is endowed with the power of guiding a part of the world, such as his own body. *E.g.*, the fingers are not moved by their will, they are without one; but are moved by the will of the soul. So it is likewise possible that a more developed soul, more closely resembling an angel, may influence other bodies than his own, and thus tame a lion, cure a disease, or produce rain. The evil eye is a power belonging to this category. If the will-power be used to benefit others, the man is a Divine Messenger, or a Saint: if it be used to harm others, the man is a Black Magician.

§ 16. Those who do not possess this information do not know of the qualifications of a Divine Messenger or of a Saint, save the little vouchsafed by tradition. Divine Mission and Sainthood are stages of the development of the human soul. The qualifications are threefold: (*a*) to see in waking what others do in dream; (*b*) to influence others to their good, even

as the ordinary soul acts upon its own body; (*c*) to know from within, what others know with the help of an external teacher. . . .

It is impossible for a man to believe in that which he himself is not. So, none save God Himself can recognise the Divine Reality, and none save a Divine Messenger can know another Divine Messenger. All men have however been gifted with three states or faculties, dream, will, and insight (corresponding to the qualifications (*a*), (*b*), (*c*), given above) in order that they may believe in and be benefited by the Divine Messengers. It is not unlikely that a Messenger may be endowed with more or greater qualifications than those mentioned here, but we do not know of them, lacking the corresponding faculties or states.

§ 17. The assertion of the Sūfīs that "Knowledge is a veil" is correct and not to be disputed. The activities of the senses and the sense-knowledge obscure the soul-perception. The soul may be likened to a reservoir, and the senses to inlets from without. If you wish to get pure water from the bottom of the reservoir, you should drain out the entire quantity of the water supplied from without, close the inlet, and dig deep the bed. Water cannot well up from within, so long as the reservoir is filled from the external supplies: similarly wisdom cannot pour from within while the soul is occupied with the sense-knowledge. A scholar who drains out his past perceptions and turns his attention away from them is not hindered by them and may achieve wisdom: his achievement may lead him to the highest goal, as his progress is expected to be safer and steadier than those not equipped with knowledge. On the other hand, one who learns theological dialectics, giving himself completely to it, and having no regard for anything beyond its pale, is barred from knowing the inner truth, for the ordinary theology is only a vehicle of truth, and not the truth itself.

§ 18. But there are many in this age who disobey the Law, who are slaves to the desire-nature, who know nothing of wisdom, who get up by rote a few words from the Sūfīs, who take to the outer garb alone, and who disdain intellectual knowledge and the scholar. Such folks deserve the gallows, since they mislead the world and are hostile to God and His Messengers. God and His Messengers have alike appreciated the value of intellectual knowledge and scholarship and have directed men to seek knowledge. These people are destitute alike of wisdom and knowledge, and the deprecation of knowledge on their part is hardly becoming. They compare well to an idler who may refuse to receive money saying —"Gold is worthless: I want the philosopher's stone," though he may never have known what is the philosopher's stone. Such a one is bound to remain poor and hungry, talk as he may of the philosopher's stone, and dance as he may over his declaration that the philosopher's stone is superior to gold. The wisdom of the Divine Messengers and the Saints is like the philosopher's stone; intellectual knowledge is like gold; the former is superior to the latter but at the same time very rare. Every little Sūfī is not superior to every scholar: many of the little Sūfīs develop some faculties in the beginning but advance no farther, whilst others are overpowered by their fancies. The Sūfī is he who unfolds perfect wisdom, theology, and other sciences from within, without the help of an external teacher. The reality and the superiority of the Sūfī Path should not be disbelieved, in spite of these misleaders of mankind.

§ 19. How may we know that the well-being of man lies in the acquisition of Divine Knowledge? The welfare of a being lies in what gives it pleasure; the pleasure of each being is in accordance with its nature and nature impels each to that for which it has been created. As lust is gratified by embracing its object, anger by retaliation, the eye by the

beautiful form, the ear by the melodious sound, so the soul feels blessed by the knowledge of Truth, the special function for which it has been created. Hence it is that man ever inquires for what he does not know, and exults at what he does know, be it the meanest thing (*e.g.*, the game of chess). But the importance of, and the pleasure derived from, knowledge varies according to the nature of the object known; the nobler the object, the higher the knowledge, the greater the pleasure. So, God being superior to all, His Knowledge must be the noblest and the most gratifying, and His Vision the most delightful. The soul has been created for this Knowledge, and has a natural inclination thereto. A soul devoid of such an inclination is diseased. As a diseased body losing the normal appetite and preferring clay to bread is physically doomed, if it be not medically treated, so a diseased soul, overpowered by ungodly desires and losing appetite for Divine Knowledge, is spiritually doomed, if it neglect to take the necessary steps.

§ 20. The precious soul has been given to thee, but is veiled from thee. Woe to thee, if thou dost not look for it, and but neglectest or wastest it. Do thou endeavour to seek after it, turn it away from earthly concerns, and work for its perfection—so that it may, in the spiritual region, realise its sublime glory, imperishable existence, and unlimited power; and experience undecaying joy, true knowledge and cloudless vision. It is this task of spiritual perfection which exalts the position of a man in this world: else who is more helpless on earth than he, being exposed to heat and cold, hunger and thirst, disease and disappointment? His pleasures prove injurious to him, his progress is conditioned by difficulty and bitter experience.

(*To be continued*)

THE MEANING OF MĀYĀ

By ERNEST WOOD

अखण्डनित्याव्यबोधशक्त्या स्फुरन्तमात्मानमनन्तवैभवम् ।
समावृणोत्यावृतिशक्तिरेषा तमोमयी राहुरिवार्कबिम्बम् ॥

तिरोभूते स्वात्मन्यमलतरतेजोवति पुमान्
अनात्मानं मोहादहमिति शरीरं कलयति ।
ततः कामक्रोधप्रभृतिभिरमुं बन्धकगुणैः
परं विक्षेपाख्या रजस उरुशक्तिर्व्यथयति ॥

महामोहग्राहग्रसनगलितात्मावगमनो
धियो नानावस्थाः स्वयमभिनयंस्तद्गणतया ।
अपारे संसारे विषयविषपूरे जलनिधौ
निमज्योन्मज्यायं भ्रमति कुमतिः कुत्सितगतिः ॥

भानुप्रभासंजनिताभ्रपङ्क्तिर्भानुं तिरोधाय यथा विजृम्भते ।
आत्मोदिताहंकृतिरात्मतत्त्वं तथा तिरोधाय विजृम्भते स्वयम् ॥

कबलितदिननाथे दुर्दिने सान्द्रमेघैर्व्यथयति हिमझञ्झावायुरुग्रो यथैतान् ।
अविरततमसात्मन्यावृते मूढबुद्धिं क्षपयति बहुदुःखैस्तीव्रविक्षेपशक्तिः ॥

एताभ्यामेव शक्तिभ्यां बन्धः पुंसः समागतः ।
याभ्यां विमोहितो देहं मत्वात्मानं भ्रमत्ययम् ॥

विवेकचूडामणिः ॥ १४१—१४६ ॥

THE foregoing verses, from the *Vivēka Chūdāmani* or *Head Ornament of Discrimination*, one of the most beautiful works of the famous teacher of Veḍānṭa, Shrī Shankarāchārya, may be translated (with some abridgement) as follows:

The function of *āvṛti*, made of *ṭamas*, covers up the shining Self, which has unlimited faculties; just as the shadow of the moon

hides the disc of the sun. When there is the obscuration of a man's real and stainlessly radiant Self, he thinks he is the body, which is not the Self. Then the great power of *rajas* called *vikṣhēpa* afflicts him by the binding qualities of passion, anger, etc.; so that this unintelligent man, deprived of real knowledge of the Self, through being swallowed by the crocodile of the great delusion, wanders about, rising and falling in the ocean of limited existence. As clouds produced by the sun obscure the sun as they develop, so does egotism arising from the Self obscure the Self as it flourishes. And, as on a bad day, when thick clouds swallow the sun, and they also are afflicted by sharp cold winds, so does the power of acute *vikṣhēpa* annoy the man of confused intelligence with many troubles. By these two powers the man is bound; deluded by them he wanders about, thinking the body to be himself.

It is impossible for me to think that the philosophers of ancient India were other than very practical men. Shrī Shankarāchārya, the great teacher of Veḍānṭic knowledge, was a young man, who covered a great deal of ground in a short time in his wanderings, in which he busily expounded and discussed his doctrines, and established monasteries. He left an impression on Hindu life all over the country which he could hardly have done if he had been merely a dreamer, talking in highly technical language about abstractions remote from ordinary life. I submit that the words he used to convey his knowledge were common words of his day, well understood by the very mixed audiences to whom he spoke. I propose, therefore, to take up the subject of *māyā*, one of the widely known Veḍānṭic doctrines, and to try to show its meaning as connected with ordinary life.

It is often said that all the forms around us, which we call the world, are *māyā*. I will not translate this term just at this point, but I should like to condemn the idea that it means illusion in any ordinary sense. Any *māyā* or form appears as the result of two functions (*shakṭis*) which are named *āvṛṭi* or *āvaraṇa*, which means "covering up", and *vikṣhēpa*, which means "throwing out". These are processes which appear in our minds every time that we attend to any piece of experience. Suppose, for example, that I want to

know the city of Madras. It is too big a thing for me to know all at once. Therefore I must study or investigate it bit by bit, until I know it all. I might say to myself, "First I will look at the harbour." By this decision I should concentrate my attention, and cover up, as by a vignette, the law courts, the river, the shops, the hospitals, etc. This act of concentration is the psychological act of *āvṛṭi*. Next, I should become mentally active with regard to the harbour, observing it and thinking about it. This putting forth of energy in reference to that part of the field of attention which has not been covered up is *vikṣhēpa*.

Another good example is that of reading a book, in which I would thus concentrate upon page after page. I certainly would not paste all the one hundred or five hundred pages on a large wall, and then gaze at them, trying to grasp the whole thing at once. After my study was complete, I should not need to have the book with me in order to know what it was about, but while in the state of a learner I had to take it page by page.

There is no essential difference between an act of study and an act of creation. The idea of this two-fold process involved in either of them becomes still clearer if we consider the making of an object—such as the building of a house, the sculpturing of a statue, or the designing of a machine— the composition of a piece of music, the painting of a picture or the writing of a book or an article. At the present time I have decided to write about *māyā*—a decision which at once limits the activities of my mind, and is thereby an action of *āvṛṭi*. Then I write, and produce an object, composed of strings of words, by the function of *vikṣhēpa*. The product is a *māyā*. There is no meaning in the words themselves. All the books in the world cannot contain even one single idea.

A *māyā* is thus a form which is a creation of mind. All forms are of this kind, being the product of one or more of the

innumerable minds to whom the world belongs. I do not say that those minds are embodied in those forms. It is misleading to translate the word *ḍēhin* as "dweller in the body," as is so often done; it means "one who possesses a body," which is quite a different idea. The forms are in the life, not the life in the forms. The world events have behind them, as their foundation, psychological events, and the latter can never be explained or defined in terms of the former, just as a sensation of green or any other colour cannot be aroused by talking of wave lengths of light.

The first of these two processes (*āvṛṭi*) is associated with the idea of *ṭamas*, which can be translated "darkness" or "obstruction". This word is reminiscent of the definition of matter as "that which occupies space," and incidentally does not permit other matter to occupy the same space, but offers resistance. We must, however, in these days, remark that the above definition applies to forms rather than "matter" which, whatever it may be, is beyond the reach of the senses.

The second of the two processes is also called *rajas*, which means energy or movement. Thus space and time respectively come into being, along with the object which has these characteristics, on account of the two psychological processes which gave it birth.

Now, the object is an object of experience, a *māyā*, a created thing. But it is also a limitation, and that is why the word *māyā* has been translated "illusion". It is only a part, not the whole of reality.

An object of experience is not realized to be a limitation until we have completed our observation of it, or our experiments with it. But then it becomes unsatisfactory, stupid and even painful. When we have read a book and have absorbed the ideas in it, we do not want to read it again. If it is forced upon us, the experience will be painful. I may laugh at a good joke told by a friend to-day, but if he persists

in telling me the same story again and again it will be far from a joke. Our life must be moving and overcoming the *āvaraṇa* or *āvṛti*; there is no pleasure in standing still on any platform of knowledge that we may have gained.

"Covering up" does not mean that objects of experience lack reality. The *māyā* or illusion is that we do not see their *full* reality; in material life we see too little, not too much. So far as things go they have an excellent flavour of reality, but their incompleteness is unsatisfying. Suppose, for example, that I am sitting on my verandah when some cows are passing by, and suppose further that by some freak of vision I cannot see the whole of the cows, but only their tails. That procession of tails, perhaps engaged in swinging about and flicking flies, would look very purposeless and ridiculous. Yet the tails, even without the cows, are real enough. As the *Gītā* puts it: "There is no unreal."

There is value in experience, because the city which we explore or the book which we read is really our own being. All forms come out of that. In the production of these forms which give the sense of existing in time and space, we simply concentrate the whole of our mind or life upon a part of itself, and we take these parts one after another so that our consciousness may be fully awakened to the world of its own full life in all ways.

The pleasure of experience is the pleasure of life itself. It is not that the form contains some delight which it can transmit to us. There is pleasure when an experience is profitable, in that it carries with it a sense of the expansion of our own life, because the "meditation" upon it is successful. When our life has unfolded or awakened itself in some particular by one of these efforts it is no longer interested in that, but it turns aside to make some new toy with which to play, and thus to unfold some new part of its own being, just as we do not read the same page of a book over and over

again, and as no motorist would consider it a pleasure to go on running up and down the same piece of road, however well it might be paved.

Careful readers may recognize in the psychological process above described the method of meditation prescribed by Paṭañjali in his *Yoga Sūṭras*. It is really the only way in which all minds work. He says that if you want to know anything perfectly you must perform three operations, in a continuous series, with reference to it. These operations are concentration, meditation and contemplation (*ḍhāranā*, *ḍhyāna*, and *samāḍhi*). In the first, you use the will to confine your attention within certain chosen limits. In the second, you put forth a full flow of observation and thought upon the object of concentration. In the third, when you have understood the object as fully as possible with the present capacities of the mind, you contemplate it with that full understanding, and then new ideas, or intuitions, and it may be observations, arise—because by this very process the mind is developed a little further than it was before, just as after a man has painted a picture to the best of his ability, or has played a game of chess to the best of his ability, even if the picture is a poor one, or if he loses his game, he has developed his own capacities in the process. The effects of contemplation are well known to every scientist who has fully pondered upon any problem in which he has been interested; sooner or later he has a brilliant or illuminating thought with reference to it. This is the way we all learn by experience, and thus ultimately all knowledge comes from within. Having dealt with the form, we psychologically release ourselves from it, and if it comes up again it is a bore.

Thus experience may be said to cause evolution of life or mind, but never in the sense of material evolution or growth. There is an unfoldment of the capacities of the life, but not as

a change in time and space. The toys which it makes and breaks—all the objects in this collection called the world—are times and spaces. So "time" and "space" are only the general characters of the *limitations* with the aid of which the life evolves itself. The quality of love which I may have developed by learning to love my mother (a finite, or time-and-space form) is an infinite reality; afterwards, I may love all mothers whom I meet without having to learn that lesson again. Evidently there is evolution of life, but it is not a change in space or in time.

The desire for any particular experience indicates the presence of *ignorance* or incompleteness of self-realization in the mind or life. All animals are considered to possess an instinct of self-preservation, but that is merely the joy of life, and they are constantly seeking not only its preservation, but more of it. There is great pleasure in every bit of life's awakening. Gradually, the searchlight of our concentrated consciousness will go through all the varieties of experience with regard to which it has not yet awakened its own full realization and capacity. As that power grows, presently we shall have a man of such understanding that his own integrity —his will and love and thought—will be such that none of these forms can hold him.

Until this is done, one by one the *māyās* (or *karmas*) will pass before us, and we shall be like children in a school, who come into one class after another, and must limit themselves to one thing at a time for as long as they are learners. But some day those children will have finished their schooling, and then they will mix in the free world of contemporary life, with all that they have learnt at their finger ends, to be used just when required. So each man, in the fullness of his understanding, his love and his purpose, will become free from *māyā*, able to live in the living world of full life, instead of in the learning world of limited life. This will not be the

result of any trick or effort: "Ripe fruit will not remain upon the branch."

The following verses tell the conditions of this release, this "non-learning" (*asekha*) condition:

विक्षेपशक्तिर्विजयो विषमो विधातुं निःशेषमावरणशक्तिनिवृत्त्यभावे ।
दृग्दृश्ययोः स्फुटपयोजलवद्विभागे नश्येत्तदावरणमात्मनि च स्वभावात् ।
निःसंशयेन भवति प्रतिबन्धशून्यो निक्षेपणं न हि तदा यदि चेन्मृषार्थे ॥

सम्यग्विवेकः स्फुटबोधजन्यो विभज्य दृग्दृश्यपदार्थतत्त्वम् ।
छिनत्ति मायाकृतमोहबन्धं यस्माद्विमुक्तस्य पुनर्न संसृतिः ॥
विवेकचूडामणिः ॥ ३४९, ३४६ ॥

These may be translated (with some abridgement):

Unless the *āvaraṇa* function ceases completely, *vikṣhēpa* cannot be conquered. When subject and object are separated, like milk and water, that *āvaraṇa* disappears on its own account in the Self. Perfect discrimination, arising from clear perception, having distinguished the subject and the object, cuts away the bondage of delusion made by *māyā*, and then for that free man there is no more wandering about.

What is the value of knowledge about this triple process of *māyā*? It shows us where reality and happiness lie, always in the life and never in the form, and yet it shows at the same time the great value of forms as instruments for our own self-education. It encourages us to respect ourselves, and also to respect all these forms and conditions. It teaches us never to restrict the flow of understanding, of purpose or of love, but to be ready at all times to let the forms pass away when their time is ripe, so that we do not cling to them in blind fear or still blinder pride.

CEREMONY AND SPIRITUAL LIFE

By N. YAGNESVARA SASTRY, B.Sc., B.L.

THERE are two forces discernable in nature—conservatism and progressive impulse. The first is an evil because an impediment to evolution, but the progressive impulse is not free from dangers, for it often degenerates into love of mere change—a feature of modern civilization. However, motion with all its disadvantages, is preferable to stagnation, because through motion however mistaken, man learns, but not through stagnation.

The close association of ritualism and conservatism deserves notice. The East is pre-eminently ritualistic and proverbially conservative. In the West, Catholics are the most ritualistic and correspondingly conservative. Among Protestants, America is least addicted to religious ceremonials, and proportionately the progressive impulse, with its good and bad aspects (if any), is her characteristic feature. An explanation of this phenomena may be found through an analysis of ceremonial.

A feature of ritualists is their defined spiritual concepts. They have divided the Deity into many aspects attributing to each, characteristic forms, qualities, and sometimes even fragrance and colour. Such compartmental worship of God may have some occult advantages, but the visible effects are not wholly beneficial. Man becomes what he worships, and so the continuous worship of fixed concepts, through

fixed means encourages the fixed psychology, which is conservatism.

Art, unlike ceremony, is liberating. The tendency of an artist is not to repeat himself, but to seek newer forms of expression while remaining loyal to a spirit which he carries within himself. An animal, for instance, which he paints on one day is not necessarily the same which he depicts on another occasion. Sometimes however he too becomes a worshipper of fixed concepts, but to that extent he ceases to be an artist and becomes a draughtsman.

Ceremonies are capable of being clothed in many attractions. If we take the Catholic Church, there is the incense which may be inviting; the decoration of the altar and the rhythmic movements of gorgeously clad Bishops may be pleasing to the eye; and the music with its simple melodies always appeals to some temperaments. Still, the primary purpose of the ceremony is not to confer these incidental benefits but to effect the Transubstantiation of the bread and wine. During the process the priests may avail themselves of the services of the artist and embellish their proceedings. Nevertheless, rituals seem essentially a branch of magic and not of æsthetics.

The Ritualist may again be distinguished from the Scientist. Faith enters into the workings of both, but the faith of the scientist is of more restricted scope. Thus, a scientist may take on faith the testimony of others, but, it would seem right only if, at least, the faculty by which the latter realized what they testify is common to mankind. If, for instance, some individuals of proved integrity claim to see in the spectrum certain shades of colour invisible to normal eyes, the scientist may credit them with special delicacy of vision; but if those shades are claimed to be perceived not through common eyes, however refined in instances, but through a faculty alleged to exist, let us say, in the centre of the

forehead, then the testimony is rather that of occultism, it would seem, than of science—a subtle distinction this, and no justification of the sarcastic attitude of science towards occultism, but one capable of some uses.

Everyone has to believe in external authorities in scientific matters. A student of science may blow up his laboratory if he did not obey his master. But even mistakes which harm the body nourish the Soul. In temporal matters therefore, with which science usually deals, it may be wise to rely on external authorities, but in spiritual matters it may be for the ultimate benefit of individuals to be their own guide.

Life is one and so the division of things into "spiritual," "temporal," "scientific," and "occult" must be somewhat arbitrary, and from a certain point, wholly non-existent. But those obliged to live in the relative, may use some such rough distinctions for the conduct of their lives. As regards most ceremonials however there can be no doubt that they are based on occult authority and exist substantially for spiritual purposes. They purport to awaken the Intuition, to vitalize the soul, and to so order the feelings and minds of people that they are helped to become fitting Tabernacles of the Grace of God and achieve their ultimate spiritual destiny, as distinguished from success in temporal affairs, which are things of the immediate.

Not infrequently, rituals are undertaken even for temporal purposes such as the helping of someone to recover from illness, or succeed in some diplomatic or military endeavour. The propriety or efficacy of ceremonial with these objects does not however determine its value in spiritual matters, and need not be considered.

Ceremonials are sometimes considered useful for those who lead an objective life, but a burden of unessentials for mystics who are subjective. It may be well to consider then, what place ceremonial should be accorded in the life of those who

wish to be neither mystics nor anything else, but aspire for that Balance of Perfection—the poise between the in-going and the out-going process of consciousness—which should presumably characterise those following the Middle Path of the Buḍḍha, which—geometrically at least—is the "Direct Path" of Krishnaji. (If we take two points and join them by various lines, it will be found that the middle line is also the direct line). Such persons would probably elect to live in forms understanding and appreciating them, but not worshipping them. The understanding is wisdom, the appreciation is art, and the worship, especially through routine methods, is ceremonial.

BUTTERFLY

As the seas and the skies
Is the blue of her eyes;
As the sun nigh its bed
Is the gold of her head;
As the trees and the grass
Is the green of her class;
As the soil and the sand
Is the brown of her band;
As the purple of kings
Is the hue of her wings;
And she flirts as the moon
To a silvery tune.

In her, color and life
Are so lovely and rife.

D. R. DINSHAW

THE TRADITION THAT HELPS

By B. S. RAMASUBBIYER

AFTER so many years of membership in the Theosophical Society, we are given to realize very clearly that much depends upon ourselves as to our achievement instead of depending upon external authorities, mere verbal quibbles and wordy discussions. If out of a true *vairāgya*, which is burning desire to attain liberation, the initiative comes from within our own selves whether to find out our *Guru*, *Ātman* or *Ishvara* or to be established in Truth or to remove the misery of the world, every other thing is added unto us to help us to the desired end. Difficulties there are in our way; obstacles seem unsurmountable; but when the decision starts within, difficulties vanish. This has been the experience of many a stalwart worker in this world. There are many who say that so and so has not taught anything new, his or her teaching is found in our Scriptures and so on. True, but it is new for us until we realize it by our own experience.

A glimpse into the ancient *āshrama*-life of the *Upanishats*, shows many common points between that and the life pursued at Adyar. At question and answer meetings held at Adyar our questions are answered, our minds are not denied the data upon which to work; but the exhortation has ever been: to look within. The *Upanishats* say: "Learn by *Tapas*," "Understand by devotion, faith and contemplation". At a stage when the mind of the pupil cannot arrive at a decision regarding a particular line of conduct by the process of reasoning, silence and meditation may usefully supplement study and service, to awaken the intuition to see the truth. I

have heard it said that our President has trained many efficient speakers and teachers and workers and leaders in India. It is true, but probably it is truer to say, that she leaves people perfect freedom that they may silently grow within, and attain the standard of efficiency that is expected of them. The way of silence has ever been a recognised method in occultism. It is ours to pounce upon opportunities or to fall back. Whenever we are given a new teaching, the special import of which we are unable to grasp readily, we wait and find to our surprise analogies in our tradition, which we find drive home the truth better than others. To the Theosophist in India, the *Upaniṣhaṭs* and the *Bhagavaḍ-Gīṭā* represent the cream of Indian wisdom as also the *Brahma Sūṭras*. Some hints regarding the Direct Path on the lines laid down by the Hinḍū Scriptures are given here to suggest a more detailed research by others abler than myself.

The peace-chant of the first *Īshāvāsya Upanishaṭ* recognises only one Perfect Whole out of which This Perfect Whole (Universe) is made manifest and when the manifest is dissolved, what remains is again That Perfect Whole (*Brahman*); but at the outset 'That' and 'This,' the 'Above' and 'Below' come in to be discussed as the necessary Twain-in-One, and hence the enquiry as to the goal and the path, considerations of inner and outer, nearness and distance, moveable and immoveable, Self and the Universe, *Viḍyā* and *Aviḍyā*, death and immortality. The path is trodden in its early stages unknowingly by *Aviḍyā* and later by *Viḍyā*, conscious direction of one's own energy. Here comes in the word *Ḍhīra* to connote the earnest aspirant as apart from the generality of people who slowly wend their way to the goal. In *Kaṭhopanishaṭ* a description of the path and the goal is given as follows:

Ātman (Self) is the charioteer. Body is the chariot. *Buḍḍhi* (Intuition) is the driver. *Manas* (Mind) is the bridle. *Inḍriyas* (Senses)

are the horses. Objects of the senses are places of destination. He who has harmonised his mind and the senses under the direction of *Buddhi* (the wise driver), is the enjoyer. The senses that are not controlled are like unbridled horses. The man of uncontrolled senses is impure. He who controls his senses by his mind is like him whose horses are properly directed towards the desired goal and that one is ever pure. The former is caught in the wheel of births and deaths, the latter attains Vishnu's eternal abode, which is the goal at the end of the path.

This *Upanishat* mentions the 'difficult path' and the sharp-edged razor path and some rare individual *hero* who treads it. *Shrēyas* and *Prēyas* are the terms used in *Prashna Upanishat* to connote the direct and the round-about path. Sukēsha and eleven others who were seekers of Brahman ask Pippalāda whence all mankind have come into existence. It is answered that :

Prajāpati (the Logos) wanted to create and brought forth the duality of form and life. The year (The Sun's Course) was known also as *Prajāpatih* consisting of *Uttarāyana* (the northern course) and *Dakshināyana* (the southern course). Those that are satisfied with doing charities and meritorious deeds conquer the lunar region and from that they return. Therefore the *Rishis* who desire progeny take to that path of return known as *Dakshināyana*. This is *Rayī* (Form) and *Pitryāna* (the path leading to the *Pitris*). Those who turn their creative energies higher by *Tapas* (penance) and *Brahmachārya* (celibacy) and *Shraddha* (faith) attain *Sūryaloka* (The Solar Region), which is the source of all life. This path ends in fearlessness, immortality, and supreme holiness. None ever returns from this to the mortal life.

Mundaka Upanishat says :

The wise one does not speak much, realizing the One Life which pervadeth all. He revels in the *Ātman* (Self), enjoys the *Ātman* (Self), is the efficient worker and the best among the knowers of Brahman. This *Ātman* is attained by truth and penance, pure wisdom and celibacy. Whosoever sees the pure and white light of *Ātman* in his body, he is purified from all sins. Truth alone conquers and not falsehood. The path paved by truth is *Devayāna*.

The two paths are described in verses 7-13 of the 1st *Mundaka*, 2nd *Khanda*. The *Chhāndogya* and *Brhadāranyaka-upanishats* also contain references as to *Devayāna* and *Pitryāna*.[1] The note-worthy point mentioned is that those who do

[1] *Chhāndogya*, X *Khanda*, and *Brhadāranyaka*, 2nd *Brāhmana* of the 6th *Khanda*.

not take up either the one or the other go below probably, as they lose their opportunities provided for in the Divine Plan.

A comparative study of the *Bhagavaḍ-Gīṭā* and the *Upaniṣhaṭs* shows that the former is a compendious synthesis of the latter as corroborated by the tradition in the following verse and by the parallel and recurrent passages in both, which have been indexed in a pamphlet form by G. C. O. Haas.

सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः ।
पार्थो वत्सः सुधी र्भोक्ता दुग्धं गीतामृतं महत् ॥

All the Upaniṣhaṭs are the cows; the Milker is the joy of the cowherds (Srī Kṛṣhṇa); Pārtha is the calf; the man of high intelligence is the enjoyer; the milk is the great nectar of the Gīṭā.[1]

I may refer the reader to the commentaries of Srī Shankarâchārya on the *Brahma Sūṭras*, *Upaniṣhaṭs* and the *Bhagavaḍ-Gīṭā*. He says in commenting verse 4 *Ṣikṣa Valli*, VI *Anuvāka* of the *Ṭaiṭṭirīya*[2] that the Light is not either the signpost or the enjoyment of regions, but signifies *Ḍevaṭas* or Intelligences. This idea suggests to us that by using light as our guide in our daily life by means of orderliness, beauty and rhythm we can always attract Ḍevas as our guides and keep our vision undimmed to proceed direct to the goal.

The paths of *Ḍevayāna* and *Piṭṛyāna*, the direct path and the round-about path are described in a more characteristic way in the *Varāhopaniṣhaṭ*. The former is likened to the flight of a bird to its goal and known as *Vihanga Mārga*, the other to the groping of an ant scenting its way and known as *Piṭlikā Mārga*. Ṣuka reached his perfection on the one and Vāmaḍeva reached his perfection on the other and hence they are known also as *Ṣuka Mārga* and *Vāmaḍeva Mārga*. Both attained the same goal, one immediately (*Saḍyomukṭi*) and the other by stages (*Kramamukṭi*). Both the paths are ordained in the Divine Plan. The commentator, Srī Upaniṣhaṭ

[1] *Bhagavaḍ-Gīṭā*., Ed. by Annie Besant and Bhagavan Das.
[2] *Vide* page 111 of *Ṭaiṭṭirīyopaniṣhaṭ*. English translation by A. Mahadeva Sastri.

Brahma Yogin, refers to the oneness in essence of *Sānkhya* and *Yoga* mentioned in *Bhagavaḍ-Gīṭā*,[1] in this connection. In the *Bhagavaḍ-Gīṭā* the dilemmas of Arjuna whether to follow *Samnyāsa* or *Karma*, *Sānkhya* or *Yoga* are frequently recurring, for which the one answer of the Lord is that he should weld his actions and feelings and thoughts along the line of *Yoga*. Janaka is the ideal of this kind of life of perfect detachment.[2] Ṣuka was sent by his father Vyāsa to King Janaka for discipleship.[3] King Janaka tested Ṣuka by asking him to wait for seven days and for another seven days put him amidst the temptations of his *zenana* to test his purity. Ṣuka was found to have already achieved his goal merely by dint of his own will and effort.[4] The reader may read with profit the anecdotes of Ṣuka in the Index to the *Mahābhāraṭa* by Sorensen. Vāmaḍeva was compelled by Indra to be born in the usual manner in this world.[5] After all is said, *Mukṭi* is not to be understood as isolation or annihilation out of world-weariness, but as the fulness of life of the *Īṣavāsyopaniṣhaṭ*, better brought out in the following shloka of the *Bhāgavaṭa Purāṇa*, attributed to Prahlāḍa:

न कामयेऽहं गतिमीश्वरात्परां अष्टर्धियुक्तां अपुनर्भवं वा ।
आर्तिं प्रपद्ये अखिलदेहभाजां अन्तस्थितोयेन भवन्त्यदुःखाः ॥

I do not desire to transcend Ishvara, even if I am endowed with the eight kinds of prosperity and freed from rebirth. I desire to partake of the woe by which all the beings in the universe may become happy.

Those who with the knowledge of the oneness of life are active in turning their creative energies higher, aspiring every moment of life with an undimmed vision of their goal, with truth and light as their guides, may be said to be on the Direct Path, which leads to the happiness and freedom incorruptible.

[1] V, 5.
[2] *Bhagavaḍ-Gīṭā* III, 20.
[3] *Varāhopaniṣhaṭ*, 34-42.
[4] *Mahopaniṣhaṭ and Ṣuka-Rahasyopaniṣhaṭ.*
[5] *Ṛg-Veda*, 4th Mandala, 2nd Anuvāka, 18.

WHY THE ORPHANS CRY? WANT MOTHERS!

BY POET LIU YEN-HON[1]

[A distinguished visitor to this year's Convention at Benares was the Chinese General Liu Yen-Hon. Beginning his career as a military officer graduating from the Military Academy, he rose to be one of the generals under the famous generalissimo Marshal Chang Kai Shaik. After being for many years the commander on many a battle-field, General Liu Yen-Hon gave up his military career, and with it his military title, in order to dedicate himself to organize the women of the world as a power for peace. He is establishing groups in the countries which he visits in order to promote his ideals. He styles himself now "Poet Liu Yen-Hon," not General. The Convention gave him a cordial welcome, Dr. Besant greeting him.—C. J.]

DR. BESANT, LADIES AND GENTLEMEN,

They say that the twentieth century is a civilized century; is it true or not? I can not say; but there is a science which seems beyond our knowledge, namely as to whether the human beings were born from gods or from monkeys. However that question need not trouble us now as we have to open and close our subject this evening within a short time. Suffice to say that we were all born from "Mothers," all of us have in us the organic blood of our mothers and we were not born from stones or trees. No wonder that you see the newly-born baby crying out and no wonder that we hear the baby saying: "mother, mother, mother,

[1] A lecture at the T.S. Convention, Benares, 28th December, 1930.

mother," from day to night and night to day till we die. Whenever we are in trouble or difficulty we utter "mother, mother". It seems to be a very simple matter: but, ladies and gentlemen, do you know why we do so? Can you tell me why the baby cries for the mother? The baby cries because it is a part of the mother's blood. In the beginning the mother and the baby made one body only. It seems easy to understand this. Others say, they can give the baby milk, toys, etc., and there is no use of the mother. Ah! that is only a feeble work to replace the needs of the baby so that it may forget its attraction for mothership. The relation of the baby and the mother is very subtle and life-giving. The great Sage Vashishtha said "Mother is ten-times more respectable than the father." Sometimes babies have no mothers and become orphans, then we shall put them in an orphanage or Orphan's Home to feed them with milk and toys. I travelled in many countries and saw many kinds of orphanages. Here in Benares you have one. They deserve every praise. Oh! how the donors are kind and magnanimous, merciful and charitable and good and philanthropic. Yes, of course to give a subscription or donation for the orphans is really a charitable affair. Ah! the philanthropists are full of the milk of human kindness and they save the life of the orphans even as the mothers save their newly-born babies. They are a good substitute of Motherhood to the helpless, hopeless and homeless orphans.

Now, let us pause for a minute. One man gives money for the orphans and he is called a philanthropist, and all men who do such work are universally praised; but if one man kills an orphan with the sword or a gun, how shall we think about this man? Furthermore, suppose a man kills the father, mother and relatives of the orphan and makes the innocent boys and girls orphans with gun-powder, tanks, etc., then, of what kind is their action?

Ladies and Gentlemen! You may think that perhaps I am wrong. Why I said so? You may ponder. But can we meet such a mad man who will not only never give the poor orphans any alms, but on the contrary kill the fathers and mothers of the said children and make the boys and girls orphans? How our good God created such creatures of melancholia, only to do the crimes of destruction and wanton murder and annihilation! But I can quietly show you the method and manner of these man-killing powers. Do you not know that after the great war millions and millions of children became orphans and many a million orphans were also killed? Millions of girls became widows and besides that, many people became wounded and lost their hands, legs, fingers, arms, eyes, ears, etc. Fancy those poor creatures and their condition! Before the war had not these flowers of our youth handsome and beautiful limbs at once strong and healthy, had not these youthful beings a long life of noble and pious deeds and thoughts before them and alas! after the war who will not shed tears seeing their body and mind? Ah! How those orphans, widows and deformed people are! Who can give them such alms as may save them from their misery and loss caused by the war? This destruction war was not an act of nature like storm or earth-quake or deluge or bites of venomous serpents or cholera or black-death, but it was entirely an act of man, his deliberate and well-planned deed of destruction to give a sop to his vanities and passions and greed. These madmen are pleased to say that this is a civilized war; pray tell me what is the nature of an uncivilized or barbarous war? This is not all, ladies and gentlemen, I may tell you that there are many wise men, great statesmen, skilled military generals, who are now busy with all energies and haste to prepare themselves with their vast paraphernalia of latest modern methods, of scientific warfare to make another future great war, for bringing about PEACE on this

restless planet. They say that no news is good news. No knowledge is good knowledge and no life is good life. Similarly when the future great war kills all of us, including animals, by its poisonous gases and aeroplanes, then verily there will be a real PEACE on the fair face of this unhappy earth.

Every one knows that the future war will be more violent, rude, cruel and rough than the last great war. Then innumerable orphans, widows and deformed ones may be produced. Further more the civilized and scientific ammunitions would be hurled from gigantic aeroplanes flying in the air. New kinds of bombs would be used to kill each other. And poisonous gases in abundance would make life miserable, unbearable and often impossible on this earth. The war-lords would behave again as mad dogs and tigers and man-eating brutes and snakes and they would destroy schools, art-galleries, temples, churches, mosques, pagodas, markets, museums, factories, orphanages, societies for fostering the brotherhood of man, culture, research and similar healthy propaganda of rational and kind men. Nay every good thing would be swept away and washed off, even as the great deluge in the ancient ages did, to the utter horror and dismay of the people of this earth. This will be the war of scientific methods by civilized and rational nations of this earth. Oh! How sorrowful is the Being who is our Protector now. Here in India I met many philanthropists and lawyers; their hearts are full of kindness and they have a society for the "Protection of the Cow". This is excellent, but, oh, who is the protector of the orphans? How I wish there was a strong and powerful society in the world for saving the human race, even as in India we have associations for saving the useful cow, the sacred animal of our Hindū brothers. I appeal to you, ladies and gentlemen, to save the human race from the cruel and deadly fangs of a future war.

Let us think of the time when we were infants in the arms of our mothers. How happy we were, how glad we were; why do we enjoy so much blessings of nature when we are young and cannot do so when we are older? This is because we have our mothers in our infancy and childhood. But we have, it seems, no universal mother in this world when we grow up and that is why the mad war-lords make us orphans. We want a universal mother to protect us even as the Indians protect the cow. This will establish a world-home and one great family and bring all of us together as brothers and sisters in the Garden of Eden. Our mother does our household work and governs our houses, similarly they can protect us from war and save their children from the icy hands of another world-war.

All the modern man-killing things, like poisonous gases and bombs, are made by men and not by women. But the women have invented many kinds of useful and good things such as:

(1) The home. This was invented by the woman for man, the hunter. (2) The inventions of clothes to save us from the ravages of cold. (3) Tailoring and weaving. (4) Pottery. (5) Spinning loom. (6) Agriculture and gardening. (7) Various domestic arts. (8) In the prehistoric age the women of Europe ground the corn. (9) Besides this, the division of labour has established economic equality between the two sexes. (10) They have got much spiritual power of religion.

Now just compare these with the military science and arts discovered by man and, I think, you will easily understand the difference between a man and a woman. The males discover to kill and to fight, and the females discover to protect the life and to make it noble and glorious. Again if we look back to primitive history, we find that there was a time, when the mother ruled, and in the

matriarchal system there was the domination by the woman over man.

(i) In Egypt said Diodorus: "Amongst us the woman rules the man," and the names of Egyptians were only after their mothers or, at times, of both the parents, and this can be proved by the tomb-stones left by them.

(ii) In Babylon women were famous queens such as Semirames, Nidoeris. Herodotus says: "They had wonderful capacity for engineering and the planning of canals and reservoirs."

(iii) In Greece, Ionia, Crete, Elrusia, the matriarchal system prevailed. Diotima and Aspasia are names of great women. Aspasia was the preceptress of Socrates and a secret adviser of Pericles (495-424 B.C.). Thargelia was the adviser of Xerxes—the famous Persian King.

As to the race of Cretans, Etruscans in the more ancient times than the Greeks, we find that they were all after their mothers' line; almost no name of a father sometimes. Lycurgus, a law-maker of Sparta, was a very famous person but he could not rule the women of his country, because at that time half of the property of the country was held by the women.

(iv) Rome. Here we only quote one sentence from Cato's famous dictum namely: "All men rule over women; we Romans rule over all men and our wives rule over us."

(v) In India, Lord Buḍḍha, in mentioning parents, almost always mentions the name of the mother first and then that of the father. The Hinḍū prophet says, "After Buḍḍha's time the women will rule the world and be respected as goddesses."

Again if we look at the power of religions we can say that no religion of the world can or could exist unless women keep the respect and veneration of its tenets; we may select a few examples, *e.g.*: (i) In Hinḍūism, Mother Kā is

universally believed and worshipped as the Universal Mother who can save them and protect them from all harms and give them boons. (ii) In Egypt, Goddess Isis, wife of Osiris, was supreme among the deities. (iii) Babylonia, Istar was the Mother of all Gods. (iv) Christianity, of course, Virgin Mary; she was the Holy Mother; and had many lady disciples, but I only quote one verse of *The Old Testament* (*Jeremiah, 31*: 22):

> How long will thou go about thou blacksliding daughter? For the Lord hath created a new thing in the Earth; a woman shall compass a man.

Such a wonderful prophesy will be proved in the sorrowful war era. (v) In Buḍḍhism: in China and Japan many people obey and worship the Kwan-Yin Buḍḍha. She is the Universal Mother of the Universe. From village to village whole eastern Asia worships her. During the great war the Japanese had depicted a picture in which amongst the blood of the battle-field, there was a "Magic Light" throughout. This light is the light that saves the motherly ight. (vi) Muhammadan: Many people think that Muhammadans are too fond of fighting and war, but that is a great mistake. In the beginning this religion was very gentle and not revengeful to others. And Khadija had helped her husband Muhammad to complete the religion. But after she was dead and when others pressed the Muhammadans too fiercely, then they too guarded themselves and became strong and even offensive and revengeful. In truth, their doctrine is only of Great Love to Allāh and His creatures and is really a symbol of unity and the recognition of the Fatherhood of God and the Brotherhood of the whole human race. (vii) Taoism, founded by Laotze, the teacher of Confucius: His philosophy is deeper than that of Confucius. But his general doctrine is Feminism; and he himself is a Feminist, every thing in it is quiet gentle and natural. He prohibited to kill and not to be rough and hard and thus to

keep and preserve a long life. Laotze taught that the ladies should be gentle first, otherwise a great misfortune awaits us. (viii) Ramakrishna believed in the Universa Mother-Goddess Kâli and preached in her name for the peace of the world. (ix) Madame Blavatsky believed in the Fatherhood of God and the Brotherhood of the whole of the human race. (x) Last but not the least, Dr. Annie Besant looks upon the whole world as one family, and she is the President of a world-wide organization with branches all over the world. She is one of the greatest leaders of thought. She is not only one of the greatest orators and educationists but also a very great philosopher and philanthropist. Her love is unending, her activities are noble and if the world to-day understood her and paid attention to her peaceful and life-giving advices I am sure, Ladies and Gentlemen, the world will be saved from a destructive war, which may efface or erase the whole of the human race within a very short time. Dr. Besant is not only a great peacemaker but she is also a great organizer with immense power and great resources of manhood and womanhood in her hands, and I wish that all of us try to receive her message of peace and assist her in this great world-movement for feminist world-democracy.

Now, Ladies and Gentlemen, I think you understand what I mean. I seem to say so much but really want to say only a few words. If you can understand that, then you can save the whole of the human race from annihilation. What I simply mean is this : I want to avoid future war of the world by bringing ladies first to advise the men to be gentle. If this is done the cry of orphans will cease. Less widows and less orphans would exist and the whole globe will become really one and only one world-home and the two sexes will harmonise. And our earth will become a Garden of Eden, full of flowers, dance and song and joy eternal. All kinds of ugly wars, armies, ammunition-factories would be abolished. This is

what is called the cosmopolitanism of Dr. Sun-Yat-Sen and I called it the (U. S. W.) United States of the World, and also the Feminist World-Democracy and the abolition of all wars in future by Mother's-Right. Ladies and Gentlemen, such a grand association can be formed if you only wish for it. We have branches, besides China, in Singapore and Rangoon and we want to establish the Central Society in Geneva, (Switzerland). Here in India we wish to establish a branch. Now, Ladies and Gentlemen, if any one of you wish to go to Geneva with us, kindly send your name and address to me: Poet Lin Yen-Hon, c/o The Chinese Consul, Stephens House, Dalhousie Square, Calcutta, India.

IF we are to have world peace it can be only after each one of us, that together make up a world, finds the Indwelling Peace within himself.

LABOUR PROBLEMS AT ADYAR

WITHIN the estate of the T.S. at Adyar, there are many departments, employing in all from 125 to 150 employees.[1] The estate covers 262 acres, and has nearly 40 buildings large and small. Its permanent residents vary from 60 to 100; at times of Federations and Conventions, the numbers of members to be housed varies from 400 to 1,500. For one week, during the Jubilee Convention of 1925, no less than 3,000 members were housed in the permanent buildings, and in the special huts which were then erected.

To provide for the needs of the resident members, most of whom are workers in some aspect of the international work of the T.S. (for the Indian National Society has its own headquarters at Benares, with its staff), there are several departments. There is an electrical department with its Power House, to produce the current for lighting, fans, pumps, and the motors of the printing presses of Vasanṭā Press; there are the carpentry and engineering workshops. There is a dairy, and also a laundry. The living quarters for Indian and European residents not only provide rooms and apartments but also maintain restaurants. Among all the departments, one most vital is that which administers the experimental farm, containing fruit trees—sapotas, oranges, mangoes, bananas, etc.—and also looks after the several thousand cocoanut and casuarina trees. This department is also

[1] In addition to these, the Vasantā Press, which is owned by Dr. Besant in her private capacity, has 104 employees. These are not on the pay-roll of the Treasurer, T. S.

in charge of the ornamental gardens. There is in addition a building department, to build and repair the buildings when necessary. The heads of the departments are honorary workers, or receive merely a subsistence allowance. The work of all the departments is supervised by the Executive Committee of the T. S. Its members are the President, the Vice-President when resident in Adyar, the Treasurer, the Recording Secretary, and three or four others appointed by the General Council at its annual meeting.

During the absence in Europe of the President, Dr. Annie Besant, from May to October, 1930, several of the employees mooted the idea of organising a Trades Union. The Executive Committee of the T.S., while favourable to the idea, notified the employees that no recognition could be given to any Union until after the President returned, and her consent obtained for such Union. The employees, however, organised the Union, and set to work to collect subscriptions. A somewhat unfortunate situation was created because the self-created and self-styled Union promptly set to work to sit in judgment on the actions of certain of the superintendents of the departments.

After the return of the President, the Executive reported to the President that a Union had been formed, though warning had been given that without her recognition no Union could function within the T.S. Estate. The President on December 12 disallowed the Union, in the following memorandum sent to the Union members.

A TRADES UNION AT ADYAR

There ought to be no need for a union of employees at Adyar. The formation of such a Union starts with the assumption that there are two different sets of interests, that of the employers and that of the employees, and that these two interests must clash. They do so constantly in the outer world, but that must not be the case here at the Headquarters of the T. S.

Here, there must not be two different interests, that of employers and employees. Here, all must make a family, some members being

naturally the elder and the other the younger. The heads of departments of the T. S. Estate stand in the relation of the elders of the family to the employees who are the younger.

Any differences which may arise must be settled not on the basis of a quarrel between two opposing parties, but between two individuals of one family.

From the beginning, any employee who considers that he has not been fairly treated has had the right of direct appeal to the President, and in her absence to the Executive Committee. The creation of a Union tends to make parties, which must not exist at Adyar.

There is no need of a Union to safeguard the rights of the employees. That is the duty of the President, and will be done whenever necessary.

ANNIE BESANT, P.T.S.

The Union was dissolved. But in spite of this clear expression of opinion of the President, several of the employees four days later forwarded a petition to the President to form a Union. The petition was again disallowed by the President, who reiterated that no Union was necessary at Adyar, since she herself was responsible for the welfare of the employees. The President left for Benares on December 19th.

On her return, the matter was taken up by her, and what ensued is stated in the following.

I

On instructions from the President, a meeting of employees was called by Mr. C. Jinarājadāsa on January 7, 1931, at 5.30 p.m. under the Banyan Tree. Mr. Jinarājadāsa conveyed the President's reply to a petition to form a Trades Union. Mr. N. Sri Ram and Mrs. Bhagirathi Sri Ram acted as interpreters. The reply was in the negative.

The President presented to the employees for consideration the formation of a Pañchāyat,[1] under the following conditions.

[1] A Pañchāyat (from *pañcha*, five) is the immemorial council of the Indian social structure. Five persons are elected by the votes of all in a village, to be the holders

1. That the following departments: (1) Gardens, (2) Power House, (3) Bhojana Sala, (4) Chambers, (5) Laundry, (6) Dairy, (7) Headquarters, shall elect to the Pañchāyat one, two, or more members, according to the number of employees in the department.

2. The Pañchāyat shall meet once a month, or as often as required, to consider suggestions as to the welare of the employees.

3. The suggestions of the Pañchāyat shall be forwarded to the President, and in her absence to her Deputy, Mr. Jinarājadāsa.

4. The Pañchāyat shall in all cases deal direct with the President or her Deputy, and not with any head of a department.

5. When a recommendation is received from the Pañchāyat, which affects the working of any department, it will immediately be sent to the head of the department concerned for his opinion. After both sides have been heard, the President or her Deputy will consider the recommendation on its merits or demerits.

6. The Pañchāyat shall be re-elected every year. All employees in the departments, men and women, shall have one vote each in the matter of electing the Pañchāyat. Employees of either sex can be elected as members of the Pañchāyat.

7. Men and women employed by private individuals do not form part of the Pañchāyat.

Those present decided to form a Pañchāyat, and adjourned till the next day to consider the matter further. The meeting adjourned at 6.40.

of the five executive offices in connection with village administration. Later, Pañchāyat meant any elected council. Though the old village Pañchāyats were mostly destroyed by the centralization methods of British administration, the democratic basis of a Pañchāyat is still understood by all. Each minor caste group has to-day its "caste Pañchāyat," to regulate caste matters, discipline its members, etc. As, in most cases caste deals with occupation, a caste is practically a "Trades Union," with the restriction that marriage and sharing meals (the two customs in Roman Law of *connubium* and *commensalium*) must not take place outside the caste.

II

The adjourned meeting of the employees met on January 8, at 5 p.m. under the Banyan Tree, Mr. Jinarājadāsa being in the chair. Mrs. Bhagirathi Sri Ram was the interpreter.

The meeting resolved after discussion that the membership of the Pañchāyat shall be as follows: Gardens 6; Power House 3; Bhojana Sala 2; Chambers 2; Laundry 2; Dairy 2; Headquarters 2.

The quorum for any meeting of the Pañchāyat shall be 10. At a meeting of the Pañchāyat, the chairman of the meeting shall be elected from those present, and he shall be chairman for that meeting only. He may be re-elected at a subsequent meeting. The secretary of the Pañchāyat shall be elected for one year by the members of the Pañchāyat. His duty will be to keep the records of the Pañchāyat.

The meetings of the Pañchāyat shall be once a month, or more often as required.

The meeting decided that each department shall proceed to elect its number of members to the Pañchāyat at once, all the elections to be concluded by the evening of Monday 12th, when the results shall be communicated to Mr. Jinarājadāsa.

III

On January 14th, 1931, "Pongal Day," the President accompanied by Mr. Jinarājadāsa and Mrs. Bhagirathi Sri Ram, met in Headquarters Hall, the members of the Pañchāyat elected by the departments, and authorised the Pañchāyat, and presented to it a Minute Book for its records.

The book bears the following inscription in her handwriting: "I cordially authorise the Panchayat, and wish it all success. I shall at all times be glad if I can render it any assistance. ANNIE BESANT, P.T.S. January 14, 1931."

C. J.

I CAME from the Great World, having my beginning in Spirit. I am now in the Little World (of form and body) where I have traversed the circle of strife and evolution, and now at its termination, I am man. In my beginning I had but a bare capacity for life; but I came through every form capable of a body and life to the state of man, where my condition was severe and grievous during the age of ages. I came through every form capable of life, in water, in earth, in air. And there happened to me every severity, every hardship, every evil, every suffering. But purity and perfection cannot be obtained without seeing and knowing everything, and this is not possible without suffering everything. And there can be no full and perfect Love that does not provide for its creatures the conditions needful to lead to the experience that results in perfection. Every one shall attain to the circle of perfection at last.

A WELSH BARD

UNION BETWEEN EAST AND WEST

By T. H. REDFERN

I seek to serve the Elder Brothers and my country (England) by working to promote co-operation and union between Eastern and Western Nations. If India and Britain can be brought into partnership on terms of equality and friendship, the foundation-stone of the building of World-Peace will have been well and truly laid. The thoughts which are expressed in this brief article are intended to serve this end.

For many years sporadic propaganda for Indian Freedom has been carried on in Britain under the direct inspiration of Dr. Besant. During the last two years, this has been given a more persistent character by the steady and loyal work of a band of enthusiasts in various parts of Britain. During this period we have stood for India becoming a Dominion within the British Commonwealth. There are some of us who now feel, adapting ourselves to changing conditions, that we must modify our position, but not our purpose. We feel that, as a British organization, we should stand for Self-Government for India, and leave it to India to add, if she will, that she will take her Freedom as a Dominion.

The day has passed when the status of a Dominion can be condescendingly conferred on India at the pleasure of her British rulers. Earlier, this might have been possible. Now, it can only come by Indian choice—hence the work most

urgently needed in Britain is to claim India's right to decide—that is, self-determination.

For a British organization to advocate giving India an equal place within the British Commonwealth falls short both of the needs of the situation and the ideal of British conduct. Let India take her rightful place as a Partner-Nation with us by all means, if she will do so by her own choice. But on no other terms will it now be acceptable to her, and on no other terms will a Briton with any love of justice and freedom desire it.

That India should choose to be a Dominion in the British Commonwealth, for the sake of World-Peace and in her own interests, may well be advocated by Indians in India, to the end that the Peace sought by the Inner Government may be achieved. But in Britain, we must stand for India's *right* to choose, rather than for what we think her choice *should* be, if our work is to have full power and influence towards harmony.

I should be very grateful if earnest thinkers and workers would send me short articles on the above subject. Suitable ones will be printed in THE THEOSOPHIST.—A. B.

THE GOLDEN LURE

A STORY

By F. H. ALDHOUSE

About six weeks after the devastating storm of February, so long remembered in Ireland, a beautiful April day was ending. St. Macomock came back to his cell in a cheery mood, he saw the green buds ready to burst everywhere, some thrushes were singing and the indescribable feeling of resurrection of life was in his very bones—as it was everywhere. Easter Sunday was only a week off.

> Not with the old leaven
> Neither with the leaven of malice and wickedness.
> But with the unleavened bread of sincerity and truth.

sang the Saint. But he suddenly stopped singing, and shading his eyes with his hand, he looked keenly at someone standing close to the door of his cell about two hundred yards away in a clearing.

"A queer looking character that is," he thought. "I wonder what he can be wanting. Well, I'll soon find out," and he quickened his paces.

As he got closer his look of enquiry changed to one of annoyance.

"What another?" he exclaimed. "A big one this time. Well, he'll get short shift from me; it is like his impudence, drat him. Do all the imps and demons in the whole neighbourhood think they're going to turn my cell into a dormitory for themselves? And there's no excuse in the weather this time."

The Saint advanced on his unexpected visitor, and hardly returning a bow which he received, asked with some indignation, "Well, me bold, young devil, and what may your business be? Is there no place for you to be hanging about but my poor little cell? Out with your explanation, please, and then get a move on. I don't want to be rude, but with folk of your sort, I prefer their room to their company."

The demon, a rather handsome youth of apparently about twenty years of age with a distinctly classic type of features and the typical horns, forked tail, and cloven feet of his tribe, held up a deprecating hand.

"This is not a very hospitable greeting, dear Saint," he answered.

"Saint me, no saints," St. Macomock replied, "I'm just plain Father Macomock."

"Well, but Father," the demon urged. "my visit is peaceable and really friendly, don't you think we'd both better sit down, I've been waiting here for you nearly two hours."

The Saint, with no great show of heartiness, unlocked the door, pointed to a chair of woven oziers and sat down himself on another close to where his aspergillum and Holy Water was should he need them. He had first replenished the hearth with turf and with unusual lavishness lit two rush lights.

"Say your say," he said to the Demon.

"Well, sir, I merely called to express my own and my wife's thanks for your kindness to my little boy, Archibald; you will remember he was caught in that storm in February. You put him up for the night here, and amused and interested him so much by your conversation that he's been talking of you ever since." Said the demon.

The Saint relaxed a little. "So ye are that wee imp's father, and he's Archibald, a bright, wee lad he was," he remarked, "but what a way ye are bringing him up! Do ye never think Mr. Devil of giving your children a chance of learning anything respectable? Have ye no ambitions for them to grow into something better than yourself? Its a pity your wife's not here. Mothers have better sense in such things, I'd like to speak to her.

"She'll be delighted, Father, if you give me leave to invite her. She's a succubus by profession, and helps to keep the home fires burning. She was a little nervous you mightn't like her job," the demon answered cordially, "or she'd be here."

The Saint crossed himself repeatedly.

"I'll not mind, thanks, you'll do instead," he answered.

"Ah! I feared as much," the demon sighed, "but about Archie, he's beginning to work for himself as you know. Looking at it from our point of view he's a promising lad, don't you think?"

"Aye, but promising what? To turn into a perfect young devil—that's not promising, that's threatening that is," the Saint groaned. "I have a small school of children here every Sunday afternoon at three, now Mr. Devil please think of Archie's future. If ye can persuade him to come and join the class, I'll for my part persuade the children to put up with him. It won't be easy, but he's a nice looking little chap, except for those horns, hoofs and tail. I could get him a suit of clothes to cover the tail, and he could put his feet into my slippers."[1] The Saint was getting enthusiastic, "And if we explained he had to wear a cap for the good of his health (no lie either, for the other boys would pelt him with stones if they saw those horns) he'd pass the muster. He could come before they came and stop till they were gone. What on earth are ye laughing at?"

[1] Gaelic; *pamputies*, cowhide sandals.

For the demon was holding his sides and almost rolling out of the chair in his merriment.

"Pardon, Father," he panted, "but have you thought of what might happen to your Sunday School? Archie likes you, but he's only a young imp after all, the other children would be irresistible to him. He'd be unable to help himself, the whole jing-bang of them would play the very deuce on you, ha! ha! ha!!"

The Saint looked rather blank for a while, but the truth of the prediction becoming evident to him, he joined in the laugh but feebly. "He! hee! hee!! Well, Mr. Devil," he said, "I am obliged for your advice: when I come to think of it, an imp at a bible class *is* perhaps, well—not in the picture—so to say. You have no suggestion to make yourself, I suppose?"

"Now, my dear Father, I have," replied his visitor, "but you must quite abandon the thought of turning Archie into an Altar boy, ha! ha! Or a good little human of any kind. Imp he is, and imp he will remain for several centuries, till he grows up into a person like myself. Now if you'll take a short stroll with me, I will explain my proposition and show you what I want."

The Saint got up and side by side the oddly associated couple went roaming in the gloaming till they reached what had once been a broad river, now long dried up and with rocks and traces of metallic ore in them. There the demon paused.

"Well, Father," he asked, "do you notice anything?"

"Yes," St. Macomock replied, "I see some rocks and stones, what about them?"

"May I use a little of my professional skill to demonstrate what I mean?" the demon requested.

"No, I'll do what's needful, if there's anything hidden here," the Saint replied, and waved his hand above the bed of the dead river.

A faint luminosity glimmered over the place. It grew, it was like a sunny mist floating on the ground. What made the Saint clutch at his heart and stagger back as if he would faint? His pale lips uttered with horror the word "Gold"!

"Yes, Father," the demon answered smiling. "Gold, tons of it. You know what that means, hey?"

"Too well, too well," the Saint groaned. "Misery, murder, wars, corruption; is it to mock me you have brought me here, ye fiend?"

"Now, now," the demon soothed, "no such thing, Father dear, it is to make a proposal to our mutual advantage, and for Archie's future I show you this."

"Do ye think ye can bribe me?" the Saint asked. "Money—I despise it. Other people prize it, but ye can keep the yellow dirt yourself. All that I desire is the Blessed Company on High when this miserable world is done."

He raised his hand and was about to utter an exorcism. It was the demon's turn now to show distinct signs of apprehension.

"Have a moment, Father," he protested. "Hear me out, before you start cursing, it was a way I had to propose that which would keep this treasure for ever undiscovered, and to offer little Archie's services."

A look of relief came on the pale face of the Saint and his lifted hand was lowered.

"Out with your plan," the Saint exclaimed.

"Well, Father, we Spirits of Flame like gold, as much as men or more. If you will place Archie on guard over this treasure, I guarantee he will scare off all intruders. It is just what the boy would like. He finds possessing people trying and the way you got him out of that Smith's son has made him nervous. A treasure-guarding spirit has a nice easy job with interludes of amusing encounters with would-be gold diggers. But the competition amongst our people for the job will be tremendous once they know the gold is discovered by humans. That's where you come in. If you cast your spells—"

"They're not spells," the Saint interjected.

"Well prayers, saintly powers, whatever you like to call them, round this spot, forming a magic (or Holy) circle round the place, I'll guarantee no other gentleman of our profession interferes. He can't get through, and Archie will make all humans fly like the startled fawns. Is it a deal?"

The Saint was momentarily perplexed and the demon added. "If you can get an angel to act as Warder well and good, but can you?"

"No," the Saint sighed. "No, it's a choice of evils Mr. Devil, and I choose the least. Gold let loose would do more harm than a legion of imps and such; where's Archie? get him to come as soon as you like."

The demon simply struck the ground with his cloven foot, a little puff of smoke followed and out of the smoke leapt the boy-imp, jubiliant with tail erect, and his eyes shining like rubies. Before the Saint could prevent it he had seized his hand and wrung it with the uttermost heartiness.

"So delighted to be with you again, sir," he chortled, "and to work along with you too, why it's a little bit of heaven this is," and he cut a caper.

"Well m'lad, here we both are again and it's a chance for ye to do some good, I'm giving ye," the Saint said, "and he rubbed his hand for the imp's grip had been remarkably tight."

"I'm putting ye in control of all the yellow metal here about, and ye have my free leave to scare all intruders away. Make them run, m'lad, as if your pa was after them. Now I'll keep all other persons of your own profession and race away so ye'll have both field and favour."

The Saint walked all round the place several acres in extent where the glowing mist lay, waving his hands and muttering

exorcisms, as he did so the light faded and a thin line of fiery hue, thin as a cob-web encircled the place.

"None can pass that line but yourself and your papa and mama if they want to visit ye. Take that as your station and GUARD THAT WHICH IS COMMITTED TO YOU."

The Saint made a sign with his hand, and Archie the boy-imp strutted into his domain with wagging tail and flashing eyes, proud and pleased with his new duties.

"I'm delighted that we're partners, sir," he said, "won't I just make the humans run. You'll not find a little nugget the less. Gold, gold, how I love it, all for me and dad and mum! You are a nice old man, I could kiss you."

"Now, now m'lad that we'll take as done, the will for the deed," the Saint said hastily. "If in a manner of speech we're co-operating, it's for a good and lawful purpose ye must know."

He turned to the demon father. "Ye and your wife are free to help the lad if need be, but I ask ye as a favour to leave this place alone, otherwise—as I've fallen in with your wishes."

"Certainly, Father, certainly," came the reply, "and you're taking a risk too. The Authorities Above, mayn't like our mutual co-operation perhaps."

The Saint folded his hands over his breast.

"I'm one man, if I lose all, soul and salvation, I'll do it gladly, if I save whole generations of men, women and children from the ruin that yellow dirt brings ever in its train. I take all the consequences. Let my loss, if it must be so, be their eternal gain."

As the Saint spoke solemnly and sadly the clouds broke above his head and a single ray of starlight, bright and silvery, fell like a benediction on his up-turned face.

"It is the sign," the Saint said reverently. "My action is approved for me, for them is His love and Peace."

The demon bowed till his forehead touched the earth.

"I am glad to work for you, Father," he said humbly and was gone.

"May I walk home with you, sir?" Archie asked.

"Why certainly, m'lad," said St. Macomock. "I'll be glad of your company this dark night."

The boy-imp took the now willingly yielded hand, strangest sight in all the old, sad world, Saint and Imp walked back hand in hand in kindly fellowship, beneath the blessing of the quiet stars.

THE STORM-COCK

Dum spiro, spero

O THRUSH, though stormy winds may blow,
Your singing sounds above the cry
Of gusty eddies racing by.

You sing in falling rain and snow,
When leaden clouds are in the sky,
And summer blossoms wilt and die.

The winter hours are sad and slow,
Dead leaves like sombre phantoms fly;
Your gallant song is your reply.

As time speeds on and youth must go,
Sing heart, and let the faithless sigh
On Him, the Timeless, still rely.

F. H. A.

HOW I FOUND THEOSOPHY

SOME years ago, when life seemed to hold and offer, even into the dim vistas of the future, all those things which were taken away from Job and he was left with only a comforting friend or two, I was hastening along the street of a large city where I was visiting, and passed an office building where, among other plates at the sides of the entrance, was an unusually bright brass plate with the word "Theosophy" in plain, large, letters: THEOSOPHY? THEOSOPHY? What is that? said my eyes to some part of my brain. I hurried along into a shop and came near asking the clerk for Theosophy instead of embroidered nainsook trimming. I was due at a lunch and later at a dinner party, but at neither of these usually bright and laughter-loving occasions could I obtain any information about Theosophy.

Whenever I was distrait, my friends would say she is trying to find out about Theosophy. One nice man said: "For God's sake let it alone, it spoils people's lives, makes them stop eating and drinking, dries up their wit, and makes them untidy and willing to die," but in spite of that, driving or riding my horse, the hoofs beat out Theosophy, travelling by train the wheels spelled out THE-THEO-THEOSOPHY; no peace to be found; I *must* enter that building and find what Theosophy meant, nothing could be worse than this haunting thought.

I went into the building and I asked of the elevator-boy, what is Theosophy, where is it in the building? "Take you right up, Miss, queer kind of thing I take it, queer people too, kind though, and they wont hurt a dog or a fly," I'm safe then, I thought. Arriving at the door, I knocked and entered. A long, large room was to be seen, with several long tables placed about in it, which were covered with pamphlets and books of various sizes. At the further end, at a desk, sat a large, portly, elderly gentleman with a long white beard. He greeted me with a friendly smile as I approached. When near him the kindly smile did not hide the fact of his rather soiled linen and carelessly kept nails, but I asked my question feverishly, please tell me what is Theosophy, what does it mean? He looked keenly at me with those kindly eyes, and replied: "It is so much and it can mean so much or so little, that I think, being yourself, I will advise you to take any of those pamphlets on that table, they are free, read them and return for more if you wish." I went to the table, looked at the pamphlets, but put my hand on a *Gīta*, opened it, and the eyes of a photo of H. P. B. looked into mine, and as distinctly as ever I heard spoken words in my life, I heard an imperative voice command: "Come to me, I want you."

Rather startled I picked up the *Gītā* and quickly went away. In the years of effort and failure that have followed since then, the will to follow has never faltered; her successor, Mrs. Besant, stands today to me as the ideal teacher to cherish, to love, to follow on the Path to our Masters, to find and to study and to try to follow her ideal of what is purest and truest in every relation private and public, is my heart's desire.

The nice man was right when he said, in effect, that Theosophy utterly altered the values of ordinary life. It gives you according to what you have called for. It flays you, it stripes you, it stripes you, and stripes you again and again, till it leaves you a skeleton, but a skeleton in armour.

V. F. C.

NOTES AND COMMENTS

MR. L. MARTIN-CHAUFFIER writes the following in the November number of *Nouvelles Artistiques et Littéraires:*

I went to hear Krishnamurti the other day; he gave an address in the "Salle Gaveau" [Paris]. He spoke in French with a charming imperfection. This young Hindū is taken for what he is not. He is spoken of as a Founder of religion, a Messias, the Head of an Order and as many more confusing things which range between a new incarnation of the Holy Ghost and a specially good clairvoyant. He is none of these things, he does not wish it to be so and that evening he tried to dispel all ambiguity on that point.

He spoke frankly, simply and charmingly. To the point too. And I noticed with astonishment that not one of his statements or ideas would have been out of place in a Christian church. He speaks of renouncement, of detachment of material things, of the victory of man over himself, of love, of adherance to truth. All of them, statements with which we are familiar, which the *New Testament* teaches incessantly and which are as essential as they are little realised.

Krishnamurti is not a prophet; he is an apostle. Being man only, he is fully human. That is the source of his attraction: he is not uplifted by mystery but by a kind of human perfection which attracts directly, he is a living example and one who exposes himself in his simplicity.

I do not know whether this lecture will have cleared up uncertainties and illusions. I do not think that people who are biassed care to visit places where they might get enlightenment. No sound whatever among the audience, but a wrapt attention on the part of those who were convinced before and who came to find in Krishnamurti's words and presence not the Light but enthusiasm. Even

those, who as I, had received the Message elsewhere and who did not expect to receive here any more, could not help being impressed by the words of a man who has the rare merit of professing the purest and most elevated ideals and of living according to his opinions, and who dreams not of bringing happiness to others but of pointing out to them where it can be found, where he found it himself, and that it is not where they look for it. An exemplary man is always touching.

All that Krishnamurti said might have been out of the *New Testament*. But he did not give all of it. He called up many echoes in me, but many echoes remained dumb. It does not matter. I looked at the audience, it would not have accepted from another those words spoken by him. This being the case, then is it not an excellent thing not to be deprived of it? The same people would not have been moved if these same words had been spoken from a chancel; and the devotees of St. Sulpice [church] would have said it was sacrilege. Krishnamurti does not erect a rival church. Free and solitary, he calls mankind to the path of perfection, he inclines them to that where they will find joy and leads them away from the call of the material.

Is that not admirable?

He is a man very near to God.

* * * *

HERE follows part of a statement by Professor Einstein, published in the *Sunday Dispatch* last November:

". . . From the standpoint of daily life, there is one thing we do know: that man is here for the sake of other men—above all for those upon whose smile and well-being our own happiness depends, and also for the countless unknown souls with whose fate we are connected by a bond of sympathy.

"Many times a day I realise how much my own outer and inner life is built upon the labours of my fellow men, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received.

"My peace of mind is often troubled by the depressing sense that I have borrowed too heavily from the work of other men . . .

"The ideals. which have always shone before me and filled me with the joy of living are goodness, beauty, and truth. To make a goal of comfort or happiness has never appealed to me; a system of ethics built on this basis would be sufficient only for a herd of cattle.

"Without the sense ot collaborating with like-minded beings in the pursuit of the ever unattainable in art and scientific research, my life would have been empty. Ever since childhood I have scorned the commonplace limits so often set upon human ambition.

"Possessions, outward success, publicity, luxury—to me these have always been contemptible. I believe that a simple and unassuming manner of life is best for everyone, best both for body and mind.

. . . My political ideal is democracy. Everyone should be respected as an individual, but no one idolised . . .

"Full well do I know that in order to attain any definite goal it is imperative that one person should do the thinking and commanding and carry most of the responsibility. But those who are led should not be driven, and they should be allowed to choose their leader.

"What is truly valuable in our bustle of life is not the nation, I should say, but the creative and impressionable individuality, the personality—he who produces the noble and sublime while the common herd remains dull in thought and insensible in feeling.

"This subject brings me to that vilest offspring of the herd mind—the odious militia. The man who enjoys marching in line and file to the strains of music falls below my contempt; he received his great brain by mistake—the spinal cord would have been amply sufficient.

"This heroism at command, this senseless violence, this accursed bombast of patriotism—how intensely I despise them! War is low and despicable, and I had rather be smitten to shreds than participate in such doings.

"Such a stain on humanity should be erased without delay. I think well enough of human nature to believe that it would have been wiped out long ago had not the common sense of nations been systematically corrupted.

"The most beautiful thing we can experience is the mysterious. It is the source of all true art and science. He to whom this emotion is a stranger, who can no longer pause to wonder and stand rapt in awe, is as good as dead: his eyes are closed. This insight into the mystery of life, coupled though it be with fear, has also given rise to religion.

"To know that what is impenetrable to us really exists, manifesting itself as the highest wisdom and the most radiant beauty which our dull faculties can comprehend only in their most primitive forms—this knowledge, this feeling, is at the centre of true religiousness.

"In this sense, and in this sense only, I belong in the ranks of devoutly religious men.

"I cannot imagine a God who rewards and punishes the objects of his creation, whose purposes are modelled after our own—a God, in short, who is but a reflection of human frailty. Neither can I believe that the individual survives the death of his body, although feeble souls harbour such thoughts through fear or ridiculous egotism.

"It is enough for me to contemplate the mystery of conscious life perpetuating itself through all eternity, to reflect upon the marvellous structure of the universe which we can dimly perceive, and to try humbly to comprehend even an infinitesimal part of the intelligence manifested in nature."

CORRESPONDENCE

"THE LOGOS CONCEPTION OF THE CHRIST"

IN the article, in the December issue, p. 116, on "The Theory as to World Teachers," the statement is made: "He came to atone for the sins of mankind, and therefore His life and death constitute a voluntary sacrifice." That with a liberal construction might be allowed to pass; unfortunately it is apt to be construed in a juridical sense, which has played havoc in the Church and Christian doctrine. The so-called orthodox doctrine, so ably dealt with in *Esoteric Christianity*, dates only from St. Anselmo. "Atonement" occurs only once in the New Testament and in the R. V. is translated "reconciliation," so that in the R. V. it is absent. (*Rom.* V, II.) We are saved by his *life*. *We* are reconciled by his death. It is not God who is reconciled to us, but we who are reconciled to God. The sacrifice "even to the death of the cross" reveals a greater sacrifice behind it, which is nothing less than God's love, and it is the glory and power of that, which wins us from sin and reconciles us to God.

JOHN BARRON,
Moderator of the Non-subscribing
Presbyterian Church of Ireland

BOOKS AND MAGAZINES RECEIVED

The Path of Purity, by Pe Maung, M.A., B.Litt. (The Oxford University Press, Amen House, E. C., London); *Vedānta or the Science of Reality*, by K. A. Krishnaswamy Aiyar, B.A. (Ganesh & Co., Pub., Madras); *Seed Ideas, The Will to Destiny*, by Rudhyar (Hamsa Publications, New York, City); *The Rāmāyaṇa*, by P. Gopala Menon, B.A., LL.B. (The Sanatana Dharma Printing Works, etc., Ltd., Ernakulam and Alleppey); *The Life of Buḍḍha (in His own words)*, by the Rev. Nārada Thero; *The Flame of Youth*, by C. Jinarājadāsa; *Islām, The Religion of Humanity*, by Syed Abdur Razzaque; *The Inner Side of Church Worship*, by Geoffrey Hodson; *The Personality of H. P. Blavatsky*, by C. Jinarājadāsa (T.P.H., Adyar, Madras).

The American Co-Mason (November, December), *Prosperity* (November), *The Christian Theosophist* (December), *Teosofi* (December), *Teosofia en el Plata* (November), *The Gramani* (December), *Toronto Theosophical News* (December), *Modern Astrology* (January), *Akbar Ashram Tract No. 4, 1931*, *The British Buḍḍhist* (December), *The Canadian Theosophist* (December), *The Beacon* (December), *Bulletin of the Museum of Fine Arts, Boston* (December), *Gnosi* (November, December), *The Theosophist* (December), *The Messenger* (December), *Vivir* (November), *Persatoean—Hindoep* (January), *Medical Talk for the Home* (January) *Strī Ḍharma* (January), *The Orient* (January), *Dawn* (January), *Theosophy in New Zealand* (November, December), *The Pionier* (January), *Youth and Age* (September), *The Calcutta Review* (January), *Koemandang-Theosofia* (January), *The Occult Review* (February), *Le Livre* (December), *Theosophia* (December), *News and Notes* (January).

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THE THEOSOPHIST

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BY

ANNIE BESANT, P. T. S.

March, 1931

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1. U. S. of America	Mr. L. W. Rogers—Wheaton, Illinois	The Theosophical Messenger.
2. England	Mrs. M. Jackson—45-46, Lancaster Gate, London, W. 2	News and Notes.
3. India	Mr. D. K. Telang—Theosophical Society, Benares City	Theosophy in India.
4. Australia	Rev. H. Morton—Theosophical Society, Iluka Road, Mosman, N.S.W.	The Australian Theosophist.
5. Sweden	Herr G. Halfdan Liander—Ostermalmsgatan 75, Stockholm	Teosofisk Tidskrift.
6. New Zealand	Rev. William Crawford—371 Queen Street, Auckland	Theosophy in New Zealand.
7. Holland	Dr. J. J. van der Leeuw—156 Tolstraat, Amsterdam	De Theosofische Beweging.
8. France	Monsieur Charles Blech—4 Square Rapp, Paris VII	Bulletin Théosophique.
9. Italy	Donna Luisa Gamberini—109 via Masaccio, Florence 22	Il Loto.
10. Germany	Herr Dr. Johannes M. Verweyen—Behringstr. 2, Bonn	Theosophisches Streben.
11. Cuba	Dr. J. R. Villaverde—Apartado 365, Havana	Revista Teosofica Cubana.
12. Hungary	Madame E. de Rathonyi—VI. Delibab u. 20, Budapest I	Teozófia.
13. Finland	Dr. John Sonck—Kansakoulukatu 8, Helsingfors	Teosofi.
14. Russia*	Dr. Anna Kamensky—2 Rue Cherbuliez, Geneva	Vestnik.
15. Czechoslovakia	Herr Josef Skuta—Kuncicky 290, Mor., Ostrava	
16. South Africa	Miss M. Murchie, Longmarket Street, Pietermaritzburg, Natal	Theosophy in South Africa.
17. Scotland	Mr. John P. Allan—28 Great King Street, Edinburgh	News and Notes.
18. Switzerland	Madame Louisa Rollier—15 Rue St. Jean, Geneva	Bulletin Théosophique Suisse.
19. Belgium	Monsieur Gaston Polak—51 Rue du Commerce, Brussels	Bulletin Théosophique Belge
20. Neth. East Indies	Mynheer A. J. H. van Leeuwen—Leadbeater-Park No. 1, Oud-Merdika, Bandoeng, Java	De Pionier.

* The Lodges are outside Russia.

VOL. LII No. 6

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

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THE THEOSOPHICAL PUBLISHING HOUSE

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Price: See Supplement, page xxiii

BOOKS BY J. KRISHNAMURTI

The Pool of Wisdom. The Camp Fire talks delivered at the Star Congress of 1926. The subjects of these talks belong to the eternal; those who drink at the Pool of Wisdom will find their thirst for the Eternal quenched. As. 6.

By What Authority. The Camp Fire talks given at the Star Congress of 1927. In these talks Krishnaji emphasizes the fact that Truth is never of value if accepted on the authority of another, however great. As. 8.

The Kingdom of Happiness. The book discloses the need for a world happiness. Rs. 2-10.

The Search (Poems). An inspiring message to millions of the sore in spirit who are searching for a true inward road to happiness. It represents the aspirant eagerly bent upon the search for the eternal. Rs. 2-4.

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At the Feet of the Master. Krishnaji's first gift to the world. The best companion for an aspirant to higher life.

Popular Edition As. 2.

Standard Edition As. 6.

Who Brings the Truth? An important address by Krishnaji to the Council of the Order of the Star on August 2, 1927. As. 2.

Tradition Which Has Lost Its Soul. A statement made by Krishnaji in response to a request for a special interview about India, by the representative of the Free Press of India, Bombay. 1 Anna.

Theosophical Publishing House, Adyar, Madras, India

ON THE WATCH-TOWER

THE centenary of H. P. B.'s Birthday will be reached on August 11, 1931, as mentioned in January. I am sending an invitation to each National General Secretary to come to Adyar for her Anniversary, and if that be impossible, to send a letter in time to be published in her Birthday Number.

***

Adyar has lost the physical services of our faithful brother and co-worker, C. Rāmaiya. He passed out of his physical body at 11.20 p.m. on January 18, 1931, and the cast off outworn body was duly cremated on the following morning. Although his body was almost in a condition of coma, he gave an affectionate smile to me when I whispered that I would be with him on the other side. I have asked his old friend, Brother Sitarāma Shāstri, to write a brief account of his useful life and work. As the lifelong workers with whom I have been connected closely since I succeeded our President-Founder as President of the Theosophical Society, pass one after another into the happier world than that which Mabel Collins called "our Sorrowful Star," those in that world become more numerous than those still in close fellowship here. Adyar becomes more and more the Society's Sacred Place. Soon, probably I shall be joining them, unless H.P.B. was stating a fact, not making a joke, when she said that I had to live till I was 110 years old. Anyhow, one world or another is much the same to me, as I have dear

friends in both, and am content to be wherever I can render better service to my revered and adored Guru, with whom my relationship, as His servant, cannot be broken. The sketch of Brother Rāmaiya's life and work will be found on pp. 421-22 of our present issue.—A. B.

***

Pandit Motilal Nehru. On hearing of Pandit Motilal's death, Dr. Besant sent the following message to the Associated Press, and it has appeared in very many papers all over India:

"One of India's most loved and trusted leaders passed away from our earth this morning. The home in which he leaves so great a gap will miss him at every turn. We, who cannot share the pain of his grievous loss to them, can none the less feel what India has lost—a patriot, a leader, and a friend. In thought we stand around the funeral pyre, and we know that he has not really left us. His spirit remains with us to inspire, his example to stimulate and guide. He is not gone from us, though we lose sight of the body of the man we loved.

"May his dear ones feel the comfort of his living presence, for the so-called dead do not die; they only change their outer encasement. So I will not say 'Good-bye,' save in its real meaning: 'God be with you,' as He is."

***

Unity Among Nations. That the desire for unity among Nations is spreading one may gather from a report in a daily paper about a new express, which runs from the north of Europe to the south within thirty hours. The reporter writes that in his own opinion a good piece of work has been accomplished, for although it has not been done for philanthropic reasons, "yet we should rejoice at EVERY effort of uniting the whole globe and enabling the Nations to get to know each other better".

***

Adyar Day. The anniversary of the passing into a higher life of our President-Founder, Colonel Olcott, was observed at his home at Adyar in the customary manner by a very simple yet picturesque and touching little ceremony. In the March number of this magazine in the year 1892 he mentioned several curious instances of the recurrence of the number seven in connection with his life and with that of Madame Blavatsky, and he remarks:

> My own death, when it comes, will no doubt occur on a day that will accentuate the fatefulness of the number seven in the history of our Society and of its two Founders.

His prophecy was accurately fulfilled, for he expired at seventeen minutes past seven on the morning of February 17th, 1907.

Consequently exactly at that hour on the anniversary we of the Headquarters staff all gather together in the Theosophical Hall which he so ingeniously constructed for us out of the square entrance-hall, the veranda and part of the carriage-drive of the original Huddlestone's Gardens, as this house was called before he took it in hand. In a round recess, like the apse of a church, on the southern side of this Hall are the statues of the Founders, Madame Blavatsky being seated and the Colonel standing beside her; and we all of the house and the estate form ourselves into a group facing those statues. We begin our little ceremony by the recitation of the Universal Prayers —a function peculiarly Theosophical, in which a representative of each of the great religions of the world chants a few verses, prayers or blessings from his sacred Scriptures, all of us listening respectfully, and joining in as and where we can.

Few of us who are Europeans can follow the Sanskrit and the Zend, the Hebrew and the Arabic; but nevertheless it is to me both interesting and impressive to hear devotion and blessing poured forth in these sonorous ancient tongues,

and to realize that in many cases those very words have been recited daily for thousands of years. In this work on this particular occasion I had to take a double part, for Mr. Jinarājadāsa is away on a lecturing tour in the North, so I had to represent Buddhism as well as Christianity; but as I have the honour to be a member of the Southern Church of Buddhism (admitted in the year 1884 by the Venerable Chief Abbot Hikkaduwe Sumangala Thero) as well as a Christian Bishop, I was quite in order in performing this double function. The Prayers are closed by our President's magnificent invocation "O Hidden Life, vibrant in every atom," which we all recite together, and then the First Ray Benediction is pronounced, if there is anyone present who is authorized to give it.

The statues have already been garlanded in the graceful Indian fashion, but a huge heap of lovely blossoms is provided for us by the Superintendent of the gardens, and each person present takes a handful of these; and we all file past the statues, each saluting them and casting his or her flower-offering at their feet, in homage to the memory of those who did so much for us.

The procession which has thus passed in front of the statues now wends its way along the river-bank to the spot where the Colonel's remains were "given back to the elements by fire," in the poetic language of the commemorative inscription. There once again a garland is placed round the neck of the bust of the President-Founder, and each pilgrim casts a flower before him. Then on our way back we all pass before the beautiful little Buddhist shrine on the bank of its quaint old tank, and each climbs a few steps and offers a flower before the image of Him who was so truly "the Light of Asia".

At five o'clock in the afternoon the President very kindly invited us all to tea under the Banyan-Tree, and there

again we had one of those picturesque scenes which constantly brighten our lives in this wonderful land of Ind. A large number of Indian ladies were present, and the brilliant yet tasteful colours that they wore produced a most charming effect against the dark-green background of the tropical foliage. I was surprised and delighted to find that a large proportion of these ladies not only understood English, but could converse in it with ease and fluency—an amazing change from the condition of affairs which I can remember when I was Recording Secretary here forty-six years ago. Social gatherings of this sort are, I am sure, of enormous value for our work; would that there could be many more of them in various parts of India!

C. W. L.

***

Adyar Day being also the birthday of Bishop Leadbeater, many of us took the opportunity of offering good wishes to him at the early-morning meeting, Dr. Shrinivasa Murti garlanding the Bishop.

This day is also a special day for the children of the Olcott and H. P. B. Schools—the schools for the Panchama children who took so large a place in Colonel Olcott's heart. They had sports in the T. S. grounds and received prizes and refreshments. Unfortunately the pleasure was somewhat marred this year, as the pleasant and capable Head-mistress of the H. P. B. School met with an accident while the sports took place. She was taken to the hospital and we trust that she will soon recover.

***

A constant complaint made against ministers of religion is that they are out of touch with life. The *purohit* of Hinduism and the "ordained" priests of Christianity and other religions consider that to maintain certain sacraments and ceremonies intact is so essential to religion—that the guidance

of the individual must be for the priest a secondary duty and not a primary one. Even where the follower of the cult is given any guidance, he is little instructed on what should be his rational attitude to problems of civics and of world-civilization. Here and there one finds a religious leader bold enough to approach controversial questions in order to apply to them the touchstone of religion. It is refreshing to note that the Rev. Harold Morton, the General Secretary of the T.S. in Australia, is taking up the much discussed problems of birth control, "companionate marriage," and topics of a similar nature which are difficult questions, particularly for young men and women. The following syllabus has been issued by Mr. Morton for four lectures at the Liberal Catholic Church in Sydney:

January 4th: **The Revolt of Modern Youth**

Judge Lindsey's hornet's nest—The Judge, saint or devil?—The charge against youth—Why youth rebels—Is sex a sin?—Courage or hypocrisy—Freedom from sex bondage—Where do the rebels lead?

January 11th: **Birth Control and the Race**

Dean Inge's views—What the Roman Church bans—Mental deficiency, sterilization, and eugenics—The science of human breeding—Holland's example—Is your opinion a prejudice?

January 18th: **The Companionate Marriage**

Does it degrade?—Will it abolish prostitution?—Stepping stone to true marriage—An economic aspect—Where it succeeds and fails—Is it compatible with Idealism and Christianity?

January 25th: **Parenthood in the New Civilization**

The sacrifice of the mother—The World-Mother—The nobility of motherhood—What of fatherhood?—What of the illegitimate?—Training for life work—Healthy sex education—The sex impulse and creative life—The crown of success—The ideal marriage.

When a religion is still new, one of its most powerful attractions is that it brings within its range all the problems of the day. It is only when a religion becomes traditionalized and standardized that a man's duties are partitioned off into secular and religious. The powerful appeal in Krishnaji's teaching is partly due to the fact that he shows that he reacts to *every* problem which confronts man to-day. It is the same inclusiveness of Theosophy which attracts at once thoughtful people who seek solutions to their problems. If the existing religions are still to be living religions, they must give reasonable answers to all the problems which beset men to-day.

C. J.

***

Mrs. Cousins writes of "The First All Asian Women's Conference":

Remarkable success has attended the historic effort made by the women of Asia to create a self-conscious unity of oriental culture. Fifteen of the best-known women of India had signed an invitation issued last March to women in all other countries of Asia to attend a Women's Conference in India in order to foster a spirit of Asian sisterhood and to preserve all that is best in oriental civilization. This Conference was held at Lahore, in the Punjab, last month and proved itself the seed of an Asian synthesis that has unlimited possibilities for the future. Representative women attended from Java, Burma, Japan, Ceylon, Afghanistan, Persia, India; cables of goodwill came from Syria, Palestine, Geneva and London. A Chinese ex-General, who is on a mission to stop war through the influence of "Mothers," acted as representative of China at the meetings open to men; and non-Asian women visitors were present from Britain, Ireland, New Zealand, and America.

At the suggestion of the President of the Arabian Oriental Women's Conference (Damascus, July, 1930) the Delegates elected Mrs. Sarojini Naidu as the President of this first Asian Women's Conference as the most brilliant representative of the Orient. It was a sincere compliment to her genius as a poetess, orator, and proved patriot.

In her absence (as a political prisoner) each session was presided over by a Vice-President of each different country. The Opening Ceremony with greetings from the different Nations was particularly impressive and the very Spirit of Asia seemed to bless the gathering. Three days were spent in interchanging information regarding fundamental problems relating to women and children, peace, culture and feedom. Through this means and through the help of many most enjoyable social functions Asian fusion was accomplished sufficiently to allow of the drafting and passing of a dozen important Resolutions connected with ideals of health, purity, peace, beauty, labour, culture, nationality and spirituality. A permanent Committee was formed to carry forward the ideals and work for another similar Conference two or three years hence.

There was no doubt that the watchword of the Asian Conference was Religion, not the religion of theologies, but of a pure life, consecrated to service of one's fellows. It was always on the spiritual note that the speaking became most inspiring; it was there that unity was most claimed. Roman Catholic Christian from Sind, Muhammadan from the Punjab or Java, Buddhist from Ceylon and Burma, Hindu from South India, all alike saw a new world arising from a single World Religion. Perhaps it is this that Asia has to *live*, and to *give* as its supreme gift to humanity.

If so, perhaps that is one reason way the All-Indian Women's unity of these past years was so successful as to inspire some of its members to widen the circle. If so, perhaps that then is why the Spirit of Asia made easy the way for *Women*, the conservers, and peace-makers of humanity, to hold the first Conference for All-Asian self-conscious unity.

***

The Deputy-President, Mr. C. Jinarājadāsa, left Adyar on Feb. 15th for a three weeks' tour in the north of India. He will visit Behar and Gwalior and many other places, attending two T.S. Federation meetings. We cannot predict the number of lectures, addresses and interviews which he will give, but we can be certain that his visit will be appreciated everywhere.

***

By the time we have gone to Press, Mr. Schwarz, Hon. Treasurer of the T.S., will be back at Adyar. He has been away for just over a year. Is there any need to say how glad we all are to welcome him back?

Another resident to be welcomed back is Miss M. K. Neff; "Headquarters" will specially rejoice at her return; much work awaits her and there are few workers. She is expected here on February 23rd.

***

Adyar has had a short visit from Mr. de Marquette, a member from the T. S. in France. He has made an extensive tour in the East, visiting several countries, lecturing on the work in which he is interested. He is an active member of "The Link"—"Naturist Society for Human Culture". This Society aims at spreading the ideal of a simplification of our material needs, in order to give men a chance to devote more time and energy to the culture and development of their higher nature. The society is international; it was founded in 1911 and its membership is spread over the whole world. The prospectus says:

> Its practical work combines in an organised whole: Temperance, Vegetarianism, Clean living, International friendship, Physical culture, Prevention of cruelty to animals, Camping out, Hiking, Folk dancing, Singing, Mental hygiene, Practical brotherhood and Co-operation; but above all, it stands for LIFE and not for ISMS.

A MESSAGE TO INDIAN SCOUTS

BROTHER SCOUTS:

Looking back over a long life, now that I am more than eighty years of age ("appallingly long" I seem to hear some of you whisper, but it does not look so long in the retrospect as in the prospect, in looking backward as in looking forward,) I am inclined to say that I consider the part I took in the introduction of Indian boys and youths into the Scout Movement was one of the most useful steps in my life. It brought together the young of the two Nations and founded, I hope and believe, many friendships which will last after the two go out into the larger world, and will soften the relations that are so apt to arise between those whose personal and National interests are opposed. Games and athletic exercises are among the most pleasant and potent ways of forming lasting friendships.

The right emotions of young people are more easily aroused than of those of us who are elders like myself, and I look to the Scout Organization as one of the most potent ways of founding a lasting friendship between the two Nations. There is so much to keep them apart; one looks back to a Past stretching into the twilight of history, judged by young Europe as poetical and legendary rather than as a record of actual facts, the younger measuring by centuries, the elder by millennia.

Entry into the Scout Movement depends largely upon the character of the applicant. At the very outset it is declared that a Scout's Honour can be trusted. Now honour is a characteristic which is felt more easily than it is defined. Laws are precise rules laid down by some recognised authority, which has the right and the power of imposing a penalty on disobedience. Honour? Personally I should say that disregard of a duty demanded from within, by the Spirit, not by legislation, has as consequence that we become increasingly irresponsive to the Spiritual impulse, more and more deaf to the whisper from the fragment of Divinity within us. That which the Theosophist calls the Higher Self becomes less and less audible to the lower.

ANNIE BESANT

C. RAMAIYA

How an altruistic and willing man can find means of serving the world and doing good amidst most untoward circumstances is exemplified in the life of Bro. C. Ramaiya, our late Joint General Secretary of the T.S. for South India.

He was born in 1867 and dropped his body at Adyar on the 18th January last. He had his College education at the Madras Christian College and qualified as a schoolmaster. After several posts he became Headmaster of the Municipal High School at Cuddapah. I made his acquaintance in 1896, which grew into close friendship. He joined the Theosophical Society in 1897 at Cuddapah.

From the way in which he began his membership of the T.S. we were very hopeful of seeing him become an important worker for the T.S.

Instead of indulging in ease after the strenuous school work of the day in the schools, he took a great interest in leading the study class of the T.S. Lodge at Cuddapah. Endowed with keen intellect and geniality he was very useful, with his knowledge of chemistry and allied subjects, in helping the T.S. members in their studies.

He was of the old type of schoolmasters who would prepare the previous night for the next day's class lessons. In the enervating malarial climate of Cuddapah he diligently discharged his duties as a schoolmaster, as Member of the T.S., and as a citizen to boot.

He resigned his position as Headmaster in the Municipal High School at Cuddapah in 1913 to give his services completely to T.S. work and he undertook to travel and visit the widely scattered T.S. Lodges in S. India.

At the time of his resignation as Head of the School, a Theosophical High School was started in a neighbouring town (Proddatur) and the President of the T.S. asked him to accept the position of Head of that Institution. He was next asked to go to Madanapalle Theosophical High School in a similar position. In all the places where he served as a schoolmaster his contemporaries, as well as his students, had a uniform love and respect for him. The Inspecting Officers of the Department had a great regard and admiration for him.

In 1918 he took up the work of visiting T.S. Lodges and he came to live at Adyar. He travelled far and wide in South India in his new rôle and also accepted one responsible work after another and performed them all to the entire satisfaction of those who gave him the work. At the time of his death he held the following positions:

(1) Assistant to Mr. Jinarājadāsa;
(2) Joint General Secretary of the T. S. in South India;
(3) Secretary of the Vasanta Institute;
(4) Secretary of Bharata Samaja;
(5) Editor of *Bharata Dharma*;
(6) Editor of *Divyajñāna-Dīpikā*; and
(7) Manager for some time of *Dharmajyoti*.

He did all this work though his health was poor and he was suffering from diabetes.

He leaves an open place at Adyar and it is not easy to fill this satisfactorily. His devotion to the Great Ones and Their representatives was unshakable and sincere.

A. K. S.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(*Continued from p. 299*)

November 26, 1890

H. P. B. then proceeded to explain "Cosmic Consciousness" which is like all else on seven planes, of which three are inconceivable, and four are cognizable by the Highest Adept only.

Planes sketched as [below]: [1]

KOSMIC PLANES

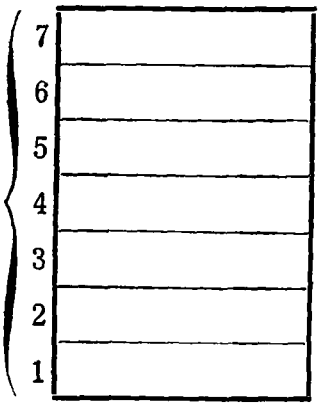
	Manas Ego
	Kama Manas, or Higher Psychic
	Pranic Kamic, or Lower Psychic
	Astral
*	Terrestrial

* Seventh Prakriti Plane.

[1] MS. says "on opposite page".

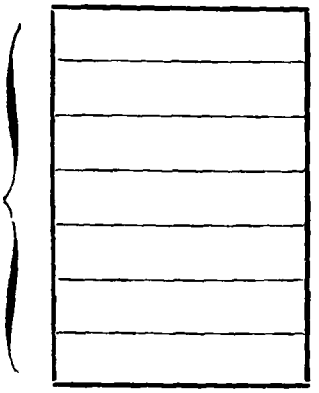
SEVENTH PRAKRITI PLANE

Sub-divided



7 Para-Ego—Changed to Atmic
6 Inner Ego—Buddhi
5 Ego Manas
4 Kama Manas, or Lower Manasic Prakritic
3 Pranic Kamic, or Psychic Prakritic
2 Astral Prakritic
1 Objective Prakritic. *Present.*

These are related to the Astral Plane immediately succeeding.



Astral *x*
„ Buddhic
„ Manasic
„ Kama Manasic
„ Psychic or Pranic Terrestrial
„ Astral
„ Objective.

Terrestrial. Taking the lowest, the Terrestrial (it was afterwards decided to call this plane Prakriti), it is divisible into seven planes, and then again into seven, making forty-nine. She then drew the lowest plane of Prakriti, or the true Terrestrial, and divided it as [in diagram above].[1]

The objective, or sensuous, plane is that which is sensed by the five physical senses.

[1] MS. says " opposite ".

On its second plane things are reversed. Its third plane is psychic: that is the instinct which prevents a kitten from going into [water which may drown it].[1]

The following table of the Terrestrial Consciousness was given. (On its second plane things are reversed. Its third plane is psychic, that is the instinct which prevents.)[2]

1. Sensuous
2. Instinctual
3. Physiological Emotional
4. Passional ,,
5. Mental ,,
6. Spiritual ,,
7. *x*.

Astral. With regard to the first division of the second plane, H.P.B. reminded us that all seven must be reversed in translating it, *e.g.*, with numbers which appeared backwards. The Astral Objective corresponds in everything to the Terrestrial Objective.

The second division corresponds to the second of the lower planes, but the objects are of extreme tenuity, an astralised astral. This plane is the limit of the ordinary medium,[3] beyond which he cannot go. A non-mediumistic person to reach it must be asleep, or in a trance, or under the influence of laughing gas; or in delirium people pass on to this plane.

The third, the Pranic, is of an intensely vivid nature; extreme delirium carries the patient on to this plane; in D.T. [*delirium tremens*] the sufferer passes to this, and to the one above it; lunatics are often conscious on this plane where they see terrible visions. It runs into the fourth division.

The fourth division: Hence come the images that tempt images[2] of drunkards in Kama Loka, impelling others to drink,

[1] MS. says "going into the drownded".

[2] So in MS.

[3] MS. says "the limit of the limit of the ordinary medium."

images[1] of all vices, inoculating men with the desire to commit crimes. The weak imitate these images in a kind of monkeyish fashion, so falling beneath their influence. This is also the cause of epidemics of vices and cycles of disaster, accidents of all kinds coming in groups. Extreme D.T. is on this plane.

The fifth division is that of premonitions in dreams, of reflections from the lower mentality, glimpses into the past and future. The plane of things mental and not spiritual. The mesmerised clairvoyant can reach this plane, and if good may even go higher.

The sixth is the plane from which come all the beautiful inspirations of Art, Poetry and Music, high types of dreams and flashes of genius. Here we have glimpses of past incarnations, without being able to call them or analyze them. X. saw the *Master* here when she looked down upon her own Kamic body, being then above the Kamic plane.

We are on the *seventh* plane at the moment of death, or in exceptional visions. The drowning man is here when he remembers his past life. The memory of experiences, or anything happening on this plane must be centred in the heart, "the seat of Buddha". Then it will remain, but *impressions* from this plane are *not* made on the physical brain.

(*To be continued*)

[1] So in MS.

SACRIFICE

BY THE RT. REV. C. W. LEADBEATER

MUCH has been said and written about Sacrifice, but the subject is nevertheless often misunderstood. Nor is it only we of modern days who labour under misconceptions with regard to this matter; our forefathers thousands of years ago grasped it but imperfectly also, if we may judge from ancient books.

In those ancient books there are many beautiful texts referring to the Great Sacrifice of the Logos in descending into matter in order that the worlds might be; but also there is much that is mystical and, to us in these days, barely comprehensible. So far as the Indian books are concerned, I feel sure that the translations given to us are often very inaccurate, and many of the words used convey to us no definite meaning; and it is probable that many most interesting statements are thus made unavailable for us.

The Sanskrit word for sacrifice is *Yajna*, which in Pali becomes *Yaja*; and many writers seem almost to personify it. Madame Blavatsky, in her *Theosophical Glossary*, says:

> "The Yajna," say the Brahmans, "exists from eternity, for it proceeded from the Supreme, in whom it lay dormant from *no beginning*". It is the key to the *Trai-Vidyâ*, the thrice sacred science contained in the *Rig-Veda* verses, which teach the Yajna or sacrificial mysteries. As Haug states in his *Introduction* to the *Aitareya Bráhmana*—the Yajna exists as an invisible presence at all times, extending from the *Áhavanîya* or sacrificial fire to the heavens, forming a bridge or ladder by means of which the sacrificer can communicate with the world of the devas, "and even ascend when alive to their abodes."

Quaintly as the opening sentence of that extract is expressed, it undoubtedly refers to the emergence of the Logos into manifestation, with that previous state of "lying dormant" which is described in Western terminology as the Christ resting within the bosom of the Father. Haug's statement seems to mean that, because that sacrifice of the Logos is the cause of all manifested life, there is behind it all a unity through which communication with any level is always possible. It is clear that by appreciating, understanding and joining in the sacrifice of the Logos, a man may rise to very high levels indeed, and no doubt the text was originally taken in that sense; but it seems certain that at a later period the idea was degraded to refer to the slaughter of animals, to the offering to the Deity of murdered horses and other creatures.

We read in the Jewish scriptures of the most ghastly holocausts of animals, and even of the possibility of human sacrifices, as in the case of Jephthah's daughter, and Abraham's readiness to immolate Isaac. It was held at one time in ancient India that by sacrifice of this sort powers could be won; that the gods were unable to withhold from a man the domination which he gained by his sacrifices. We are told of the *Ashvamedha*, a very remarkable and special sacrifice of a horse which could only be made at enormous cost and under conditions of unusual difficulty; and it was supposed that the man who performed that thereby wrested, as though from an unwilling deity, certain powers over heaven and hell.

Readers of poetry will remember Southey's account of this in *The Curse of Kehama*, in which a hero of satanic pride and cruelty won by such means quality after quality from the reluctant minor gods, until the whole course of the world was upset, and Siva Himself had to intervene in order to restore normal conditions. Such theories as these were but wild distortions of the eternal truth that if we study Nature

sympathetically, if we are willing to subordinate ourselves and learn from her, we shall gain powers from her, for she herself will teach us and work with us and will help us on our way.

We find that Vishnu is called Yajna-Purusha. Purusha is always the male, the masculine power; so this is only repeating in other words the truth so familiar to us in its Christian dress, that the Second Person of the Blessed Trinity is the Man of Sacrifice. In Christianity this sacrifice of the descent of the Second Aspect of the Logos into matter is suggested when Christ is described as "The Lamb slain from the foundation of the world," and the fact that His wonderful action in the world is still continuing is expressed in the phrase in the Christian Eucharist, that He as the eternal High Priest for ever offers Himself as the eternal Sacrifice. Yet see how closely these statements were paralleled many thousands of years before in that glorious hymn of the *Rig Veda* on Creation, in which it is written that "Purusha, the immolated victim, was born before creation," and that "by sacrifice the gods worship Him who is also the Sacrifice."

In that same hymn we read: "Purusha is verily all this visible world, all that is and that is to be; He is the Lord of immortality; all beings are one fourth of Him; His other three fourths, being immortal, abide in heaven." This last is distinctly reminiscent of His magnificent proclamation in the *Bhagavaḍ-Gīṭā*: "Having created this universe with a fragment of Myself, I remain."

Madame Blavatsky uses a similar phrase; she writes of "Surya, 'the Son'" (as well as the Sun) "who offers Himself as a sacrifice to Himself."[1] And she shows how the same idea appears at all levels from the Logos down to man, when she explains how He who "holds spiritual sway over the *initiated* Adepts throughout the whole world," the

[1] *The Secret Doctrine*, iii, 142.

"Nameless One," "*the* Initiator," is called the "*Great Sacrifice*".[1] Again, on the next page, she asks, "Why does the Solitary Watcher remain at his self-chosen post?"[2] Later she speaks of the "Pilgrim" as having "identified himself with collective Humanity," and that "he has to sacrifice *himself to himself* in order to redeem all creatures, to resurrect from the Many into the One Life."[3] In yet another place she says that the "crucifixion of the Christos represents the self-sacrifice of the Higher Manas".[4]

In the *Milinda Prasnaya* (iv, 5, 8.) we find a fine proclamation of His work by the Lord Buḍḍha: "A Brahman am I, O brethren, devoted to self-sacrifice, pure-handed at every time. This body I bear with me is my last, I am the supreme Healer and Physician." Here He is giving a sort of official description of Himself as a Buḍḍha, claiming the Brahmanical status for Himself (though by birth He was of the royal or Kshaṭṭriya caste) in accordance with His invariable custom of regarding as a Brahman a man who acts as a Brahman, whatever might be his birth, and refusing to recognize as a Brahman one who was born at that level, but does not live as a Brahman should. But in this official description He specially emphasizes the fact that He is devoted to self-sacrifice; He gives that as a principal factor in His Buḍḍhahood—that He is, like a Christian Bishop, *servus servorum Dei*—Servant of the servants of God.

In *The Secret Doctrine* it is said that the Initiate "sacrifices His *physical* to His *spiritual* Self."[5] This is absolutely true, yet it is one of the many truths that are often sadly misunderstood. Assuredly the desires and passions of the physical body must be held in check, and subordinated to the progress

[1] *The Secret Doctrine*, i, 228.
[2] *Ibid.*, i, 229.
[3] *Ibid.*, i, 289.
[4] *Ibid.*, iii, 583.
[5] *Ibid.*, iii, 142.

of the Ego. But this should be done gently and sympathetically, not roughly and inconsiderately. The physical body is our animal, the horse which we ride. There must be no question as to who is master; you keep a horse in order that he may take you where *you* want to go, not where *he* wants. But no wise rider will treat a horse brutally; he knows how much more work he can obtain from the animal by persuasion than by force, by gentleness and kindness than by harshness.

We must try to realize that our position with regard to the physical body is *exactly* the same as the relation of the rider to the horse. The student often regards this body as part of himself, talks ignorantly of self-discipline, and thinks that he may treat it as savagely or as thoughtlessly as he will. It is *not* part of himself; it is not even an expression of him as he is now; it is the result of his past karma, and it shows what up to the beginning of this incarnation he had deserved. It has a life and a certain kind of intelligence of its own—what is called the physical elemental; it has its own habits and its own desires; and you owe it just the same consideration as you owe to a domestic animal which you are using for your welfare or your pleasure. You have no more right habitually to overstrain it than you would have to overwork your horse, to keep him day after day doing always a little more than he can healthily and wisely do. You know what would happen to a horse so treated; he would become more and more nervous, irritable, dejected, until finally he would be a mere broken-down wreck, dragging miserably through a wretched existence, and totally incapable of giving good service of any kind.

Why cannot our brethren realize that a physical body habitually overstrained presently falls into an exactly similar condition? It often happens that good members and strenuous workers find themselves run down in health, always tired and depressed, and consequently irritable and incapable of

doing their best work. Why is this? There may, of course, be various reasons for it, but most frequently it arises from injudicious treatment of the physical body, from lack of necessary sleep, from a long series of late nights, of hurried and innutritious meals, of general fuss and worry about a hundred little things that really do not matter in the least. Work when you must work; work steadily and well; but learn also how to rest steadily and well, how to relax both mind and body, so that all your vehicles and powers may be at their best all the time for use in the Master's service.

Sacrifice by all means, but sacrifice as a reasonable being, with commonsense and discretion. Sacrifice all the unhealthy and unnatural things of modern life, the theatres, the cinematographs, the balls, the meetings or lectures that keep you up late at night in crowded fetid rooms; live closer to Nature, as God meant you to live; be out as often as possible in the fresh air and the sunlight, in the woods and the fields and the gardens—aye, even if it be only for a few minutes, even if you must sun yourself upon a city roof or in a park.

Turning again to the consideration of the more general aspect of the subject, clearly the Law of Sacrifice underlies all solar systems and universes. It lies at the root of evolution; all great religions agree that the universe begins by Sacrifice, begins by the limitation of the Divine; and they all incorporate that idea in their most solemn rites. In Hinduism, for example, the statement is made in one of the oldest books that the dawn of manifestation is by sacrifice, because until He manifests nothing can be; and that manifestation is for Him a sacrifice, a limitation, a descent. In the Zoroastrian books we find that Ahura Mazda, Who is the Supreme God, was born by sacrifice. They say: "In existence, boundless, unknowable, unnamable, the sacrifice was performed and the manifest Deity appeared"—rather a fine statement of the facts.

Even in the almost incomprehensible religions of savage tribes, among the natives of Central Africa and the Pacific Islands, there is usually some attempt, however weird, to describe creation, to account for the origin of all things. The Jews had their tradition, which is enshrined in the first and second chapters of the book of *Genesis*; or rather, as anyone may see who will take the trouble to read carefully, there are two quite distinct traditions there, the second beginning with the fourth verse of the second chapter.

These two accounts are in reality much more distinct than they appear to be in the English translation, for all through the first one the word *Elohim* is used for God, showing on the part of the writer at least a primitive knowledge of the doctrine of the Trinity, since the word is neither singular nor dual, but plural. (In the Hebrew language there are three numbers,—singular, dual and plural; so the use of the word *Elohim* tells us that the writer knew God to be at least Threefold, if not multiple.) In the second account the word translated "God" in the Christian Bible is simply the name of the Jewish tribal deity Jehovah, more correctly transliterated as Yahweh. At the beginning of the first account, in the first three verses, there are some beautiful and most informative expressions, but on the whole the story is poor and misleading, and compares unfavourably with those of older and more highly civilized nations. It seems a pity that Christianity should have decided to accept this curious Jewish legacy, when it possesses in its own Nicene and Athanasian Creeds a far finer and more accurate piece of symbology.

Truly the law of sacrifice is the law of manifestation; we might call it just as truly the law of love and of life. It shows itself in strange ways at these lower levels where we live. It may be said that the mineral kingdom is largely sacrificed to the vegetable, for the vegetable lives by breaking up various mineral substances and absorbing from them

some part of their elements. In the same way to a large extent the animal kingdom lives by the sacrifice of the vegetable kingdom; and men also (many men, unfortunately) live by the sacrifice of the animal kingdom.

We who are Theosophists do not, happily; but even in our case, at least to a certain extent, the vegetable kingdom is sacrificed that we may live. We do not always destroy a plant that we may feed upon it; in most cases we destroy only the seed. In the case of bread we destroy potential life only; we take the ears of wheat, the corn which might be sown and might therefore make a future harvest; but the *plant* has already lived its life; we are not destroying *it* in any way. We are only taking part of it and thereby circumscribing the fecundity of the wheat; so it is not a serious matter. The fact remains that all creatures down here can live only by sacrificing to themselves some other thing in some way. On the other hand, when we men and animals die our bodies are broken up into their separated constituents, and they go back to reinforce the lower kingdoms. So in a certain way we do pay back our debt.

Sacrifice is universal all through the worlds, so far as we can see; at any rate, down here in the physical world it is the law of Nature; but the mark of progress with regard to it seems to be that from being involuntary and imposed from without, as man evolves the sacrifices become voluntary and self-chosen. Those who sacrifice most are those whom men love most. You will see that very clearly if you look back into history. At any given time the people who loom largest in the world are the great kings and the great conquerors, the leading men of various nations. But notice the verdict of history upon that.

Christ, or rather Jesus, was born in Bethlehem of Judæa, and lived the whole of His life in a small and remote country which was not highly esteemed. It was a small matter to the

world at large that there should arise a teacher among the Jews, while the doings, the wars and the victories of mighty Cæsar were discussed the wide world over. But to-day I suppose that, except for one quotation which happens to refer to him in the Bible, it would puzzle most Christians to say who was Emperor of Rome and head of the known world at the time when Jesus was born. There were other great kings in other countries at that time, of course, but we do not even know their names; and yet Jesus, the reputed son of the village carpenter of Nazareth, is known all over the world.

The Lord Buddha, as Prince Siddartha Gautama, was of royal blood and the son of a king, yet comparatively few people in Western lands know even the name of that reigning monarch; still less would they know the names of other great kings contemporary with him. Yet everyone has heard of the Lord Buḍḍha. It is the people who sacrifice themselves and spend their lives for the good of the world who are remembered, not the great rulers and the mighty conquerors. At the time these latter seem all-important, but their names are forgotten by all but a few specialists.

(*To be continued*)

I BESEECH you, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service; and be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God. *Rom.*, xii, 1, 2.

But to do good and to communicate forget not; for with such sacrifices God is well pleased. *Heb.*, xiii, 16.

FACTS OF THE INTERMEDIATE WORLD[1]

THE FRUITS OF THE PAST

BY ANNIE BESANT, D.L.

FRIENDS! Some of you possibly may have been a little puzzled by the title of the lecture for this evening. I have called it "Facts of the Intermediate World", and people may naturally say, if it is intermediate, then there must be two others, one on each side of it. And that is true. I have used the word deliberately, and in the notice probably all of you have seen, you may have observed that the sub-title given is "The Fruits of the Past". I put that in because I wanted to indicate for every person who saw that little handbill that we were dealing with a world under law, just as here in the physical world we are dealing with a world which works in what, I think, the Duke of Argyll once called "the realm of law".

I pointed out to you before that there were other ways of knowledge available, very much helped by the advance of psychology, by which might be reached and understood to some extent states of consciousness different from the normal. I mentioned to you that there were certain lines of study in India, where psychology was a very ancient science, in which, or by which, we might extend the limits of our consciousness, might be able to find out something (like a discovery in the physical world) by study, by observation, then by taking the

[1] A lecture given at Queen's Hall, June 16th, 1929.

ordinary scientific method of classifying the facts that we observe, and then endeavouring to reach by logical inference the conclusions to which those facts lead.

Now with regard to the fact of the existence of a world which is not commonly known, we need not go so far as India in order to take up the special line of study which there has enabled many to expand the limits of their consciousness. There are two very remarkable men known to all of us by their genius, each of whom penetrated into a world other than the normal—Tennyson and Mozart, the poet and the musician. Tennyson has left on record a statement as to the very peculiar way in which he penetrated into that little-known world, and I give here his own exact statement of what he did, although one cannot tell whether with others his method would be equally successful. He says that from boyhood a trance was his method, and he gives us the way in which he reached the trance. He writes that by intensity of consciousness of individuality, which he reached by a constant repetition of his own name—a somewhat curious way of reaching such a state, but not one which is quite unintelligible, for by that he made his mind what the Hinḍūs call one-pointed—that by that intensive consciousness of individuality, the individuality seemed to dissolve, and a state followed in which everything became clear, the surest of the sure, utterly beyond words, where death seemed almost a laughable impossibility. The loss of personality was not extinction, but the only true life; the spirit seemed capable of transferring itself into another state of existence, real, clear, simple, infinite in vision, eternal in duration. It is obvious from that description that Tennyson, by means that may seem to us very peculiar, touched a higher condition of consciousness; and the description he gives is accurate, I think, for anyone who has touched that higher sphere—this deepened intensity in which the ordinary faculties seemed to dissolve

away and give a new condition of consciousness. Then we find that remarkable statement that it was not extinction of consciousness, although the individuality seemed to have been extinguished, and that under those conditions he reached this state which he could not describe in words, but still he gives us words which certainly point to an unusual condition in which there is utter certainty of the continuance of consciousness marked by the very emphatic phrase that death seemed to be a laughable impossibility.

Mozart again, the great musician, had something which also shows that he had passed into the condition which in the East is described as the result of Yoga. He tells us that the ideas of space and time seemed to have vanished; he heard a single chord of music. When he returned to his normal condition he states that the writing down of all that was contained in that single chord in musical notation occupied a great amount of time, and the result of that was some of his greatest musical achievements—the symphony, for instance—the sonata.

Those are the only two very definite points in men of genius who were not exploring, as it were, a state of higher consciousness, but went into it without any very definite intelligible method. Tennyson seemed to intensify his consciousness by it—the repetition of his own name. Probably in modern psychology it would be called some kind of self-hypnotism, which is the favourite phrase which I notice psychologists use when they come to a condition which is not normal, which they cannot very definitely explain. Such a condition, under very varied circumstances, may be reached by those who are willing to follow the rules laid down in the Indian Yoga, and in that way certain new faculties are developed which enable them to respond to the vibrations of subtler forms of matter than those to which we respond down here, and the result of that increased power of response is the opening up of

what might be called a new world to their consciousness. Many of you will know that Sir William Crookes, who added so very much to our knowledge of matter, made a table of rates of vibration, and in that table there were a number of gaps. In classifying these vibrations, in making them consecutive as it were, becoming more and more rapid, he said it was possible that thought might be accompanied by vibrations of certain matter that would fill some of these gaps, and he indicated also several possibilities, realizing that as our power of making response ourselves to higher and higher rates of vibration increased, the new worlds might unveil themselves before us. I think the case that he suggested in order to illustrate his meaning was, that if our power of vision were connected specially with different rates of electrical waves, then we might be able to see through a wall through which an electric current of course could pass, but that glass, now transparent to us, would become opaque. While that was only a suggestion, as it were, to the mind of the scientific man accustomed to study and to make discoveries, we find one wonderful change in the attitude of science which I have often mentioned as taking place between the speeches of two Presidents of the British Association for the Advancement of Science—the two meetings being separated by some twenty years. One of them is Tyndall; the other of them, Crookes. Tyndall said, from his splendid study of nature, that we must change our view of matter, and that we must see in matter the promise and potency of life. Sir William Crookes exactly reversed that; he said we must see in life the moulder and the creator of the material forms.

That has been worked out by other scientists in different ways, one of them being William Kingdon Clifford, who gave as an example, in order to make his meaning very clear, an account of how he came to the point where along one line of evolution the bird appeared, and along another, the

growth of the amphibian. He said that one of those earlier forms wanted to fly, and became a bird, and the other wanted to move through earth and water, and became a reptile. There was a great truth hidden in that half jocular statement. Desire is that which stirs us not only to activity but to thought. In some of the great Scriptures it is suggested that when desire awakened, then creation began. And looking at it from that standpoint we begin to realize that what we call our senses are limitations, rather like windows in a tower—as I saw them described by one writer—through which we can look at an outer world, but from the top of the tower, the walls themselves cease to be obstructions, and we can look over the wall on the landscape as far as our eyes can see. It is rather useful sometimes to let our minds wander in this way.

It was from the study of dreams that expanded into the production of trance in which the dreamer could hear a question and could communicate what he saw, that really came those examinations into the invisible which, as they are presented to the modern world in what we call Theosophy, or Divine Wisdom, form the basis of all the great religions of the world, and illuminate the Scriptures, the Sacred Books as written by the most advanced members of our humanity. Looking at it in that way, we begin to realize that we can only respond to a thing where we have in ourselves the power to reproduce its vibrations. It may be possible by a special training of our capacities—already often reaching high states of thought in philosophy, religion, metaphysics, science—to show that there are still great realms to which ordinary people are blind, and that round us on every side there may be worlds either interpenetrating our own, as does this intermediate world, or showing us a still higher state of consciousness where the conditions that bind us here seem to have entirely disappeared.

Now this intermediate world is one which we either want to study carefully in the books written by experts, in the

way that most of us study many branches of science, where we are not able to carry on the experiments which have given people the knowledge enabling them to write those books, or along this other side of investigation into a world which our normal consciousness cannot study, because it cannot answer to the swift vibrations of that subtle, or those subtle forms of matter. We may learn something about these other worlds near our own. We may find out what effects are caused by our thoughts, by our feelings and our emotions; we may try experiments more exact and more instructive than those that already have been made, which show that our thoughts and our emotions are accompanied by certain definite results in the outer world which may be tested by scientific apparatus, such as the well-known fact that when a person is thinking, an electric current (or a galvanic current rather) may be—and is, when the experiment is done by a sufficiently delicate instrument—passed in the brain. When we are told that, we take it for granted; it does not much matter to us one way or the other what the special experiment is. But when we come to deal with the possibility of worlds after death, we may well ask whether we cannot find out something about them while we are still here. If be true—as it is true—that death is a natural condition, one that can be examined so far as the body is concerned, so that we know that consciousness leaves the body or is no longer, as the materialists would say, caused by the body, we feel that we should like to know a little as to how we can govern our conditions in this survival of consciousness, by the actions, the thoughts and the feelings that we may experience on this side of death.

Now we speak of death when the consciousness no longer asserts itself through the medium of the body. We of course know that the physical body does exist after what we call death—that is, the absence of consciousness in that to which

the consciousness does not return—and yet the physical body shows that it is living for a short time by such things as the growth of the hair and the nails in the corpse. But matters of that sort are not those that really concern us when we want to know something of what the consciousness is doing on the other side of death; how it lives when it has lost the instrument of the physical body; how far we can affect that future life not only in the very general statements that we find in all the religions—more or less—that a good life means happiness on the other side and that a bad and mischievous life means certain suffering in the other life. But if it is possible—and it is possible, for I am speaking from my own knowledge—it is a very useful thing to know, because with the extension of consciousness we can improve our lives here so that they will affect our lives on the other side of death, and a closer knowledge of the mechanism of the invisible parts of our body will guide us very much as to the relationship that will exist between our life on this side of death and our life upon the other side.

I want to put that to you in a more definite form so that it may affect your life here and that, although it is very difficult to compress the description of a whole world, so to speak, into a single lecture, the lecture may stimulate you to study the subject for yourself. For after all, the most a lecturer can hope to do is not to ask those who listen to him to take his word for granted, but to present a case that arouses their desire to know, so that they can follow out their own studies, acquaint themselves with the things that he has only lightly sketched in, and then judge for themselves whether the accounts that he brings are rational and can come within that realm of law which is found to exist in physical matters.

It is a rather remarkable fact, I think, that we find scientific people now most interested in the lines of investigation which deal not so much with matter, except as a fact, but with force,

which once was looked upon as being produced by matter. We come back to what we may call that finer duality beyond which our intellect at present does not enable us to go—the first great pair of opposites out of which with endless ramifications a Universe is built. And that phrase found in so many Scriptures, of God out-breathing a Universe, is one that becomes full of meaning to us, showing us that we must study that in us which is akin to that consciousness, and so understand the true meaning of the words found in a phrase of the *Apocrypha* of the Hebrews, saying, that God made man to be immortal and made him in the image of His own eternity.

Looking at it from that standpoint, let us enquire how far it is possible to understand and to trace the results of our thoughts, our feelings and our actions, into that normally invisible world —the world on the other side of death. One of the first things that we find out when we begin to try to study that world practically, is that it interpenetrates the world of denser matter, just as the ethers in which science has taught us to believe are the medium for the vibrations of finer matter; then we have a language that makes things very much more intelligible to us in a way. We have wireless telegraphy, we have the telephone, by which we can speak across long distances, the wireless specially being an appropriate image, because there we find that the message can be thrown out, as it were, into the world around us and arrive, so that it moves and gives back what we have breathed into it at a distance of hundreds, and even more than hundreds of miles. The world has become in one sense so much larger, although of course astral communication shows it has become so much smaller by these investigations into the far side of nature.

We can come therefore to the picture of a world in which subtle waves of force can be sent out apparently into the air, yet they may follow their appointed course and re-assert themselves with a suitable apparatus far, far away from the place

animal that he was going to shoot with his bow and arrow, addressing him as "brother", and saying that he was very hungry and therefore must apologize for killing him, that that savage had a certain amount of sense under his rather quaint statement—a sense one would like to see developed elsewhere among people who think they are more highly civilized.

That leads me to another practical matter. Looking at the world around us, we find all these different gradations of life, and we sometimes have to choose between the life that we will protect and will not interfere with, and perhaps a form of life which becomes dangerous to very much higher forms, and which therefore must be removed from contact with those others. I will give a case that took place in Benares where in a school close by the Headquarters of the Theosophical Society where I have my little cottage, a snake made its appearance from a hole in the playground of the school. The first thing many people would think of would be to kill the snake, because they would say you could not have a snake biting the children in their playground. That would be the answer given in most cases; but there is also another way. The Hinḍūs have a way of splitting a bamboo so that they can catch the snake in the neck by passing the bamboo round it, and then carrying the snake away into the jungle; and that is the proper way of dealing with the thing, for the jungle is the rightful abode of wild animals.

That will be a difficulty that will come to you in your own life when you have to consider how you are to choose among the forms of life that are to support you in your own life. What principle will guide you in choosing one form of support rather than another? I must mention in connection with Yoga, that very strict rules are laid down if you want to penetrate into invisible worlds with safety to yourself and with accuracy of observation, not

distorted by any prejudices or habits or thoughts of your own as to the results which you may observe. That is peculiarly necessary if you want to find out what goes on in the world on the other side of death. You must try to keep your mind steady, quiet and observant. I have noticed a difficulty in one method of finding out, the well-known method of Spiritualism, as it is called—to which we must always give credit for helping to make materialism increditable—at considerable risk very often to the mediums themselves.

Many of us object to Spiritualism as a method of investigation because of the effect on the medium, who is very often sacrificed in the desire for knowledge; because you separate from the ordinary physical body of the medium (or he separates it for himself) what is called either the etheric part of that body or the astral part as the case may be. Now, there is one way in which many people probably have had some experience of that, by what is called laughing gas, when they go to have a tooth out. I remember that, when I tried using that, it practically dislocated the two parts of my body—the etheric part and the physical part—and it took me a good many days to bring them into working order, closely allied as they are, because in health the etheric part of the body does not leave the physical body; when it does leave it, and often when it is used for materialising by one who has lost the physical body, it means that you really separate from the physical body the parts made of physical matter, which ought not to be separated, and the separation is not consonant with normal physical life. You can choose, in connection with any drug you may have to take when having a tooth out, what you should use in order to dull locally the sense of pain, because it is possible to do that without making you unconscious as by means of an anæsthetic. But separation of the etheric from the physical is not the way in which you can leave your body healthy and under control.

The way you leave your body in death is just the same as the way you leave it in healthy sleep. That is, there is no conscious pain in the leaving of the body in death. You will sometimes, I know, of course, in some diseases have some distress; with certain nerves you may have certain struggles and so on, but, if I may call it for the moment a healthy passing out of the body for the last time, it ought not to be any more troublesome than going to sleep. The first thing you do when you begin to study the world on the other side of death is to learn how to send out the body belonging to that world without the separation of the etheric part of your own physical body. If you go to sleep healthily and normally the etheric part stays where it is and no separation takes place there. Your consciousness leaves the body, and then the question naturally occurs: If the consciousness leaves the body what is it like when it is out of the body? It is simply a very delicate form, exactly resembling your physical body, but luminous in a way that your physical body is not. It is recognizable at once.

I give you a rather curious illustration, how a person thinks of himself in his habitual way, as regards his clothing. An English gentleman, who had learned how to let the consciousness go freely to a distant place, turned up astrally in the Himālayas in evening dress, which is not usually found in an Indian mountain village; that is to say, he thought of himself in the evening as being dressed in the ordinary way of dressing for dinner, and so he came over in his white waistcoat and dress clothes, very much, I am afraid, to the amusement of some of us who did not expect to see a gentleman in that particular set of garments turn up in a Himālayan village. It is thought which conditions the appearance of this so-called astral body; the "body of the emotions" is the better word perhaps; the effect is of a luminous body, like a star, and so it was called astral or starry.

(*To be concluded*)

THE POWER OF THE ARCHETYPE[1]

BY C. JINARAJADASA

IN the world to-day, all who are idealists must necessarily, in a manner, lead. They stand apart from the mass of the people, because they want to bring about great changes in the world; they cannot therefore help being leaders. Their leadership may be conscious or unconscious. There are some who care nothing about leadership, and yet, because of the nature of their lives, cannot help giving a lead to others. There are some, on the other hand, who consciously plan to play the rôle of guides and leaders.

In order that we may give the right direction to those who look to us for any kind of guidance, it is obviously necessary that we should first "find" ourselves. And on that particular point, we are all aware, Krishnamurti has been laying particular emphasis. But how are we to "find" ourselves?

In answer to that question, we have already certain indications in the teachings of the great religions. We have a wonderfully beautiful teaching, as to the manner of the final finding, in *Light on the Path*. Let me read to you what is said there concerning the acquirement of the necessary knowledge:

> Inquire of the earth, the air and the water, of the secrets they hold for you. The development of your inner senses will enable you to do this.
>
> Inquire of the Holy Ones of the earth, of the secrets they hold for you. The conquering of the desires of the outer senses will give you the right to do this.

[1] An address at Ommen, at the Workers' Campfire in "After-Camp", September 14, 1927.

Inquire of the inmost, the One, of its final secret, which it holds for you through the ages.

We have thus a general indication that the finding of our truest self is the result of a dual process; we must not only go within, we must also go without. There must be a going without, to inquire of nature; yet at the same time there must be a going within, to inquire of the inmost, the God within, its final secret.

It is the same problem which is presented in the teaching of the *Bhagavad-Gītā*. Once again we find that the keynote there is that Liberation does not come by a mere process of meditation, nor by a mere negative holiness in the world within, but by a process of work in a world without.

It is here necessary to understand what is true Karma, or "work," for the word Karma means "work". In the *Gītā* the problem is: What is work, and what is worklessness? Now, on what is "work" depends leadership. Taking for granted, what is obvious to all of us who are interested in the great reform movements of the world, that we idealists must lead, what must be our attitude to others? Because we cannot merely say to them, "Follow us". We are not so entirely perfect that we dare say to those who look to us, "Follow us," as if there never could be any error in following us.

Some of us are forced, as it were by our past Karma, into certain positions as leaders and teachers; sometimes even when we do not want to give any kind of a lead to others, they insist on our doing so. You will see what will happen in the course of time with regard to Krishnamurti; he is determined not to have any disciples, but all the same they will thrust themselves on him. It is inevitable. Wherever a personality stands out in a commanding way, others will try to imitate him, calling themselves his messengers or disciples.

Now we, though we are little people and though we move within our own little circles, must inevitably lead others to a

certain extent, just because we are idealists. Certainly we cannot, we ought not, to "lay down the law" to others; and yet those others insist on our guiding them. We must, therefore, see that at least we do not lead them astray.

It is obvious that anyone who either consciously claims a position of leadership, or has leadership thrust upon him, must also be a judge. He cannot help others unless he judges them; in order to help them he must analyse them, for he must distinguish what is good in them, especially as *workers*. He must know what is valuable or useless in their characters. Each person who is a leader, and so influences others, must continually consider his attitude to those others, because they re-act to him.

Thus we have the most difficult of problems: How can we judge aright? For we ourselves are so much in the dark about many things. Parents are in that very difficult position; for children do things which are contrary to what the parents wish for them. Yet the children are individuals, and they must be treated as having rights of their own as egos. On the other hand, they are in little bodies which in many ways are not much more than animals. How, then, are parents to adjust themselves and judge rightly?

It is quite easy for the ordinary, average man, who is orthodox in standpoint, to dispose of the problem. He does it by accepting certain ideas as to right and wrong which his race or caste or class give him; he never thinks of analysing whether those maxims of ethics are formed rightly; he simply applies them. He will condemn or he will praise as others dictate, when as a matter of fact he should be entirely uncertain what to do.

Now, one thing that is in some ways startling to the student of comparative religion is, that there seem to be fashions in ethics; that is to say, that the standards of ethics seem to vary, not only according to race tradition, but also

sometimes according to the epoch. There is a very profound truth underlying a statement of Nietzsche, which seems utterly cynical and diabolical, but which is true, that a successful war changes morality. We know that, taking the world as it is, a war, however unjust its origin may be, if it is once successful, does modify the ideas of the victors as to what is right and wrong in nationalism. There is inevitably a changed attitude in the public mind as to what is right and wrong, in imperialism, in nationalism, in the organization of the state, and so on, when a nefarious policy once succeeds.

I should like to point out here how great a change in ethics has taken place in Christianity, from the first year of its preaching to what we find to-day. To-day our whole economic system takes for granted that there must be an investment of capital; all business takes for granted that money which has been saved by work should be invested in bonds and shares so as to produce interest. To invest money, which means to get the profit of work done by *others* with that money, is the recognized principle of our banking system, on which all our economic problems are pivoted. But when one analyses our banking system, it is just plain usury, which was forbidden to the Jew. Lending money for interest was considered by the Jews as contrary to the Divine Law, and, so far as I know, nothing was said by the Christ to modify what the Jews assumed to be the "law" then. Christian civilization has, however, modified the ancient code. That does not mean that banking is not right, that it is not ethical, that it is wrong to invest money; I merely want to point out that, as the world develops, changes do take place in what is considered right and wrong.

This being the case, obviously in our attempt to judge and therefore to help others, we cannot always rely upon the standards of what is right and wrong which are given to us by tradition. We must find something else; we must find

something eternal, something which cannot be modified by time or by custom. We want a standard which we feel is absolute. What is that absolute standard of judgment, and therefore of the truest way of helping others?

That standard is given, I think, by three great writers. They are: Carlyle, Plato and Emerson. These three philosophers have the vision of what to me is a true standard, and that vision is full of inspiration.

I should like you to note that I am going to look at the problem strictly from the standpoint of the individual. Suppose I am one who is in some manner a leader—whether I have claimed it, or it has been thrust upon me, is beside the mark; suppose I have to face the fact that a certain number of people look to me for guidance. What, then, must be the mode in which I am to judge them? They will be trying, we will presume, to imitate me in one special regard, that they want to be workers as I am a worker. Thus the problem before me is not the general problem: What is basically right or wrong?, so that my follower may go to heaven for his services; but rather: In what way can my follower, who desires to be a worker, be helped by me, who am an older worker, to do his work more efficiently? That is what I mean by saying that I shall analyse the problem strictly from the individual standpoint.

Carlyle in his magnificent work, *Sartor Resartus*, makes a statement which is full of great and luminous thought, and it is: "Man is the spirit he worked in, not what he did but what he became". We have first the axiom, that "man is the spirit he worked in". That means, that we shall understand the man only as we try to understand the *spirit* of his work. But far more profound still is Carlyle's truth; for "the spirit he worked in" cannot be discovered by examining what the man *has done*, but only by intuiting what he is *going to become*.

We know from our Theosophical studies that what a man does *now* is often largely the summation of things which he has attempted, but failed to do, in his former lives. A great deal of the present Karma, or deed—for, let us remember, Karma means action—does not represent the man, the individual as he is *to-day*, in the present; it is only the final diagonal of a parallelogram of the forces of his past. So often, in superficial judgment, we condemn another, because we see only the action which he does, which according to us is wrong; not having clairvoyant vision, we are unable to see the "spirit" in which he worked as he did his deed. Yet there is not a single one of us who cannot recall instances of the injustice which has been meted out to him by others, because they only observed that which he did, not that which he meant to do; they judged the deed, not the doer. The two things are not only separable, but it is only by separating them that we shall understand either.

There is yet another important truth which most fail to understand. We readily understand how the present is the resultant diagonal of the forces of the past; but we have yet to realize that the future exists in the present. In some mysterious manner, the future, that which is inevitably going to be, as fore-ordained in the Divine Plan, is reflected in the present. The individual as he is *now* enshrines within him the individual as he is *to be*. And Carlyle describes this fact by using the phrase "what he became"—"Man is the spirit he worked in, not what he did, but what he became".

This conception, that some part of the future already exists in the present, just as the present contains within it the past, is essential to the problem of understanding. Not only can no man be understood merely by the facts of his past and his present; so too no mineral, no plant, no animal can be understood, in its true relation to the evolutionary scheme,

unless we can forecast what the mineral, the plant or the animal is going to become. It is such a forecast of the future towards which the biologist is groping with his experiments in Mendelism. In some mysterious way, the future is drawing the present up towards itself; once we sense this marvel, all life takes on a new meaning.

It is this same thought which we find in Goethe, in one of his most famous sayings, "das Ewig Weibliche zieht uns hinan"—"the Ever-Womanly draws us on high". This phrase, "the Ever-Womanly," leads us to Plato's greatest contribution to the problem of spirituality. Plato's wonderful revelation is that of the "Archetype"—that primal form or essence which is the *substans* or substratum or mould of everything. That Archetype is Absolute Beauty, since it is inseparable from the nature of the Demiurge, the Creator of the universe.

The Archetype, says Plato, exists behind, or within, each individual, as too behind each object. The Archetype is in me; it is the thought of the Demiurge of what I shall some day become. The Archetype is in each one of us; it is that future which is "drawing us on high". For in spite of every fault and every set-back, some day we shall inevitably become the Archetype, manifest then at last on the lowest realm of matter, as we are now that Archetype manifest in the realms of the Spirit.

Therefore, from the first moment that the Divine Spark, the Monad, sets out upon his adventures in evolution, the Archetype influences him. The Archetype influences the Monad as he climbs through the mineral, the plant and the animal to the human. Each one of us is being steadily moulded by his future, whether he knows it or not. Therefore one might well say, using Krishnamurti's phrase, that it is the vision of one's "goal," or archetype, which is the real beginning of Liberation.

There is a startling deduction from this fact, that the Archetype, the image of our ultimate perfection, is "drawing us on high"; it is, that we can call upon our future to step down into the present, so as to inspire us to bear the burden of the present. But to invite the future to come into the present, one must know what that future is; therefore, once again we come back to Plato. We must realize with Plato that the only knowledge which can give us power is the knowledge of the Archetype. Once I know what my Archetype is, I can call upon it to descend, in order to mould my present self into an image of my self in eternity.

I have for a while diverged from my main thought, which is, how we are to judge another rightly. Let me revert to it. Suppose I am a leader who have under me a dozen workers; suppose they look to me for guidance. In order to guide them, I must judge them. But how am I to judge them rightly? There is only one right way; it is, to judge each worker by his Archetype. To judge by the past and by the present is the ordinary judgment of the world. But I must judge my workers in some other way; that other way is to judge them by their future, seeing in each his Archetype. Once I see a man's Archetype, I shall know "the spirit he works in". Knowing therefore what a man is going to become, I shall judge his successes, and especially his failures, not by his present actions, but by the future that awaits him, "the glory that shall be revealed".

The next problem before me is: How am I to recognize the Archetype in any individual in whom I am interested? To this question the answer is perfectly simple: By Art. I shall not here expatiate at length on Art, my favourite topic; but put very briefly, it is the intuition which will give a vision of the Archetype, and it is by the development of our artistic nature that we shall release the faculties of the intuition. When the intuition functions, then we see the

Archetypes behind everything; and it is the vision of visions.

With such a vision to guide, the leader will see in a flash of intuition the Archetype in each follower; that vision will enable him to come to the right judgment which he needs in order to help each of his workers. Such a judgment will be that true and perfect criticism which, while pointing out error, releases a divine enthusiasm to achieve perfection in the person criticised. The true leader calls out from his followers a passionate devotion, because he reveals to them their Archetypes. We worship another as God only because he reveals the God in us.

(*To be concluded*)

DESTROY thy weeds
In thy garden,
O world,
And keep thy heart
Pure and strong,
For there alone
I can grow.

Create no barriers
In the garden of thy heart,
O world,
For in limitation
I wither and die.

J. KRISHNAMURTI,
in *Come Away.*

LETTERS OF W. Q. JUDGE

(*Continued from p. 326*)

VII

71 B'WAY, N. Y., March 4, 1880.

DEAR OLCOTT,

I have at last found time to answer yours of 9th January. I have been exceedingly busy . . .

Regarding the consulship[1]: when I saw Brooks he had just been appointed himself consul to Cork, Ireland. He told me to get certain letters, among others one from G. V. Maynard upon the commercial aspect of the case. I wrote one for Maynard to give me and he as usual, or because he was busy put it off several days and when I got it, it was too late for Brooks, as he had suddenly started for Cork after telling me he would not go for 6 months. He said he could get you the place in 20 minutes. One of the letters was to be from Choate and your brother Bob has promised to get me that. I should have supposed that with your knowledge of affairs you would have sent over letters from Indian houses to the President asking your appt. . . .

I have received Damodar's letter and read to several. It is very good, but of course it is not new to me nor does it contain much that interests me. I am more anxious to be able

[1] An interesting sidelight on Col. Olcott's life; evidently he tried to get the appointment as U. S. A. Consul in Bombay.

to get to work myself upon my own will and spirit. But of course I have read it to others as if it was news to me. Even that about your having been once a Kshattriya is not new for the voyageur [1] told me that before he left but said I was not to tell you but let you find it out. Neither was that about myself. My *dream* as you call it was only so called to disguise it, as I had had the assurance of it often from myself and finally from one of the occupants of the house of M.·. [2] I suppose. I have lived at one time in India 19 years and twice before about 2 or 3 each time, so you see I am not so much younger than you, as I thought. But these are speculations not of much use to persons so undeveloped as myself. Indeed I have fallen into a kind of a dream. I wait for the knell of the hour when I shall escape, but of course sometimes get impatient. I am like a man walking along a road with eyes bent down, and no view of the palaces, or hovels, or awful abyss which may or may not be before him, yet conscious that there is to be a change. So I am immersed in business trying to make bread, but all the time having an undercurrent of hope and desire running along with its outlet in India. If I should die before my body gets there, I will come there in the spirit, I know. I have answered Damodar's letter as well as I could.[3] He appears to reach his conclusions somewhat in the same way I do, and I think he would sympathise with me and I with him. Though between you and me I am losing all wish for sympathy or encouragement and am trying to get myself where I will need neither, but find sufficient in contemplating the absolute, if I can do so . . .

[1] No indication who this is ; perhaps H. P. B.

[2] I think this refers to one of the Masters or Chelas who used sometimes to occupy H.P.B.'s body, though not in any condition of séance or trance. H.P.B. simply left her body and another came in, sometimes the transition not being noted at all by others.

[3] This is the letter, No. VI, published in the February issue.

Did H. P. B. inform you of the pictures of M.·. etc., that I got. They are fine, especially his. But there is a young man, looks like a girl who has [a] fine face too. He looks the prettiest, but M.·. is the grandest . . .

Sincerely yours,
WILLIAM Q. JUDGE

VIII

71 BROADWAY, NEW YORK, Sept. 14, '80.

MY DEAR OLCOTT,

Your long letter after your return from Ceylon at hand with the photos[1]. I have delivered Mrs. Mitchell's[2] to her husband. I have not yet made any arrangement about the papers publishing them. They are good. Your beard and hair are a little longer, but otherwise you are not changed. H. P. B. is perfectly recognisable, and Wimbridge appears to be the same as when he left. What a shame, a burning shame, that Batsey[3] does not appear in the group . . .

Referring to the ritual. I think the real trouble with us here is the lack of funds, or rather the extremes to which we have to go in the use of time and efforts so as to be able to live. For myself, I have been worried and busied to such an extent that a breakdown at one time seemed imminent; but I put myself under Pancoast[4] and am now all right. But I positively didn't have the time to *think* of anything but keeping away the wolf. Business, as far as I am concerned, seems to have fled away to the solitudes. I have been getting up a combination with Allen, which I hope will net me some cash

[1] The photograph is reproduced in *Golden Book of the T.S.*, p. 48.
[2] The sister of Colonel Olcott.
[3] Miss R. Bates.
[4] Dr. S. Pancoast, Vice-President, T.S.

both presently and in the future. If it should, perhaps I may soon see the shores of India.

Mentally I am in fair condition. I had some very bad spells, but it appears to me that my connection with myself is closer, as I have had consolations and ideas from within that I never had before. I have found an inner assistance in the task of trying to calmly look at myself and my circumstances as merely parts of the great whole, and of trying to regard every event and state as parts of the great revolution of all things. This is a great consolation, because it gives me a philosophical contentment without which I might destroy myself, and enables me—*pro tanto*—to be without fear or anxiety for the future.

Let me, my dear friend, tell you a dream and do not laugh. It was that you were all at once disgusted and disenchanted by an apparent impropriety and lack of good faith on the part of the brothers, so that you left India in despair and anger and came again to America; and I found myself saying to you, "Beware; the battle is not to the strong nor the race to the swift."

Mrs. H. J. Billing is here without him, and some things she has told me show me that my secret feeling against Billing was well founded. She complains about H. P. B. not writing, but I assured her that it was because there was no time for that. While there—just tell H. P. B.—one of the ∴ who gave me the $100 came. She described him as tall and good looking, and he called himself the Banker and told her about the loan of that money. Altogether I got the impression that it was genuine and that he actually did come. She is all right; is she not? She knows all about H.P.B. and seems to me to be a true Theosophist. We may be able soon to go on with the Society at her house . . .

Domestic affairs as usual. Mrs. Billing told me that I had lost a locket with M.∴ hair in it and that Mrs. Judge had

it. I knew nothing of it, but asked Mrs. J. and she produced it inside of ten minutes. Did Mrs. B. get that from the astral light or from M.·.? . . .

Sincerely your brother,

WILLIAM Q. JUDGE

Is H. P. B. mad at me?[1] Do they[2] ever mention me without contempt?

IX

NEW YORK, Sept. 17, 1880.

DEAR OLCOTT,

I received your second *re* Bates[3] and W.[4] in due course, also your news that H.P.B. had gone away for a few months.

I will look out for it all I can, and will see Sarah C. It's a bad business, but all in a lifetime. Damned ingratitude, to say the least, on W.'s part. He ought to be ashamed. To take it all as on a loan is no excuse. It was not a loan. Does he claim that H.P.B. *et al* induced him to leave America?

But allow me to say, I know not why, that these next few months will be crucial ones for you. I will bet that you will be tempted in this way: that it will be shown or tried to be shown that all this is H.P.B.'s fault and that W. and Bates are right, etc. So look out. She has left you under orders, of course, and with an object, and I feel that you will have to look out. You can, of course, take this for what it is worth; but an inward monitor tells me that I am right, and I feel it my duty to give warning, although I might be mistaken and although the warning might be unnecessary to you. But you

[1] There was a period about this time when H. P. B. considered that Mr. Judge had somehow failed her. From stray references, I am inclined to think that she offered him the chance of starting out to India with her, and that he refused, as he considered that some obligation towards a person in New York held him bound not to leave.

[2] The Masters.

[3] Miss Rosa Bates, who with Mr. E. Wimbridge accompanied H.P.B. and H.S.O. when they left New York.

[4] E. Wimbridge.

know the verse, "Take heed when you think you stand that you do not fall".

I have a letter from Damodar. He is all right, but it seems to me too humble. I like him without having seen him. He has an idea I am somebody higher than he; please disabuse him and tell him just who I am.

Heigho! I wish I was with you every hour. I will wait patiently.

I have no more to say, and as Damodar says, my pen drops down. So Good Bye, old man.

Yours in Christ,
WILLIAM Q. JUDGE

X

PORT OF SPAIN, TRINIDAD,
British West Indies, Sept. 26, 1881

MY DEAR OLCOTT,

. . . I am waiting here *en route* to Carúpano[1] . . . This town is interesting in one way. It is full of coolies imported from E. Indies. They seem to belong to a low caste as they have a poor type of countenance, but they interest me as they dress here precisely as they do at home. The women are very picturesque with their gaily colored handkerchiefs and numbers of anklets and amulets. Many of the poor wretches have lost—through W. Indian jigger insect—not alone fingers or toes, but feet, and some an entire leg. They are easily distinguished from the niggers as their hair is long and straight and their features too differ. There are among them one or two who are said to be rich and have lands and houses, but the majority are simply slaves . . .

Well, old man, here I am in Trinidad, lately I was in Brooklyn, U.S.A., but for many months I have had no word from anyone but you and Damodar. Unlucky me! I tell you,

[1] In Venezuela.

Olcott, it's damned hard. Sometimes I fall into the blackest despair, and at the present moment naught surrounds me but fear and confusion. I can do nothing but stolidly wait. Such a sea of conflicting thoughts, inclinations, fears and hopes I am in. It seems as if I might hear something if I am worth a copper damn. What is to be the end of this? Is it ruin, death, madness; what? I tell you I have wound round myself a pretty net. I know too much. If I died believing and knowing, but not practising, what is the result? Can I begin over again? I mean natural death, of course.

Oh my dear friend, I do not know whether you can appreciate the particular corner I am in. If one with knowledge would only say whether I can gain anything by persevering. But I interrogate the sphinx.[1] A letter sent some time ago—long ago—has been ignored. Why? Have you heard that I even sent such a letter?

Well, damn it, here goes again for a stay longer. But you may know that for the past four weeks I have enjoyed all alone by myself, while others around me know nothing of it, a particular hell in my own mind. Such a fierce struggle between I know not what, how or why. But it was apparently a struggle by me to resist a temptation that was not before me, but which was involuntarily, so to say, created by my own mind. Such a devilish thing. Intangible, yet real; powerful, yet not to be grasped. It is not over yet, and I cannot say when it will end. It seemed to resolve itself into a supposed future temptation to commit adultery or fornication. Damn it! Why should this come up before me when I was not tempted by any women.

With these cheerful sentiments, I bid you adieu. Namastae.

WILLIAM Q. JUDGE

(*To be Continued*)

Correction: In Letter IV, p. 211, read Dec. 3, 1879 for 1870.

[1] Probably H. P. B.

RIGHT INDIVIDUALITY FOR RIGHT GOVERNMENT

BY THE RT. REV. G. S. ARUNDALE

THE world is full of people clamantly insisting upon the duties and obligations other people owe to their surroundings. The world is full of people telling other people what they ought to do, how they ought to behave, how they ought to live. The world is full of people finding fault with other people. The world is full of people who are double-faced; satisfied, tolerant, excusatory, as regards themselves; dissatisfied, intolerant, condemnatory as regards others.

We are in much haste to tell other people how to set their own houses in order. We are in much haste to explain how other people ought to govern the country. We are in much haste to show how well we are governing it, or how no one could govern it better, if we happen to be in power; or we are in much haste to show how much better we used to govern it when we were in power; or how much better we shall govern it when and if we are returned to power. We are in terrible haste to show the utter lack of capacity to govern on the part of those who are in power, if we do not happen to belong to their particular persuasion.

We are ever quarrelling, and never realizing that if a community is to be put in order, if a nation is to be put in order, if an Empire is to be put in order, if a world is to be put in order, we must first put ourselves in order—ourselves, our homes, our affairs, our lives. And we may be very sure

that all our exhortations and adjurations and denunciations and self-complacencies will never be of the slightest weight or avail so long as we ourselves are in disorder, so long as we ourselves are not sedulously practising in our own immediate surroundings, in our own daily lives, the principles we parade before others.

The solution of all problems—world, national, religious, educational, industrial, social problems, the problem of unemployment, of war, of sex, of drink—the solution of all these problems and of all others fundamentally lies in the individual, and only secondarily in relationships. As is the individual so is the Community, so is the Nation, so is the world. These larger individualities are the reflections of the smaller, are dependent upon the smaller, take their course as the individual takes his course. Whatever salvation a Community or a Nation or the world needs must come from the individual, must come from *an* individual. And in order that such salvation may come the individual, or an individual, must be in process of saving himself. Given an individual saving himself, and the whole world is nearer to salvation. No Community, no People, can either legislate itself into salvation, or budget or tax itself into salvation, or manœuvre itself into salvation through this, that, or the other economic theory, or dragoon itself into salvation through threats or persecution or tyranny or hatred, or climb into salvation on the shoulders of the weak, or find salvation through party, class or sect.

No Community, no People, can achieve that which its component individuals are not achieving. There cannot be lasting prosperity where there is not widespread individual effort and self-denial. Upon the well-being of the individual depends entirely the well-being of the Community, and until the individual learns to govern himself the Community will not be well-governed. There is much talk, and rightly much

talk, of good citizenship. But good citizenship is impossible without right individuality. An individual cannot be harmonious within a larger group, he cannot be effective in a larger group, he cannot give strength, unless and until he is self-harmonious, self-effective, unless and until he is strong within. The ills of Communities and of Peoples are ills in the individuals who compose them, though we sometimes talk as if these ills had nothing to do with persons in their individual capacities but only with persons in their collective capacities. Yet collectivity is moulded by individuality, shaped by individuality, moved by individuality.

In considering, therefore, the ills of the body politic, it behoves each one of us to realize that to such ills we individually contribute in some degree. We lay the blame on others, for this is the line of least resistance. Let us for a change lay the blame on ourselves too. Let us bring home to ourselves a share of the cause of the disease in the Community.

Let us try to realize that Community ailments are the effect of individual lack of character, lack of moral stamina and grit, lack of power, lack of purpose, lack of wisdom, lack of order. It is easy, but disastrous, to write learned dissertations showing how the widespread lack of happiness (for this is what the world's distress amounts to) is due to the economic aftermath of war, to complicated industrial movements, to the continued prevalence of the war spirit in terms of mutual suspicion and aggressive self-defence, to the operation of certain laws and cycles. It is easy thus to impersonalize the trouble so that each individual grows to feel that it is outside him, is something over which he has no control and for which he has no responsibility, and is the business of other people and specially of the Government. He thus comes to be very intent on his own happiness, and to apply to others' unhappiness the convenient doctrine of vicarious atonement—casting for this rôle some nebulous conception altogether outside him.

He will probably consider that this is exactly what Governments are for, to relieve him of all responsibility and to act as whipping-boys when anything goes wrong. So he helps to set up a Government with great fuss and display of concern over national affairs, in a veritable orgy of mutual abuse; and then settles down quietly to his own peculiarly personal affairs with hardly a thought for affairs in which for a brief space of time he took a profound and highly emotional interest. This Government, being largely composed of men like himself, and being able to rely on no intelligent co-operation on the part of the electorate, is to no small extent swayed in its governing by an eagerness to remain in power, to satisfy the dominant interests incorporate in it, and to put up a showy record for display at future elections. Governments are not concerned with leadership or to give the country what it needs at all costs, even at the cost of their own existence. They are concerned with juggling and manœuvring, and the best energies of their members are concentrated largely on circumspect rather than on wise legislation.

It is a commonplace of modern so-called democracy that a Government can do no right, and on the basis of this principle the pendulum of office swings between one party and another with almost unfailing regularity. To the Nation as a whole, and to the average individual, the label of the party in power matters little. One party does a little good in one direction and a little wrong in another. Another party does a little good in another direction and a little wrong elsewhere. And by putting one party in power after another the little wrong done by one party is cancelled by the little wrong done by the other, and the little good is all to the good.

But the tragedy lies in the fact that after centuries of Governments of various shades the world as a whole is hardly a penny the better. And the reason is that instead of working at the foundations there is a continual tinkering at the clumsy

superstructure, patching up here and propping up there, regardless of the fact that the foundations themselves are hardly ever more than the subject of spasmodic, shallow attention. Hence the foundations remain insecure, instable, in no strength to bear the burden and weight of the superstructure, no one part of the foundations adequately related to any other part, nor to the superstructure itself. The foundations have to get along as best they can, and the superstructure is the result of a medley of plans all of which take little, if any, account of the foundations.

The individual is the foundation of the polity, and right polity depends upon right individuality. Without right individuality right polity is utterly impossible. No amount of concentration of energy at the top is going to make up for neglect of the bottom. No Government can expect to solve national problems which fails to help the individual to solve his own individual problems—those problems which stand between him and his fulfilment of right individuality.

If the Nation is to be virile, prosperous, strong, self-sufficient, harmonious, then must the individual be virile, prosperous, strong, self-sufficient, harmonious; and it is the business of a Government to tell the individual citizen what to do to achieve these conditions. We talk of a Government having no right to interfere with individual liberty. The fact is that there is little, if any, individual liberty with which to interfere. It is said that a man's home is his castle. But the average man's home is a hovel and not a castle, and perhaps a prison even more than a hovel. It is the business of a Government, if it be a Government at all worthy of the name, to help the individual to his liberty, to show him the way to a liberty which is peace, prosperity, contentment, goodwill. It is the business of a Government to give each man a castle in which to live, that is to say to show him how he can turn his prison-hovel into a castle. And in so far as an individual

enjoys liberty it is the duty of the Government to guard against such liberty degenerating into license, both for the sake of the individual himself and for the sake of the Community to which he belongs and which is affected by his use and misuse of liberty. Governments have the duty to concern themselves with individuals, and one of the reasons for the present evils is that they do not so concern themselves. They make little, if any, effort to help the individual to acquire the strength necessary for him to pull his weight in the community team, and then, either by force or in some indirect way, they endeavour to make up for their neglect, still leaving the individual alone. And so futility, neglect, indifference, separativeness and disintegration accumulate, until they fester into hatred and break out into war and desolation.

What then is a Government to do? As things are, it is bound to continue those palliatives which for the most part are little more than anæsthetics. Legislation must go on, and party bickerings will go on. But in the midst of the palliatives and in the midst of the noise and of the shouting the Government, if at all possessed of vision and of courage, can set itself to work on stimulating right individuality in each and every citizen.

We have, therefore, to consider what is right individuality, regarded in general and not in specific terms, regarded, of course, in relation to that larger individuality which is the Community to which the individual belongs. Let us first say that right individuality fundamentally means happy individuality. But what are the ingredients of happiness? First, a sense of purpose in life. Second, a sense of power to move in the direction of such purpose. Third, a recognition of order as an essential condition of successful movement. Fourth, a realization that purpose cannot be achieved alone or in isolation, that there can be no successful movement alone or in isolation; in other words, that the fulfilment of individuality

involves an ever-widening comradeship at every stage. Fifth, that true contentment lies in movement rather than in fulfilment, and that our greatest satisfactions come to us as we *move* along our way. Sixth, that sooner or later we shall realize the immensely greater happiness to be derived from simplicity as compared with the happiness we derive from complexity. Seventh, that the crown of every achievement, and no less of every movement in the direction of achievement, is sharing.

Such are seven ingredients of happiness and therefore of right individuality. How far they seem removed from the concern of Government! One can hear the hardened politician exclaim: "How fatuously futile! The imaginings of the dreamer, infinitely removed from the common-sense, practical every-day life in which we ordinary people have to live!" But what is education for, if not to help the child to manufacture such ingredients? And who shall say that when a youth leaves school or college these ingredients are to his hand and use? Does education as we have it stimulate even one of these ingredients to any adequate measure? And does education, real education, stop short at fourteen, or at sixteen, or at twenty-one, or when the university life is over? Is not education a life-long process?

What is a Government for if not to give individuality, power, purpose, comradeship and progress to a Nation? And how can a Government give these things to the Nation if it does not stimulate them in the individual? It is indeed because Governments strive to do the one and not the other that Nations lack individualities, power, purpose, comradeship, and progress. The foundations lack these things, and the superstructure totters to its fall.

What then is a Government to do? Many things. It can revise its system of education to start with, make it idealistic, patriotic, practically vocational, developing character, enthusiasm, goodwill, self-control of body, emotions and mind.

It can definitely relate education to the needs of the country and to the temperament of the youthful citizen. It can organize to ensure to every youth, who has completed a certain stage of education, a job suited to his or her capacities, a job honorable to the individual and serviceable to the Nation. It can choose its teachers with infinite care, recognizing that there is no nobler profession, no more honorable civic service, than that of the teacher. In a word, it can take steps, with the co-operation of the wise among the citizens, to revolutionize the system of education, so that young men and young women may go forth into the world full of competent individuality, but no less full of the spirit of patriotism. How far we are from such an education!

It can organize to help the individual citizen at all times to improve the quality of his individuality by affording him convenient opportunities of self-development. It can constantly show him how he can improve his own powers of living, how he can organize his home life to greater effectiveness, how he can create opportunities and take greater advantage of those he already has. It can constantly show him how to live not only to his own personal advantage but also to the advantage of those around him, to the increasing advantage of his family, his friends, his town or city, his business, his country. It can show him that these various interests are by no means mutually antagonistic, that on the contrary they are inter-dependent, that each depends for its fruition and unfoldment generally upon the co-operation of all the others. In special times of emergency the Government can issue an inspiring appeal to every individual citizen to live more for the Nation than ever before, and can indicate to him ways and means whereby he may do this without injuring his own needs. It may call upon each citizen to make an act of sacrifice for the sake of the common good, provided it calls upon those in high places, those in places of good fortune and

ease, those who by their position are the natural leaders of the Community, to set the example and to make sacrifice in proportion to their advantages.

But if a Government is to do all this effectively, it must be a very honorable Government, a Government high above all suspicion of degrading subordination to class or party interests, a Government composed of noble men and women, known to be intent on the well-being of all without fear or favour, a Government ready to go out of office at any time for the sake of a principle, a Government which truly exists for the benefit of the governed and with a mind and heart far removed from all desire to exploit one section of the Community for the sake of another section, or to subordinate its duty to the country to the exigencies of votes.

Taking each constituent element of right individuality in turn, there are clearly many kinds of purpose making general purposefulness in life. Governments are not concerned with what are specifically called religious purposes, with a sense of the ultimate aim and object of life, or with the question of the hereafter or of religious belief. That is the business of the churches. But Governments are concerned with the more immediate purposes of (1) individual capacity and the means of making such capacity effective, both to the individual himself and to the Nation, (2) general efficiency in the details of everyday life, (3) thrift, (4) harmonizing individual activities and occupations to national requirements, so that the individual in his daily life, in his daily satisfactions, in his daily requirements, subserves national needs—the individual in his home serving the Nation as the Nation protects and cherishes the individual in his home, (5) leisure, that it may be constructive and beneficial to the Community no less than to the individual, (6) health, without which, whether physical, emotional or mental, there can be no purposefulness in life. All these contribute to a sense of purpose in life.

Governments can encourage a sense of power to move in the direction of such purposes by guarding the individual carefully against all avoidable frustration. Despair, helplessness and hopelessness, the sense of being an outcast, a derelict, a failure—these destroy both sense of purpose and the sense of power. Governments have to realize that each individual citizen—man, woman, child—is either an asset to the Nation or a liability, is either a help to the Nation or a definite hindrance, clogging its footsteps, standing in the way of its prosperity. The well-being of each individual citizen must be a matter of grave concern to a Government, and it must so organize, or participate in organization, that no individual citizen ever becomes—save in the case of old age, accident or illness—useless to his fellows. Unemployment is the fault of the short-sighted Government which cannot or does not read the signs of the times, which does not perceive the shadows of coming events, and has no means ready to meet distress as it comes. A Nation needs the active service of every capable citizen, of every citizen able to work, and a Government which can leave thousands of able-bodied citizens unemployed and at the mercy of uncertain charity, allowing many of them to drift into despair and crime, is a Government which does not know its business, which has not mastered the fundamental principle of government, which is to look after the individual citizen, since upon him rests the prosperity of the Community as a whole. The Government must enter into the home of every citizen as a friend and helper, ready with practical plans for stimulating efficiency and courage, and for helping the home to help itself by subserving the interests of that larger home of which it is a cell.

Governments can encourage a recognition of order, first by maintaining order without, by suppressing violence with the utmost firmness and despatch. No nation grows while it is torn by anarchy and lawlessness. And one of the first

duties of a Government is, therefore, to maintain peace at all costs. Conflict means unrest, and unrest means doubt and difficulty, and these mean loss of sense of purpose, loss of sense of power. Next, by ensuring to all workers, of whatever class, a sense of security of tenure of work while efficiency is maintained and whole-heartedness. There is nothing more devastating to growth and happiness than a sense of insecurity. Such sense leads directly to disorder and to tyranny. Then, by assuring to all workers security against old age, accident and illness. The sense of power, the sense of purpose, both become dim and weak when the sense of order is absent, is replaced by a sense of insecurity and haphazardness. Citizenship means responsibility, duty. No individual has the right to be a citizen, or to enjoy the privileges of citizenship, unless he is prepared in some definite way to render service to the country which protects him. But it is the duty of the Government to find him work if he cannot find work for himself, and to see to it that when he is incapacitated he is given honorable care.

In every possible way Governments must encourage the realization that comradeship is as potent as isolation is impotent. Every encouragement must be given to the individual to co-operate with his fellow-citizens—in business, in work, in leisure, in amusement, in every department of life. Individuals must be encouraged to band themselves together for private business, for leisure, for public service; not in any spirit of aggression, or of profiteering, or of using the strength of organized numbers to crush individuality or to dictate terms to other interests. Co-operation brings about economy, efficiency, absence of waste. It must not bring about antagonism as between one class and another, as between one interest and another. Governments must break down the barriers of hatred, distrust and suspicion by removing their causes. How difficult this is when the Governments themselves breed

hatred, distrust and suspicion. With efficient Government and loyal citizenship, with ordered and purposeful individuality, employers, organizations, trade unions, and all other smaller states within the larger, ought to have no reason for existence. They are only inevitable when the Government is too weak to govern, as most Governments are to-day. Governments must foster comradeship, especially comradeship for the relief of trouble and distress; for the Government cannot be expected to cover the whole of this sadly vast field. Governments must foster a comradeship which rises high above all differences of party creed, or of religious creed, or of class or other interest. Governments must foster an increasingly wide platform on which all citizens of goodwill may take their stand. Solidarity amidst diversity.

Next, Governments must encourage the spirit of adventure, of invention, of progress in every department of life, not for the sake of the gain or profit, not for the sake of individual advantage, but for the sake of the adventure, of the joy of inventing, of the joy of movement, for the sake of the sense of vitality pioneering affords. Every Nation depends in no small measure upon its pioneers: and the pioneer spirit is needed no less to-day than ever before.

Then, Governments will be well advised to encourage, within reasonable bounds, simplicity of living; not necessarily a simplicity of living that denies luxury or comfort. These should, within certain limits, be available to all. It should be a simplicity of living and outlook that finds satisfaction in beautiful things, in graceful things, in music, in art, in sculpture, in that which is great and noble. To enjoy such things is to live in true simplicity. Too many people to-day turn away from the beautiful and the noble, and demand the sensational. The cultured palate, the simple taste, demands the true, the clean, the beautiful, the ennobling, the rhythmic. The jaded palate, the taste vitiated by coarse and sensuous food, is only aroused

by that which is complex and emotional, mainly by crudely depicted problems of the lower nature. Such pandering to distorted appetites ruins the vitality of the individual and of the Nation. But there are too many individuals who, caring little either for the well-being of the individual or for that of the Community, have no compunction in giving the public what the public seems to demand, since to do so is to fill their pockets. "If we do not do it, somebody else will." Perhaps; but why should we do dirty work simply because somebody else will do it if we do not? Are we so keen on money that we are quite willing to do dirty work in order to get it? The Government considers it has no concern with the leisure of the people. Yet upon the right use of leisure happiness very largely depends.

Lastly, the Government has the very paramount duty of encouraging the individual to realize the happiness of sharing, and it can do this best by means of education during childhood and youth. The spirit of sharing has its roots in generous childhood and youth, and unless it is nurtured at these early stages, it is never likely to grow. The Nation is but a larger family, and just as a member of a family rejoices in sharing all he has with those around him, so must each individual citizen learn to rejoice in sharing what he can with the Nation through which he has been able to gain. Profiteering is a crime against the Nation. Wealth is no crime save as the Nation is excluded from some participation at least in the advantages which have accrued to him who has grown rich. Death duties are a very poor substitute for life duties. Why should the Nation wait for death to receive from a citizen his duty to his country? Everywhere Governments, parties, interests are feverishly concocting schemes whereby the greatest gain may be obtained at the least sacrifice, whereby the Nation, with the least possible change in its modes of life, may as quickly as possible overcome its difficulties,

whereby everything may appear fair at the top, or for the time be fair at the top, however little ugliness may have been removed from the roots. Everywhere, Governments, parties, interests bestir themselves but within the prisons of their respective conventionalities, and dare not venture out for fear of destruction or contempt. Fettered by shibboleths, manacled by policies and platforms, stifled by vested interests, blinded by desire for power, fearsome in ignorance and in pride, these Governments, these parties, these interests become devoid of vision, and thus the People perish.

Is there no Man to come to every Nation and to every People? Is there no Man to rise in every Nation above all Governments, all parties, all interests, all selfishness, all fear, to lead the People, eager to be led, but seeking in vain a Deliverer? Is there no Man for every Nation fit to enter into the hearts of the People, to be their hero, their "Fire-Pillar," their unerring guide to peace and prosperity?

It is not Governments that can do these things, it is not parties that can do these things, it is not interests that can do these things. If there is to be right individuality, there must be a Right Individual. Right Individuals have given Truth to the world, and Right Individuals alone. Right Individuals have given freedom to the world, and Right Individuals alone. Right Individuals have given justice to the world, and Right Individuals alone. Other individuals may have followed them. Other individuals may have continued that which the Right Individual has begun. Other individuals may have gathered into forms the life the Right Individual has lived. Other individuals may have stored in reservoirs those waters of life the Right Individual has poured upon the world. But ever has a Right Individual begun a righteousness, because like must speak to like—individual to individual. What country in the world calls not, cries not aloud, for Right Individuals? Sorely does the world need to enter upon a new

salvation, and it needs Saviours to show the Way. Governments are not saviours. Parties are not saviours, interests are not saviours. They may, if in them be nobility, help to save. But only an Individual can show the Way, only one who is in some measure himself saved, who has trodden some distance at least the Way of Salvation, can lead others to it, be they peoples or be they persons.

Let all individuals of goodwill, let all good citizens, make the call that must be answered, that cannot be denied. Let them make the call of unselfish lives, of lives in no uncertain measure dedicated to service, of lives lived with due regard to the common weal, of lives lived in understanding with all men, of lives lived in charity and kindliness towards all, in respect for all. Let some thus call, even but a few, and the pure strength of their cry shall reach up into the heavens among those who are Right, and a Messenger shall come and dwell among them. Perchance such a call has gone forth from some in some Nations. Perchance a Messenger even now dwells in their midst and speaks the Word of Liberation. The many rarely hear until his Voice no longer speaks into human ears. But the few who have called, who have really called, who have called with full and eager hearts: Do *they* hear him whom they have summoned, and who has come at the bidding of their hearts? Is there in each one of many Nations a Man, a Woman, who speaks the Word of Freedom, yet who is not even heard by those who gave the call? Let those who see the need, and who know that the call must be made ere the answer can come, let them call by life, let them call by deeds, let them call by voice. Let there be a call by many or by few. Let those who can speak call for those who are dumb. Then let them watch and wait, and miss not him who may be sent in answer. Yet as they wait and watch, let them not forget that they pray who work—*laborare est orare.*

THE SHEPHERD WHO STAYED

There are in Paradise
Souls neither great nor wise
Yet souls who wear no less
The crown of faithfulness.

My master bade me watch the flock by night;
My duty was to stay. I do not know
What things my comrades saw in that great light,
I did not heed the words that bade them go,
I know not were they maddened or afraid;
I only know I stayed.

The hillside seemed on fire; I felt the sweep
Of wings above my head; I ran to see
If any danger threatened these my sheep.
What though I found them folded quietly,
What though my brother wept and plucked my sleeve,
They were not mine to leave.

Thieves in the wood and wolves upon the hill,
My duty was to stay, strange though it be,
I had no thought to hold my mates, no will
To bid them wait and keep the watch with me.
I had not heard that summons they obeyed;
I only know I stayed.

Perchance they will return upon the dawn
With word of Bethlehem and why they went,
I only know that watching here alone,
I know a strange content,
I have not failed that trust upon me laid;
I ask no more—I stayed.[1]

THEODOSIA GARRISON

[1] By kind permission of the author and of the Century Company given to the Bangalore children's Magazine: *Treasure Chest*, December, 1930.

AN INTERVIEW WITH DR. BESANT

BY EDWARD HOLTON JAMES

DR. ANNIE BESANT is the President of the Theosophical Society, which has its International Headquarters at Adyar, seven miles from Madras. She is a woman who for fifty years has stimulated the thought of thousands of people all over the world. Theosophy has for its motto: "There is no religion higher than truth." The great Object of Theosophy is "to form a nucleus of the Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour."

A few days ago Dr. Besant, now in her eighty-fourth year, went to Trichinopoli to preside at the meeting of the Humanitarian Conference, where she said: "The freedom of India is a work to which I have given some fifty years of my life. May I live until Indians rule India. No Nation can hold a high position among the Nations of the world until she is free."

I was in Madura when I read those words in the paper, I headed straight for Trichinopoli, in the hope of seeing Dr. Besant presiding at the Conference. I had seen her only once in my life. It was in a sleeping-car going from Kansas City to Denver (U.S.A.) in 1897. She was travelling West with the Countess Wachtmeister and Miss Willson. I sat, by some interesting accident, on the opposite side of the aisle. I was going West in those days as a young man to make my fortune (which I never made).

I reached Trichinopoli at 9 p.m., hoping that I had arrived there in time to see Dr. Besant. As I opened the door of the compartment, to get out, there was standing before me, waiting for me to get out, so that she could get in, a little old lady with snow-white hair. It was Dr. Besant. With her was another lady, helping her to get into the car. It was Miss Willson. It did seem a little " occult ".

The third time that I saw Dr. Besant was at Adyar, under the porch, where the cool breeze blows in from the Bay of Bengal, and where, beyond the palms, the eye, weary of India's waterless, muddy landscape, catches the fresh blue sea, and white surf breaking over a bar of yellow sand. There was the spirit of the sea, ever tossing, restless, rebellious, like man's soul, reaching out to all. There was the little old lady with white hair, crowned with the distinction of a life spent in rebelling against wrong, injustice, hypocrisy—a spirit, boundless as the sea, that had reached out to all peoples, a champion of those who are defamed and oppressed, simple, kindly, charming, ready to talk, leading me about and explaining the pictures hanging on the walls, pointing out the views, giving me the whole story of Adyar from the days of Colonel Olcott down. It was indeed a sacred place and a sacred moment.

I have spoken elsewhere of a certain type of Englishwoman, a kind that travels, explores, pioneers, tries things out, casting aside conventions, clad in an armor of daring, almost masculine, independence. Well, I have met a few of this kind in India. I can count them on the fingers of one hand. These are the great moments of life, when forces like the surge of the sea catch hold of us, lift us off the earth, and make us realize one great dread Truth—the Universal Brotherhood of Humanity. That exists, and that alone exists. Everything else is pollution, intrigue, decay and death.

Thinking of the advanced age of the lady of Adyar, I had made a resolve not to stay longer than fifteen minutes.

But it was useless to count the time. Time was abolished. Age was abolished. Everything was abolished except the one blinding, dazzling fact, that the nucleus of the Universal Brotherhood is in the world, here and now.

That day in Trichinopoli, I went to the Hinḍū temple, where Dr. Besant had presided over the Humanitarian Conference. The Conference had adjourned, and the chairs used by the delegates were piled up ready for removal. But something else was left there, a lesson, a sermon. This temple is the largest in India, and the place where I saw the chairs piled up was just in front of what is called the Hall of the Thousand Pillars. It is a dark, cave-like place, a gloomy wilderness of columns, pilasters, monoliths, with weirdly chiselled figures representing animals, Gods and men. Any Christian missionary, of three generations back, would have had a cold shudder in looking at such a place. He would have called it the home of the devil, the stronghold of "heathenism," the most wicked place on earth. Here, surrounded by all this dim "wickedness" and "heathenism," with painted Gods and idols frowning and glowering at her from all sides, the little old English lady, with white hair, had stood up before her Hinḍū audience, and told them that India must be made free.

Said Dr. Besant to me at Adyar: "What I like about Hinḍūism is its freedom from all heresies. It leaves Hinḍūs free to look for God, to explain and to understand God, in their own way. That is a great help. You do not find that everywhere in England and America. Think of the choice collection of heresies that Christianity has produced. And yet, after all, things have to be so. Think what a heretic Jesus was. He never persecuted, but was persecuted. And yet Christians ever since have gone on persecuting people who did not believe just the way they believed. So strange. Nobody in Hinḍūism cares what you believe, or what you

think. Isn't it better to draw men together by good-will, by tolerance, by aiming high ? Get at every religion by unveiling its best secret. That is all there is in Theosophy [outside its universal teachings.—A.B.]

" I have spent my life along this line. I began to search when young. I have been a Theosophist since I was 42 and now I am 83. My brother-in-law, Walter Besant, once told me that I had a ' fatal facility for speaking '. It is easy for me to talk, to speak, to write. But I knew the danger of this facility, the danger of falling into superficiality, and I have always guarded against that.

" I had many changes in my younger days. I could not get through the wall of sham and hypocrisy that was surrounding me on all sides in the name of religion. I followed for a time that great man, Charles Bradlaugh. I took up Socialism, which he did not accept, the kind represented by the Fabian Society. I know the horrors of English poverty. One of the advantages that the poor Indian people have is the blessed warmth of the sun. They have at least none of that terrible suffering from the cold, to which the English poor are exposed.

" So I turned and turned till I found what I wanted. One day my friend, William T. Stead, Editor of *The Pall Mall Gazette*, put into my hands Madame Blavatsky's book, *The Secret Doctrine*, and he said to me: ' You are mad enough to be able to write a review of that book.' After I read the book, I asked him for an introduction to Madame Blavatsky. That book made me a Theosophist, and in 1893 I came to India. Your own countryman, Col. Olcott, had been led to Theosophy by Madame Blavatsky, and he founded and organized the Theosophical Society on her teachings, and established it, first in New York, then at Bombay, and later permanently at Adyar. From here I have gone backwards and forwards between Europe, America, India. I can't give it up, although I am old. I keep on going.

"And you who are an American, don't you know that Emerson was a Theosophist? He had the first translation of *The Bhagavaḍ-Gīṭā* that was made in or sent to the United States. Bradlaugh once said to me: 'If I was allowed only two books in the world, I would choose Emerson's *Essays* and *The Bhagavaḍ-Gīṭā*.' Where are you falling to in America, from Emerson's *Essays* down to such a shameful book as *Mother India*?"

I asked Mrs. Besant if she had any objection to talking about politics. "Certainly not" she answered; "Here in India the most amazing thing is the political awakening of the women. There is nothing like it anywhere else in the world. I have the feeling about India, that I want to keep all these Indian people together. If Britain would only help. Mr. Gāndhi is the most profoundly Christian man I know. But I cannot understand the reasonableness of his doctrine of Civil Disobedience. We have to obey some laws. There must be law somewhere. We cannot disobey all laws in general. That would mean mere anarchy. Where is there any sure guidance in this matter? Then, I cannot accept Mr. Gāndhi's doctrine of non-resistance. I talked it out with him very fully. His theory is that you must, as it were, lie down and suffer oppression without resisting it by force. I think, on the contrary, that a Nation has a perfect right to fight for its Freedom. But if you go in for force, you must calculate very carefully what your chances are of success. You have no right to engulf the poor, helpless, disorganized, disarmed masses in useless blood-shed and death. You may not agree with me on this, I mean on the question of resistance, so you must make some allowance for my Irish blood. My mother, you see, was a Morris, belonging to one of the oldest Irish families. I have that feeling in my blood about Freedom that is peculiar to the Irish. If England could only make people love her instead of hating her! It is strange that England has such an intense

feeling of colour-superiority. You hear Englishmen in office in India talking about Indian gentlemen as 'niggers'. Very extraordinary. The Englishman apparently thinks that he is one of God's elect. So sad. I hope that Britain will not do in India what she generally does, put off the right action until it is too late. Britain has been somehow very blind. She shows unhappily her worst side in India. So many Indians say that when they go to England they soon form quite a different opinion of the English character from that which they had in India. India changes the Englishman into an oppressor."

The fifteen minutes which I had set myself had stretched out into one hour and a half. With an immense effort of will-power I pulled myself up to say good-bye!

"I will come downstairs and take you to the door," she said. I begged her not to do so, but she insisted on coming. We walked down the stairs very slowly. We passed the library where so many of the priceless ancient manuscripts of Ceylon, Tibet and India are collected, guarded, studied, catalogued, copied. We entered the great hall that Colonel Olcott had either built, or remodelled. A soft pink light was filtering through a lattice made of tile-work. We lingered there, looking at the walls where each of the great religions of man, living or dead, are symbolised in fresco or bas-relief. That was begun by Colonel Olcott and finished by herself. For more than fifty years she had been at it. She was still working, travelling, organizing, keeping her eye on everything.

"Now why don't you walk out through the palms to see our banyan tree, the second greatest in India? If you keep on walking you will come to the sea. It is not so far."

I went away. I went to the sea. It was indeed a sacred place and a sacred moment.

"COME UNTO ME"

A STUDY IN THE "BHAGAVAD-GĪTĀ"

BY ERNEST WOOD

ALMOST all students of Comparative Religion in these days are familiar at least with the name of the *Bhagavad-Gītā*, and most of them know that the emphasis of the great Teacher who speaks in that book is upon that aspect of the religious life which is called *Bhakti* and is translated Devotion.

I may perhaps be permitted as a kind of introduction to attempt a definition of the word Religion. It probably comes from *religare* (to bind),[1] and has connection with modern words such as "ligature", and the word is generally taken to mean that kind of life (including both belief and action) which links us with God or with our fellow-men. There can really, however, be no separation of these two different links, and we do find that every Religion has its two departments of Devotion and Ethics. Some people devote themselves to a great Teacher who represents the Divine, such as, for example, Krishna, Christ, Buddha or a Master, but when they come into touch with Him or His Teachings they soon find that He tells them to love their fellow-men. On the other hand, when a person becomes sensitive to all the life around him, so that he is very much interested in it, he cannot but develop a great deal of admiration and reverence for that life, which is manifested in so many different partial expressions.

[1] Lachantius so derived it; just as *opinio* from *opinari* and *rebellio* from *rebellare*.

One who watches small things cannot but admire them. I certainly cannot jump upon a snake as I saw a mungoose do one night. So in the end the two different aspects of religion tend to unite in one—devotion to all life.

The Devotion of the Gītā reaches its most emphatic form near the end of the book, in the verse in which Shrī Krishna, speaking as the Divine, says to his pupil: "Give up all *dharmas*; come unto Me only for refuge; I will release you from all evil." (xviii, 66). This verse has the appearance of many texts, existing in various Religions, which have led mankind to think of one Being as superior to all others, in the large collection of beings surrounding them, and have caused them to run to such a Being with their troubles, as a little child runs to its mother. Although it is perfectly evident in the history of humanity that all progress has been due to the use of reason, human co-operation and will-power, and where these have not been used human problems have not been solved, still there are very many people who thoughtlessly follow the idea that men have not the powers in themselves with which to achieve a goal really worth while and to escape from present troubles, but must use their own capacities only in a very limited sphere and leave the really serious matters, the deeper problems of life to God.

In the *Bhagavad-Gītā*, Shrī Krishna takes very great care that His pupil shall not fall into this profound mistake, because again and again He explains what is to be understood when He speaks of "I" and "Me". What is that "Me" to which alone we must go for shelter, and by which we shall be liberated from all evil? There seem to be three places in the *Gītā* where Shrī Krishna says that it is necessary for people to know Him *properly*, otherwise they must go on transmigrating—and it is the conditions of transmigration from one body to another through a series of births and deaths which are regarded as evils. I have emphasized the word "properly",

but I see that in most translations an artificial touch is given to the idea, by such words as "Knowing Me in essence" and, to take another example, "Knowing Me in truth". The Samskrit word is *Tattwataḥ*, an adverb which simply means "truly" or "properly".

In one verse the Teacher says; "By Devotion he knows Me properly—just as what I am; having thus known Me really, he immediately enters That." (xviii, 55). In another verse, He explains that it is because people have not known Him properly that they fail to reach the goal, and therefore go on incarnating again and again. He says: "They do not know me properly (*tattwena*), hence they fail." (ix, 24). This is said in particular reference to the people who worship other Gods (*Devas*). In the preceding verse, it is said that those who worship other *Devas* full of faith, also indirectly worship "Me," though it is contrary to the old rule, and in the following verse the Teacher states that those who worship the *Devas*, the ancestors and the elementals go to those beings respectively, "but My worshippers come to Me."

Shrī Krishna describes the requirements for going to Him as exceedingly simple, but at the same time rarely attained. The simplicity is shown in the verse following the last which I quoted. In that the Ṭeacher says: "If one offers a leaf, a flower, a fruit or a drop of water, with devotion to me—that I accept from the person who strives, because it is offered with devotion." (ix, 26). So Shrī Krishna advises Arjuna to worship Him only, and tells him that whenever he does *anything* it should be "as an offering unto Me," (ix, 27), and this is the means to liberation from the bonds of karma (ix, 28). He says also that this is open to all people, without distinction of caste or sex; they can all reach the highest goal, because He is the same to all beings, and "Those who worship Me with devotion are in Me and I am also in them." (ix, 26-32).

With reference to the difficulty which people find in attaining this simplicity, Shrī Krishna says that only perhaps one in thousands of men strives for perfection, and even among those who are striving, rarely one knows Him properly (vii, 3). All the same, the Teacher says that He will mention everything that needs to be understood on the subject, so that He may be fully known (vii, 1-2).

There is, however, one condition in which the task becomes easy; it is that of keeping that goal in view under all circumstances. Says Shrī Krishna: "Who remembers me always, not giving his mind to others—by such a constantly harmonised Yogi I am easily obtained," (viii, 14). Such people He describes as Mahātmās, who will not come again to birth, the place of pain, but will go to the highest. All the worlds even as far as that of Brahmā, come and go, but these Mahātmās who come to "Me" know birth no more. (viii, 15-16). All the cycles of manifestation are for those who have not yet realized the true nature of that goal. It will be seen that this goal is something very different from any material goal. It is not to be attained by great physical or mental achievements. If any of these things are pursued for the satisfaction of sensation or possession, that constitutes, in a sense, the worship of other Gods, and is in the same class with the worship of *Devas*, ancestors and elementals.

If the verse: "Come unto me only for refuge; I will release you from all evil," is taken apart from the whole context of the *Gītā* it might suggest great absence of self-reliance, but that is seen to be far from the case, when we carefully examine the descriptions which Shrī Krishna gives of himself. "I" and "Me", to which reference is so often made, is clearly the one Self, the one Life, and therefore it indicates the abandonment of selfishness, and the taking of interest in the welfare of all. That is the

meaning of worshipping the One in all things. There is no suggestion anywhere in the book that a man should lean upon an *external* God. His devotion is required to the "Me" which is all life, and not to one portion of life in some external form, however grand.

In the ninth chapter Shrī Krishna declares that He will give the deepest statement, combining knowledge and intuition. He says: "All this world is pervaded by Me in unmanifested form; all beings stand in Me; I do not stand in them," (ix, 4). Yet He says that these beings, though He supports them, do not stand in Him as such, but are in Him much as the air moving about exists in the ether. He is not bound or modified by any of these things. He is the one and the manifold everywhere present. (ix, 15). There is nothing, moving or unmoving, which can exist without Him (x, 39). When He has enumerated many examples of the Divine power, He says that there is no end to those possibilities, and that what He has described are merely illustrations of His infinite glory. (x, 40). In fact, *all* that is manifested expresses only a fragment of Him. (x, 42).

That this being is a plenum, not a void, that it is a reality, containing more than all the manifested fragment that we know, and not an abstraction from this, is expressed very graphically. It is stated that He has everywhere hands and feet, eyes and mouths; He shines with all the faculties of sense, but without sense-organs. Unattached, He supports everything (xiii, 13-14). Then comes a verse which reaches the very height of metaphysical statement; "Having no divisions, yet standing distributed in beings, He is to be known as the supporter of all beings." (xiii, 16).

On two points Shrī Krishna's teachings thus become very clear—that a true conception of the Supreme is the means to perfect freedom and unity, or to the goal of our life, and that the Supreme must never be materialized or objectivized

in thought. The power of that vision is indicated early in the *Gītā*, when He says: "Sense-objects, but not the relish for them, withdraw from an abstemious man, but even the relish for them departs when he has seen the Supreme." (ii, 59).

The quality of the conception of the Supreme is seen in chapter xv, where is described the Supreme Life (*purushottama*), "beyond the destructible and the indestructible." (xv 16-17). In the twelfth chapter, Shrī Krishna says that it is difficult to go direct to the Ineffable, to contemplate that unwaveringly (xii 3-5), and therefore one should seek That in the field of experience, meeting all events with Him in view. Having no personal, separate or selfish aims, one should be interested in *all* life, or the infinite present in each apparently finite person or event. By such interestedness in all life we attain to the condition then described:

"He who beareth no ill-will to any being, friendly and compassionate, without attachment and egoism, balanced in pleasure and pain, and forgiving, ever content, harmonious, with the self controlled, resolute, with mind and heart dedicated to Me, he, My devotee, is dear to Me. He from whom the world doth not shrink away, who doth not shrink away from the world, freed from the anxieties of joy, anger and fear, he is dear to Me. He who wants nothing, is pure, expert, passionless, untroubled, renouncing every (personal) undertaking, he, My devotee, is dear to Me. He who neither loveth nor hateth, nor grieveth, nor desireth, renouncing good and evil, full of devotion, he is dear to Me. Alike to foe and friend, and also in fame and ignominy, alike in cold and heat, pleasures and pains, destitute of attachment, taking equally praise and reproach, silent, wholly content with what cometh, homeless, firm in mind, full of devotion, that man is dear to Me." (xii 13-19).

I like to dwell upon the thought of devotion to the Omnipresent. Then, as Emerson put it, all days become

holy, all things friendly, all events profitable, all men divine. The realization of that Omnipresence is the theophany of the whole universe, and the smallest matter of daily life, and it is also the theosophy of the soul. There is no need to have duties and rules, or *dharma*, when this love comes into power in our lives, for it provides law and also joy for every occasion.

It does not appear to me that the attainment of these qualities results from fixing the mind upon them, and resolving to be and to act like that, but rather that they are the simple, natural outcome of pure unselfishness of life, which is the result of taking an interest in others, which in its turn is due to a constant awareness of their condition as conscious beings, which easily arises when we are not engrossed in the pursuit of bodily and mental pleasures, that is, pleasant vibrations within the periphery of our own skin.

This love of life in all implies the internal unity of all of us, since it tacitly ignores external barriers of body, and separate material interests which belong to body. Its primal unconscious interest is in the increase of our being through adding to it the life all around, in contrast with that of the unawakened man, who is interested in the enhancement of his personal sensations or in the enlargement of his personality through increase of possessions or the enjoyment of power. Thus, in the *Bhagavad-Gītā*, the devotion to God and to man is quite different from that common so-called devotion which begs and fears, for it requires the recognition of the one life, and complete devotion to that which is seated in the hearts of all. Common *bhakti*, which the *Gītā* does not advocate, thinks of God as a particular being, not the life in all, and of "Him" or "Her" (as the case may be) as reachable through an external form, or as giving some benefits which the man is unable to obtain or to reach through the use of his own best powers of consciousness.

But the goal of our being is upright, strong life, happy and free because it is illuminated as to its own divine nature, and that of all the other lives seen around, using other forms. If, then, the goal of life is this happiness, which is the joy of upright, strong life, master of its own small world of body and circumstances, how can it be said that anybody is helped towards that freedom at any stage by the intoxications or consolations of religion, when conceived of as offering a refuge or a protection given by some other being? Let a man do his small daily task according to his strength of will, love and thought, and all will be well with him. His refuge from selfishness and the fears which it produces exists, but he should not bring into it the unnatural considerations of another life governing and uplifting his own.

It seems to me very appropriate that the seeking of the Divine Self should be quite independent of any material capacities, or what in the world is called greatness. A Mahātmā no doubt walks at about four miles an hour, like anybody else. His knowledge is also limited, for his personal form has a limited scope. It is even doubtful whether he need necessarily have "psychic powers".[1] I should imagine that these things depend entirely upon what he wants to do through that body, and upon his previous experience and karma in the body, before he attained the state of a Mahātmā. No body or bodies can represent in form or power that infinite life of which he is conscious. But I fancy that what does distinguish him from all other men is that he never loses sight of that great Life, and never fails to respond to it in all the events and relationships of personal life. It is quality, not extent of material power, which signals the presence of one who has thus reached the goal of human life.

[1] I know that Dr. Besant, though intent upon these high things, has often remarked that she has not time to give to the pursuit of direct knowledge about the astral plane, and similar matters. The *Gītā* ignores them, and the *Voice of the Silence* directs to the "one road," which is love, or devotion to life.

"BE IN LOVE WITH LIFE"

Krishnamurti

I

LIFE

A PEARL of great price,
  Lo, I have found it;
Heart on the one Cross,
  See, I have bound it.

Mine now the wide world's
  Sorrow and sadness,
Indivisible
  From my life's gladness.

Mine now the reaping
  Of all men's sowing,
Deep tribulations
  Of age-long growing.

Rests on my shoulder
  The world's sad burden;
Of all men's sorrows
  Sorrowless warden.

I the alchemist
  With the one solvent,
Woe transforming,
  Yea, the At-one-ment.

Till at the reckoning
  My pearl I tender,
YOU discovering
  With the surrender.

II

LOVE

Love's high achievement
Is but bereavement,
  Forget not, heart;
Each lovely pleasure
Is but the measure
  Of a new smart.

Sweeter the loving,
Swifter the proving
  Joy that is pain;
Though clouds the sun hide,
Rest by the wayside
  Never again.

Smiles and love-laughter,
Renouncement after,
  If Love must thrive;
Till at the sun's blaze
Undismayed canst gaze,
  And yet survive.

Up this Love's stairway,
Without yea or nay,
  Now must thou climb;
Heart seared, yet flowering,
Denied, yet dowering—
  O fate sublime.

KĪMIYĀ-US-SA'ĀDA

BY MOHAMMAD GHAZĀLĪ

[Translated from the Persian by Bay Nath Singh]

[Continued from p. 366]

CHAPTER II

KNOWLEDGE OF GOD

1. "He who knows the self verily knows God." The self is a mirror; look into it and see God. But since many men look into the self, and fail to know God, it is necessary to explain the method. There are two methods: one subtle and mysterious, too hard for most men, so not demanding mention; the other intelligible to all and based on the idea that a man can know of the Divine Existence and Attributes through his own existence and attributes.

C. J.

2. *The Divine Existence.* Every man admits the fact of his own existence. But what was he before his birth? A vital germ, homogeneous and void of understanding,—sense-organs, limbs, sinews, bones, muscles and skin, all these appear subsequently. Now the question arises: Is this vital germ competent to put them forth? Or does some Being bring about their manifestation? When the full-grown body (unaided) is unable to produce a single hair, the vital germ must be still more incompetent. Such a line of thought may lead one from

the knowledge of one's own existence to that of the Divine Existence. The observation of the outer and inner parts of the human organism will help towards a realization of the Perfect Power of the Creator, mighty enough to do what He pleases. Contemplation of the functions of the various parts of the body, and of the mental qualities will show His Perfect Wisdom . . . A survey of human needs and of the materials provided to meet them will convince a man of His Mercy.

3. *The Divine Unconditionedness* may likewise be known through the unconditionedness of the soul. Unconditionedness consists in transcending the limits of thought and space. A man may see an illustration of this in his own soul, in as much as his soul transcends thought, being formless and without dimension . . . Being satisfied of his own unconditionedness, and raising this conception to a higher power, he may realize the unconditionedness of God . . . As the soul rules over all the parts of the body without a spatial relation to any—as the unlimited cannot be contained by the limited—so God rules over the whole Universe, without being spatially limited to any place. The whole secret of unconditionedness may not be rendered intelligible without divulging the essential nature and function of the soul, made after the image of God, which is not permitted.

4. *The administration of the Universe by God.* The knowledge of this is called the knowledge of the Divine working, as the knowledge treated of above is the knowledge of the Divine Nature and Attributes. Here, too, self-knowledge is the key, so that it is requisite first, to know the self and the several links of its activity. To take an example. If you write *Bismillāh* (In the name of God) on a piece of paper, you first put forth your will, then a stir is made in the heart (not the fleshy heart), then a subtle substance is transmitted from the heart to the brain—this substance is the physical life,

the vehicle of sensation and action, the perishable or the animal soul—then the image of *Bismillāh* becomes imprinted on the cerebral organ which is the centre of imagination, then the voluntary muscles connected with the fingers are affected, then the fingers set the pen in motion, then the script *Bismillāh*, a facsimile of the cerebral image, appears on paper, with the help of the senses and especially of the eyes. As in your own case, so in all others, will is the first manifestation. As in your case, will first stirs the heart and then the other organs, so the Divine will first affects the ninth heaven—*Arsh*—and then the other beings. As in your case, a subtle substance resembling vapour rises through the arteries of the heart to the brain, so a subtle Divine Essence (or the Holy Ghost) is transmitted from the ninth to the eighth heaven—*Kursi*. As the image of *Bismillāh*, the would-be object of your activity, first appears in the brain, so the images of all the would-be objects in the Universe first appear in the Imperishable Records or the Protected Tablet (*Laugh-i-Mahfūz*). As the cerebral activity sets the muscles in motion, the muscles move the fingers, the fingers the pen, so the spiritual Essences or the Angels deputed on the ninth and the eighth heavens set in motion the skies and the planets, and work upon the humours and the elements through the meteors and the rays. As the pen uses ink to write out *Bismillāh* and in doing so is helped by the eye—so the humours use the elements, and the elements the complex molecules, to shape the animal, the vegetable and other forms, and in doing so they are aided by the angels. As the script *Bismillāh* is in accordance with the cerebral image, so the material forms are in accordance with the images in the Imperishable Records. As all your activities begin in the heart, so all the cosmic activities begin in the ninth heaven. As you first affect your heart, and are supposed to be specially related thereto or reside therein, so God affects all through the medium of the ninth heaven, and

is supposed to dwell therein. As by ruling over the heart and putting it in order, you are able to use the body, so God by creating and affecting the ninth heaven is able to govern the Universe.

5. Now the following short formulæ should be well understood, as they are the concentrated essence of the Divine knowledge:

(1) *Subhānallāh*—God is holy.

(2) *Alhamdolillāh*—Verily God deserves praise.

(3) *Lāelāhaillāllāh*—There is no God save the One God.

(4) *Allāhoakbar*—God is supreme.

When you realize the Divine unconditionedness through your own unconditionedness, then you understand the first formula. When you realize the Divine Sovereignty through your own will-power, and that all the cosmic agencies are under the control of God as the pen in the writer's hand, then you understand the second formula. When you realize God as the only independent will, then you understand the third formula.

Now as to the fourth formula: your knowledge of God is so far absolutely nil, since He is superior to this and that, and too high to be known by conjectures. The formula cannot mean that God is superior to others, as there is no being other than He, and all beings are the light of His Existence. The light of the sun cannot be anything other than the sun, and hence it cannot be asserted that the sun is superior to his light. But the meaning is rather this, that He is too lofty to be measured by the human reason: His unconditionedness, will and wisdom may by no means be likened to the similar functions of the human soul, which are but images to help it towards the realization, howsoever imperfect, of the Divine Ideal. As for example, if a child asked me about the nature of the pleasure derived from the Sovereign Power I would answer, "It is like the pleasure felt in playing ball," for the

child cannot conceive a higher pleasure, and it cannot grasp by analogy what is beyond its experience. It is evident that the pleasure of the Sovereign Power does not bear comparison to that of playing ball, but both are nominally termed "pleasures". Thus all images have only a limited value. None can know God save Himself. He transcends all comparison.

6. Endeavour your best to know God and serve Him, since the knowledge and service of God are the basis of human weal. The dependence of human weal upon the Divine Knowledge has already been dealt with. As for the dependence of the human weal upon the Divine Service: on death man has to do with God—"He is the final destination and resort." It is wise to be devoted to one's protector; and devotion to God cannot spring in the heart without His knowledge and constant remembrance; constant remembrance needs constant service; service needs the renunciation of desires as prescribed by religion.

7. Many transgress the divine injunctions owing to one or more of the following popular errors:

(*a*) A class of people do not believe in God. Their denial is based upon their intellectual inability to gauge the Divine. They hold the theory of spontaneous generation or physical causation. When the physicist does not know himself, how can he be expected to know others? Such a theory is as unreasonable as the belief in the production of a script out of itself, without the will and the knowledge of a writer.

(*b*) Another class of men believe in God and the life after death, but hold that He is too high to need human service, and is indifferent to human virtues and vices. They misunderstand the teaching that works are to be done for God and not for the self. They should not forget the verse in the *Quran*: "One who practises purity, self-discipline or good deeds

benefits there by the self alone." Such men compare well to the intemperate patient who says: " What does it matter to the physician if I follow or do not follow his advice?" What the patient says is true enough, but his intemperance must kill him. The physician recommends temperance to secure the recovery of the patient: his intemperance will not injure the physician but kill the patient himself. As the physical ailment causes physical death, so the moral ailment leads to spiritual ruin: as temperance and medicine secure physical health, so purity, service, and Divine Knowledge secure spiritual health.

(*c*) Many men hold: it is vain to set to the purifying of the heart as enjoined by the Scriptures, since it is as impossible to be completely free of lust and anger, so deeply engrained in the human constitution, as it is to turn black into white. Such men misunderstand the Scriptures. Religion does not impose an impossible task, [*i. e.* to exterminate lust and anger, *Trans.*], but only what has been accomplished by some men, *viz*: to break lust and anger, and gradually subordinate them to reason and the Scriptural teaching. The Prophet did not absolutely disallow lust and anger: He himself had nine wives, and said He felt the impulse of anger just as other men. Again, God has praised one who controls anger, not one void of anger.

(*d*) Many men misunderstand the Divine attribute of Mercy, and hold that God would deal with them mercifully irrespective of their merit. They forget the fact that both mercy and retaliation are His attributes; that a large number of people suffer from hunger, disease and other troubles in spite of His mercy; that neither money nor knowledge can be acquired without exertion; that they would not cease to work for livelihood in spite of professing the theory of Divine Mercy—though God has expressly guaranteed the maintenance of all the dwellers of earth; but misled by Satan they restrict the

application of the theory to the moral activities—though God has enjoined men to depend upon self-exertion for their post-mortem weal.

(*e*) There are some men who are proud of their attainments, and regard themselves as too high to be lowered by any impurity: whereas they are actually too mean to forgive anyone who utters a single word derogatory to their supposed high position, and to forego the least gratification.

Such a proud claim hardly becomes them, when they have not yet acquired the ordinary human virtues. Even granting that they have transcended vices, such as malice, lust and anger, the claim is too high: since they cannot be taken as superior to the Prophets, and the latter mourned and apologized for their misdeeds.

. . . such pretenders are mere puppets in the hand of Satan. Great Ones are they who recognize the truth that unbridled gratification of desires is animality and not humanity.

(*f*) There are some men who ignorantly imitate others, claim the position of Sūfīs, robe themselves in their garments, talk and behave foolishly, and do not realize the gravity of their folly. Sometimes they speak of their amazement. But if you were to ask them, "amazed at what" they would be silent. Let them be amazed at what they will, but they should not doubt the existence of the Almighty Creator, and of their being created. They may learn this from the aforesaid pages.

CHAPTER III

THE USE OF PHYSICAL LIFE AND THE LIMIT OF PHYSICAL NEEDS

1. The earthly life should be regarded as one of the stages on the path of spirituality, a halting station for the Travellers bound for the Divine Sanctuary, a market in the

desert intended to supply them with provisions. The earthly life and the life after-death are two separate states, and the object of the former is to prepare for the latter. Man is born simple and imperfect, but has the capacity of acquiring perfection, reflecting the supersensuous, and seeing the Divine Vision, which is his *summum bonum*, as well as the object of his creation. This Vision demands the unfolding of the inner eye: the unfolding depends upon Divine Knowledge; the key to Divine Knowlege is the knowledge of the Divine works which rests primarily on the senses enthroned in the body, made of the elements.

So man has to descend to earth to gather materials for the Divine Knowledge, with the help of the self-knowledge and the sensual observation of the Universe. He is said to be on earth while he works with the senses: he is said to quit it, when he dismisses them and lives with his qualities (minus the senses).

2. Man has to use the earthly life with a double object *viz*: (*a*) the protection of the soul from evil and the gathering of its food; (*b*) the protection of the body from exposure and injury, and the gathering of its food. Divine Knowledge and Devotion are the food of the soul, a food adapted to its constitution and ordained therefor. Too much attention to the non-God is the chief evil, leading to its ruin. The body too is to be cared for, but for the sake of the soul: for the one is a transitory vehicle, the other is the Eternal Pilgrim. The Pilgrim should attend to the physical needs of the vehicle until he reaches the destination and is relieved of its cares. But this attention should be only commensurate with its needs: if all the time be spent in feeding and decorating the vehicle, he will lag behind and ruin his chances. The needs of the body are no more than three: food to sustain it, garment to cover it, and a house to shelter it from exposure and injury. There need not be any fear from the excess of the spiritual

food—Divine Knowledge. But the physical food taken beyond the proper limit will kill the body. Man has been endowed with appetites for the preservation of the body, but they impel to excesses. He has also received the internal gift of reason, and the external teachings of the Divine Messengers to control the appetites, which however, developing earlier than reason and becoming more deeply rooted, oppose reason as well as religion, and compel him to look solely to their gratification.

3. The physical world connotes all the contents of earth: mineral, vegetable, animal and human kingdoms. Earth is used for habitation and cultivation; metals for being shaped into implements; vegetables for food and medicine; animals for food, conveyance and show; and one man uses another for service and gratification.

Man employs both the soul and the body to appropriate the world; the soul hankers after it, the body works for it. The employment of the soul unfolds evil qualities leading to its ruin, *e.g.* avarice, miserliness, envy, malice, etc.; the engagement of the body overpowers the attention of the soul, so that it forgets itself and becomes an instrument of worldly gain. As the physical needs are really three: food, garment and shelter, so the occupations subserving the human needs are also originally three: agriculture, weaving, architecture. But later on appeared other occupations supplementing these three, namely spinning, sewing, carpentering. In course of time competition and disputes arose among the members of these professions, and three additional functions had to be arranged: that of the ruler, that of the administrator, and that of the lawyer. Thus professions multiplied, and sometimes more than one were adopted by the same individual: men lost their way amidst them, and forgot that professions were intended to supply no more than food, garment and shelter, that this triad was meant for the body, that the body was meant for the soul and the soul for the Divine Vision.

Such is the correct valuation of the physical world. He who is not ready to quit it for other worlds has over-estimated its importance. Such over-estimation arises from its magical influence, therefore it is necessary to know of its deceptions and so be able to guard against them.

4. The deceptions of the world may be described as follows:

(*a*) The world appears to you as stationary, whereas it is moving slowly and gradually as the shadow. It is well-known, too, that time is ever flying and that physical life is passing—it is the world that dismisses you in this way and you do not notice it.

(*b*) The world is a siren who pretends to love you and promises to be ever yours, till you fall a victim to her wooing, and then she suddenly deserts you.

(*c*) The world is like a hag who covers her ugliness by paints and ornaments: fools are attracted, only to know it in its true colours and suffer in hell on the day of resurrection.

(*d*) The earthly pleasures and the resulting sufferings in hell compare well to the partaking of a large number of savoury dishes and the consequent physical ailments—indigestion, vomiting, etc., thus the more voluptuous the earth-life, the more painful the post-mortem conditions.

5. The physical world does not deserve wholesale condemnation: there are some things therein—knowledge and works—which though *in* the world are not *of* the world, since they accompany the soul after the death of the body. The soul preserves knowledge intact, and transmutes works into effects. The effects may be classified as: (a) purity of the soul effected by the renunciation of sins, (b) devotion to God effected by constant worship of Him. These noble results ever endure. Again, the gratification of the barest physical necessities—food, garment, shelter, and marriage—though not directly helping the post-mortem weal if sought with a view

to secure an easy state of mind for the acquisition of knowledge, the performance of good works, and increasing the number of the faithful is not evil, but rather beneficial to the soul in its passage onwards. The world is evil only when it does not subserve the post-mortem weal, and induces a proud satisfaction with earthly possessions, and inattention to the spiritual life.

CHAPTER IV

KNOWLEDGE OF THE AFTER-DEATH CONDITIONS

1. The knowledge of after-death conditions hinges on that of death; the knowledge of death on that of life; the knowledge of life is that of the soul or self-knowledge, a fragment of which has already been given. Man is made up of soul and body: the soul passes, with a body as also without a body, through the after-death conditions of weal and woe, heaven and hell. The sufferings in hell, with a body, appear as those caused by unpalatable food and the bites of serpents and scorpions. The enjoyments in heaven, with a body, appear as the trees, the rivulets, the *houris*, the palaces, the savoury dishes, etc. The inner senses, if developed, give man a direct knowledge—not mere hearsay information—of the after-death conditions.

2. Man is endowed with two souls: the animal soul, and the angelic Essence. The animal soul is a subtile vapour, a well-balanced humour of the internal animal organism, which gushes from the heart to the brain and all the parts of the body. It is the vehicle of all sensations and movements and enables all the organs to discharge their several functions. The animal soul may be compared to the light of a lamp, the heart to the wick, and food to oil. As the light may be put out owing to any one of these causes: the deficiency of oil; the worn-out condition of the wick, and its consequent

inability to absorb oil; violence; so an animal may perish owing to one of these causes: want of food; its worn-out constitution and the consequent incapacity of assimilating food; violence. The working of the subtile vapour which constitutes the animal soul depends upon its balanced condition, and the balance may be interfered with in any one of the afore said ways. This is the death of body.

The Being who collects the materials necessary to disturb the balance is called the Angel of Death. On the death of the body, the human soul, or the Angelic Essence, continues alive minus the vehicle. The vehicle is intended to help its master towards the acquisition of Divine Knowledge and devotion: if the vehicle break after the acquisition, the master is fortunate in being free from its cares; if it break before, he has to grieve for its loss—and this grief would be the first post-mortem suffering.

3. Some of the human qualities depend upon the body, *e.g.*, hunger, thirst, and sleep: these vanish with the death of the body. There are other qualities independent of the body, *e.g.*, Divine Knowledge and the bliss of Divine Vision: these being the qualities of the Real Man will ever endure. Similarly, if the soul have been ignorant of God, such ignorance being a quality of the soul, will persist.

4. From what has gone before, it is clear that the human soul and the qualities thereof are independent of the body; that death does not mean the annihilation of the soul, but the cessation of its control over the body; that resurrection does not denote the revival of the soul after its annihilation, but the rising of another body, amenable to the control of the soul, similar to the physical body, out of the elements of the latter. Death is only a change of state, and a change of stage and the grave is only an ante-chamber to hell or heaven. Rest assured: death does not abolish your being or change its nature, it only stops the physical senses and erases the cerebral

images; you will exist after death, but alone (*i.e.*, minus the physical senses and their images in the brain). Through the death of his horse, an ignorant or blind rider would not be endowed with knowledge or sight, he would simply have to walk on foot.

5. When the death of the body separates the soul from the world of senses—wife, children, kinsmen, possessions and other objects—it suffers from its bereavement of them, if it loved them too fondly and gave itself entirely to them; it feels peace, if it was not attached to any worldly object and was ever ready to quit the body and attains the goal, all obstacles giving way, if it loved God and was wholly devoted to Him.

6. Now it must be clear that post-mortem suffering is rooted in the love of the world, and that the suffering must be in proportion to the love. So the post-mortem suffering of one who is attached to a single object in the world must be less than that of another who is attached to a large number of objects and possessions.

The Prophet has said that the unbeliever is bitten in the grave by the nine-headed ninety-nine dragons, and that they continue to bite him till the Day of Resurrection. These dragons are visible to the inner eye of seers, but are denied by fools on the ground of their inability to find them in the grave. The dragon inhered in and infested the soul while embodied, but the man was not aware of it. The dragon is the embodiment of the desire-nature. It derives its existence from love of the world, and its heads develop *pari passu* with the number of the evil qualities springing from that love—envy, malice, hypocrisy, pride, avarice, fraud, hostility, love of pomp and power, etc. The dragon infests the heart of an unbeliever, not because he denies God and His messenger, but because he has given himself completely to the world. In fact the cause of torture lies in the heart of man, and he takes it with him on the other side of death.

7. *Query*: If the post-mortem sufferings are caused by the attachment of the heart to the objects of this world, then is not every one doomed, since every one loves wife, children, wealth and power?

Answer: No. There are some men, *e.g.* many a Moslem dervish, who, satiated with the world, do not find any pleasure therein, and ever long for death. Again there are some rich men, too, who are devoted to God in spite of their love for worldly objects. Both of these two classes of men escape sufferings on the other side of death. The prophets, the saints, and pious believers, though loving home and family, forget everything in the efflux of the Divine Love and in the relish of devotion. This relish unfolds on death, and fortifies them against all sufferings.

But most men cannot escape suffering, as a love of the world preponderates in their heart. After suffering for a certain period, they forget the relish of the world after a long absence therefrom, and finally unveil the Divine love latent in the soul.

There are a few, however, who do not love God at all in their earthly life: the suffering of these, on the other side, is without end, since they continue to love what has been taken away from them. This is one of the causes of the eternal suffering of an unbeliever.

Conclusion: Most men have to suffer after death. But the intensity and the duration of suffering varies according to the degree of their worldly attachment.

8. There are a number of self-conceited fools who assert: "If such is the post-mortem suffering, we are safe, since we are not attached to any worldly object, and are indifferent to the presence or absence of such things." The claim is too high. If they are as much unaffected at the loss of their possessions, the scorn and unfaithfulness of their kinsmen and followers, as at the similar fate of others, the

claim is just. If they do not stand this test, the claim is false.

He who wishes to escape post-mortem suffering should concern himself as little with earthly objects as with articles of the toilet, *i.e.*, to the extent of the bare physical necessity. In order to reach this degree of indifference, he should also clearly make up his mind whether he chooses to follow lust or law: if he chooses to follow the latter, he may consider himself exempt from post-mortem suffering: if otherwise, he should be prepared to suffer, unless he be forgiven by God.

9. Now to come to the spiritual suffering in hell, *i.e.* the suffering of the soul without the medium of a body. The spiritual suffering is divided into: (*a*) that due to separation from worldly gratification; (*b*) that due to shame and disgrace; (*c*) that due to the despair concerning the heavenly life and Divine Vision. . . .

The spiritual suffering is more painful than the physical. The physical suffering is felt as a suffering only as it affects the soul, so the suffering which is centred in the soul must be more painful than that centred in the body. . . .

10. The truth concerning the soul may be known through the inner senses, when the pilgrim leaves his (adopted) home—the physical body—on a journey to his real native land—the soul itself. The several stages of the journey are: (*a*) the sensuous, (*b*) the ideal, (*c*) the intellectual, (*d*) the rational, and (*e*) the Divine. A man in the first stage resembles a bat, which kills itself by repeatedly striking against a light; a man in the second stage, resembles a lower animal, who would shun a thing at the first experience of pain caused thereby; a man in the third stage resembles a higher animal (*e.g.*, a horse) who avoids an unseen danger. When he reaches the fourth stage, he is differentiated from the animals, attains to the human stage, cognizes objects beyond the range of senses, imagination and intellect, separates the essential

from the accidental, and traces the general concepts underlying the particular objects. The fifth is the stage of the prophets and saints. All these are stages of human progress.

The position of man is critical in that he may either fall down to the animal stage, or ascend to the celestial rank. The minerals being unconscious are safe; the angels are secure against degeneration; the animals are barred from all progress. The moving beings always work against the stationary; most created beings are stationary, very few moving. He who halts in the sensuous stage cannot be spiritual, and must fail to understand the reality of the soul, the essence of things, and the rules of the spiritual life.

(*To be continued*)

RELIGION AND SCIENCE[1]

By PROFESSOR ALBERT EINSTEIN

EVERYTHING that men do or think concerns the satisfaction of the needs they feel or the escape from pain. This must be kept in mind when we seek to understand spiritual or intellectual movements and the way in which they develop. For feeling and longing are the motive forces of all human striving and productivity—however nobly these latter may display themselves to us.

What, then, are the feelings and the needs which have brought mankind to religious thought and faith in the widest sense? A moment's consideration shows that the most varied emotions stand at the cradle of religious thought and experience.

In primitive people it is, first of all, fear that awakens religious ideas—fear of hunger, of wild animals, of illness and of death. Since the understanding of causal connections is usually limited on this level of existence, the human soul forges a being, more or less like itself, on whose will and activities depend the experiences which it fears. One hopes to win the favour of this being by deeds and sacrifices, which, according to the tradition of the race, are supposed to appease the being or to make him well disposed to man. I call this the religion of fear.

[1] This article appeared in *The New York Times Magazine*, November 9, 1930.

This religion is considerably stabilized—though not caused—by the formation of a priestly caste which claims to mediate between the people and the being they fear and so attains a position of power. Often a leader or despot, or a privileged class whose power is maintained in other ways, will combine the function of the priesthood with its own temporal rule for the sake of greater security; or an alliance may exist between the interests of the political power and the priestly caste.

A second source of religious development is found in the social feelings. Fathers and mothers, as well as leaders of great human communities, are fallible and mortal. The longing for guidance, for love and succour, provides the stimulus for the growth of a social or moral conception of God. This is the God of Providence who protects, decides, rewards and punishes. This is the God who, according to man's widening horizon, loves and provides for the life of the race, or of mankind, or who even loves life itself. He is the comforter in unhappiness and in unsatisfied longing, the protector of the souls of the dead. This is the social or moral idea of God.

It is easy to follow in the sacred writings of the Jewish people the development of the religion of fear into the moral religion, which is carried further in the New Testament. The religions of all the civilized peoples, especially those of the Orient, are principally moral religions. An important advance in the life of a people is the transformation of the religion of fear into the moral religion. But one must avoid the prejudice that regards the religions of primitive peoples as pure fear religions and those of the civilized races as pure moral religions. All are mixed forms, though the moral element predominates in the higher levels of social life. Common to all these types is the anthropomorphic character of the idea of God.

Only exceptionally gifted individuals or especially noble communities rise ESSENTIALLY above the level; in these there

is found a third level of religious experience, even if it is seldom found in a pure form. I will call it the cosmic religious sense. This is hard to make clear to those who do not experience it, since it does not involve an anthropomorphic idea of God; the individual feels the vanity of human desires and aims, and the nobility and marvellous order which are revealed in nature and in the world of thought. He feels the individual destiny as an imprisonment and seeks to experience the totality of existence as a unity full of significance. Indications of this cosmic religious sense can be found even on earlier levels of development, for example in the Psalms of David and in the Prophets. The cosmic element is much stronger in Buddhism, as, in particular, Schopenhauer's magnificent essays have shown us.

The religious geniuses of all times have been distinguished by this cosmic religious sense, which recognizes neither dogmas nor God made in man's image. Consequently there cannot be a church whose chief doctrines are based on the cosmic religious experience. It comes about, therefore, that we find precisely among the heretics of all ages men who were inspired by this highest religious experience; often they appeared to their contemporaries as atheists, but sometimes also as saints. Viewed from this angle, men like Democritus, Francis of Assisi and Spinoza are near to one another.

How can this cosmic religious experience be communicated from man to man, if it cannot lead to a definite conception of God or to a theology? It seems to me that the most important function of art and of science is to arouse and keep alive this feeling in those who are receptive.

Thus we reach an interpretation of the relation of science to religion which is very different from the customary view. From the study of history, one is inclined to regard religion and science as irreconcilable antagonists, and this for a reason that is very easily seen. For any one who is

pervaded with the sense of causal law in all that happens, who accepts in real earnest the assumption of causality, the idea of a Being who interferes with the sequence of events in the world is absolutely impossible. Neither the religion of fear nor the social-moral religion can have any hold on him. A God who rewards and punishes is for him unthinkable, because man acts in accordance with an inner and outer necessity and would, in the eyes of God, be as little responsible as an inanimate object is for the movements which it makes.

Science in consequence, has been accused of undermining morals—but wrongly. The ethical behavior of man is better based on sympathy, education and social relationships, and requires no support from religion. Man's plight would, indeed, be sad if he had to be kept in order through fear of punishment and hope of rewards after death.

It is, therefore, quite natural that the churches have always fought against science and have persecuted its supporters. But, on the other hand, I assert that the cosmic religious experience is the strongest and the noblest driving force behind scientific research. No one who does not appreciate the terrific exertions, and, above all, the devotion without which pioneer creations in scientific thought cannot come into being, can judge the strength of the feeling out of which alone such a work, turned away as it is from immediate practical life, can grow. What a deep faith in the rationality of the structure of the world and what a longing to understand even a small glimpse of the reason revealed in the world there must have been in Kepler and Newton to enable them to unravel the mechanism of the heavens in long years of lonely work . . .

Any one who only knows scientific research in its practical applications may easily come to a wrong interpretation of the state of mind of the men who, surrounded by sceptical contemporaries, have shown the way to kindred spirits

scattered over all countries in all centuries. Only those who have dedicated their lives to similar ends can have a living conception of the inspiration which gave these men the power to remain loyal to their purpose in spite of countless failures. It is the cosmic religious sense which grants this power.

A contemporary has rightly said that the only deeply religious people of our largely materialistic age are the earnest men of research.

CONDUCT is the way of life, the way to that supreme, serene reality which every one must realise. Through discernment you will come nearer and nearer to the source of things, so that you, as an individual, will be living this reality. When once you have grasped that central reality, that fundamental principle of being, when you have criticised, analysed and examined it personally, and are living it—even partially—then through your own effort you are illuminating the darkness which surrounds the life of every human being, the darkness which I call the " unessential ".

. . . . . .

Seek then, the ultimate truth, which is of no person, of no sect, of no path. In the fulfilment of your individuality is the totality of life.

J. KRISHNAMURTI in *Experience and Conduct*.

COLONEL OLCOTT

THE following was written by Mr. G. Subbiah Chetty, who was not well enough to attend the morning meeting, and read by Mr. Ranga Reddy in the H. Q. Hall on "Adyar Day":

Who was Colonel Olcott? And what was he? are questions very often asked. I answer them by saying that he was the chosen agent of the Great Hierarchy, the Inner Government of the World. He justified the choice by his strenuous and good work. He had a strong personality. He was bold and courageous. He was the speaker and H. P. B. was the channel through whom forces and knowledge were sent to him.

He was chosen at a time when the world needed spiritual aid most. Materialism was rapidly spreading and religion was neglected and considered a burden. The greatest religious text-books were declared babblings of child humanity by some of the Western philosophers. Time was quite ripe for the advent of the Theosophical Society. Col. Olcott spoke with authority and declared that religions were not made on earth but in Heaven and sent out as messages through chosen disciples to selected people and centres and in such a wise as was most needed and in a manner suited to the conditions and circumstances of the people.

He was kind-hearted; he sacrificed his personal comforts for the sake of the work he was given to do. He had the capacity, which very few possess, of making capital out of conversation with people. His book on sugar-cane was the result of such talks with the exhibitors of sugar-cane in a show. It was he who recognized the evil of untouchability in India, and to destroy it he tried to raise the standard of living of these people by establishing free schools for them. He was one of the few who founded the Indian National Congress.

Our thanks are due to H. P. B. and H. S. O. for:

(1) Arresting the progress of materialism in the world in general and in India in particular.

(2) Creating a desire to study one's own religion and respect it.

(3) Teaching us to value self respect far more than servility to secure appointments and positions.

(4) Teaching us to value service to Humanity as the best service to one's self.

(5) Advising English-educated young Indians to be "bold" Aryans and not "bad" Aryans.

HOW CAN ADYAR BE MORE USEFUL ?[1]

BY C. KUNHAN RAJA, M.A., D. PHIL. (OXON.)

WE are living in an age very similar to the period that marked the decadence of the Vedic civilization in India. It is out of the ruins of this Vedic civilization that the great Rishis built up the Puranic civilization. Now, that civilization is also at an end ; and a new one has to be built up. Just as Buddhism gave the life and impetus necessary to the Vedic civilization to emerge in a new body, similarly it is now the modern science and industrial civilization that can give the necessary stimulus and life for the establishment of a new civilization. I feel that in the modern world Adyar has the same function as the Naimisha Forest of the *Puranas*, where assembled the great Rishis like Saunaka. The whole purpose of the *Puranas* was so to alter man's life in this world that it becomes an approximation to heaven and also a preparation for life in heaven.

When I think of Adyar, what it ought to be and what it can achieve, my thoughts fly to heaven to know what heaven could be like. My idea of Adyar is that it should be, in all details, as much of an approximation to the heaven conditions as may be possible, having regard to the limitations of the physical world, so that any soul reporting from Adyar must be entitled to free admission to heaven, in consideration of the life that he lived in this world at Adyar. What I mean is that Adyar must have in it a very happy assimilation of the high spirituality of ancient religions with the material prosperity of modern science. Being a student of Hindu religion and ancient Indian civilization, and being also a rather ardent admirer of the achievements of modern science, I cannot get away from the conviction that we cannot make much headway in spiritual matters unless we make a corresponding advance in material affairs also. I think that there is some such idea latent in the very start of the T. S. in that H. P. B., the messenger of the White Lodge, started the T. S. in America representing modern science, and that later it was firmly established in India, the fountain of spirituality for the whole world.

Thus Adyar must develop as a centre for the study of religions and ancient civilizations, so that Adyar can give a real lead to future religions. Just as we cannot understand Einstein's conception

[1] This article has special reference to conditions in India.

of Time, Space and Matter unless we know Descartes's mathematics and the physics of earlier thinkers, similarly we cannot really understand the words of the World-Teacher now, unless we know what he has said before at various times and in various lands. Many people may think that they can and do understand Him much better because they have never previously understood or cared to understand; but the World-Teacher must be having a smile at them—what simple amusing things these people are! The World-Teacher may say that books and learning are useless. But it must be more useless to throw away books and learning on His authority, without understanding really that they are useless. The more the World-Teacher lays emphasis on the uselessness of texts and religions and learning, the more enthusiastic we must become about texts, religions and learning, so that we can understand the earlier, that they are really so.

I lay very great emphasis on Adyar becoming a centre for religious organizations and learning. Side by side with this I want Adyar to be a model for life in the modern world. We must have all the modern contrivances for man's comforts. Self-sacrifice and simplicity may have been virtues when man could not have enough for his needs. But it cannot be either virtue or morality in these days of mass-production, when we can have more than what we want, to preach self-sacrifice and simplicity and to let things perish unused. Modern scientific morality can only be to know, to have and to enjoy. I visualize Adyar equipped with all modern contrivances. I expect soon to be able to transport myself from the Headquarters to my Bungalow by merely touching a button, along a moving path. I want Adyar to put into practice what Wells has written in books. My ideal is that we must develop Adyar on such lines and in such ways that no one reporting from Adyar shall even be questioned about his eligibility for admission to heaven, and no one, once in heaven, shall be asked to go back to the world, unless he wants it, simply for the reason that there is something more to be experienced in this world. It is only under such conditions that Brotherhood can become an experience, not merely a doctrine.

THE AGE OF WOMAN

By JOHN D'CRUZ

WOMAN is at the beginning of every great movement. I do not know why it should be so, yet such seems the condition of manifested being. If we think that the fair sex are only lovers of pleasure, it is well to be cautious until our basis is made more secure. The activities of Lady Astor, Annie Besant and others, convince us that though women have chances to fritter away their lives in a useless existence, yet *they* are an example and inspiration to the world and join the illustrious fellowship of those who " scorn delights and live laborious days ".

A short time ago on my way to Burma, I was confronted by a Chinese girl who was like an apostle with fiery zeal. While our ship drifted along in the gleams of the peaceful moonlight a conversation on politics was certainly not interesting to me. Voices of the heaving waters, the charm of moon and starlight spoke to me of joy, romance, love, but the spell was broken, harmony was lulled to sleep when my acquaintance, the Chinese girl, asked me: "What have you done for your country?" whereupon I retorted: "What have you done for yours?" If I had not excused myself to go to bed there would have been no end to her answer. She told me that China is a failure not because the people are very bad, but for the sound reason that the rulers are avaricious, inefficient, narrow-minded; and that a wise system of administration will be established only when Chinamen have learnt the art of ruling under the instruction of European masters. It is obvious that lack of unity is reducing China to wreck and ruin. A deeper understanding of the tragic circumstances, convinces us that the root cause of all, lies in the fault of useless rulers who in order to gain their own ends are indifferent to the peace and prosperity of the masses.

In Yunan I saw things as they are; conditions are bad enough there, but we all know that things are worse in other parts of China. Every messenger from S. Yunan told a tale of war, torture, murder and arson. The one thing which interested schoolboys was the history of wars. But thanks are due to some British officials whose influence prevents the erring characters from madly breaking every restraint of law and order in some parts of Southern China.

My companion on board ship went on to say that whatever be the faults and shortcomings of her people, when measured by our standards of civilization, there rises as clear as a mountain peak above the lowlands, the loyalty of the Chinese women to their homes and husbands. When the lives of the children and the father are at stake, the woman will do all that can be done, considering no sacrifice too great to save the situation. Elopements and divorces seldom occur. But unfortunately minds are not enlightened enough to see that a high moral standard is a conglomerate, having more than one element in its composition, and although we cannot bring against the erring the charge of James asserting that: "If ye offend in one point ye are guilty of all," yet the fact remains that one moral value is not enough to counterbalance losses in other directions, hence the Chinese are "weighed in the balance and found wanting".

I did not suppose that Eastern girls could display that sort of intelligence which is the supreme need of to-day until my companion declared that if we believe that this is a just and good universe, that the laws by which it is governed are moral, then it follows that the man who is fighting against the great moral forces of a country is waging war against the Creator; that the injunction of a great Master is "obey the Powers that be"; that a noble co-operation with the Creator and our fellowmen is our grandest privilege; that a sound system of administration will be established in China when

rulers possess the intelligence to understand all the passions and propensities of the masses, and, what is more important, have the will to resist their evil influences, as was done by Marcus Aurelius, whose glory shone purer and brighter because he was in the world, yet not of the world, like a light shining in the surrounding darkness of evil and of shame.

Woman is at the beginning of every great movement and it may be that she will continue her leadership, as evinced by the reports on the progress being made in Shanghai; and her faith will probably be justified by higher achievements, destined to impart a new lease of life to China, which is greatly in need of a resurrection.

In Burma too, women are proving their worth by demonstrating that finance always is and always has been at the root of a Nation's and individual's policy, and failure to recognize that this is so, will leave them dead souls stranded on a sandbank. In this sense they sound a note of faith which appeals confidently to the intellect of the business men of the West who reckon everything at a cash value. To think in any other way would be to admit suicidal elements through a reversal of the law of nature.

Most of the commercial enterprises in the Burmese community are undertaken by the women. They say that when most of them have earned enough money, it will be the psychological moment to assert the authority and dignity of their position, which will be exercised to convert their men from laziness and pleasure to activity and industry. The hope of Burma lies in the heart of woman, and it is undeniable that the hope will be realized if she continues her good work of buying and selling. Her success is already justified by results, and gleams of greater achievements are perceptible.

There is in Shanghai an organization named "The Feminist World Democracy" intended to exclude the possibility of future wars; and since the exponents are acting according to the ideals of their mission, we may count upon them with confidence to usher in a better state of existence.

My friend, Dr. Lin Yen-Hon, author of *The Peaceful World of Civilized Fair Sex*, who is travelling abroad for propaganda work in connection with "The Feminist World-Democracy", believes in placing woman in the leading position in order to safeguard world peace. Among Caucasian mountaineers there is a law that acknowledges the presence of a woman on the battlefield as a sign for making peace. The ceremony is that when soldiers are fighting on the battlefield, the appearance of a woman showing a handkerchief means a sign for the war to cease and, strange to say, the battle does come to an end. Such a truth is stranger than fiction. Dr. Lin Yen-Hon suggests that this law should prevail throughout the civilized world, and that women should play an important part in instituting a World-Peace Conference.

BETWEEN THE LINES

By M. FLORENCE TIDDEMAN

In studying the teachings of Krishnamurti there emerges, it seems to me, a definite intent and one that is vitally important to the world at the present time—how important I will endeavour to show by pointing out the trend of interest of the public in a large part of the world.

At present this trend of public interest everywhere is centred in the pursuit of the occult, so much so that most of the modern novels use this theme in order to produce a ready sale. The Authors themselves do not seem to believe in the truth of what they write—the shallow skimming of the surface of the subject and, here and there, such a want of understanding of it—point clearly to this being the case. In fact, when the Author of *The Glimpse* found himself being accredited with the belief in the reality of his subject, he publicly denied such belief but said that a friend had given him the information and he had thought that it would make a good story.

Note also the attraction to the occult of the lure of spiritualism—remember the hundreds who used regularly to fill the Queen's Hall to hear Sir Conan Doyle on that subject and the hundreds who recently crowded that Hall in the hope of witnessing the filling of the "Vacant Chair."

Attention is drawn, over and over again, in the *Mahatma Letters* to the dangers of the Seance Rooms to the ordinary public and the following of occult teaching even to the more earnest seeker "who rushes in without calculating his forces" and again—"how few of the many pilgrims who have to start without chart or compass on that shoreless Ocean of Occultism reach the wished-for land".

What is more helpful, what is more needed, by the world at large, at this critical juncture than the arresting of this universal dabbling in the occult and the centering of the intentions is really truthful living of our everyday lives.

Insincerity and untruthful living is the bane of the present-day civilized world and across this world the voice of Krishnaji is heard calling us to "live truthfully".

"Civilizations grow and decay and the man who has the capacity to sew the seed in this growth and in this decay, creates a new world of thought, a new world of action, a new world of conduct . . . But the sowing of the seed of a new order of things depends upon the individual who has understanding in his heart and who lives with that understanding and acts with the rhythm of that perfect understanding every moment of the day." Again "Truth lies in the process of living, it is to be assimilated through the whole process of life."

Further "Whether one lives in the East or in the West what matters is the manner of one's conduct, one's behaviour, of one's integrity."

"It is only through conduct that you can arrive at the realization of pure, undisturbed happiness."

"The man who worships Life in all things, in his neighbour, in the labourer, in the highest and the lowest . . . has found that life which is the life of love and thought itself." [1]

I could give many more quotations carrying this call to "live truthfully" and could cover many pages for wherever we open a page of Krishnaji's teaching always this is the burthen of his words "It is the living of every-day life that matters."

[1] *Star Bulletin*, Oct., 1930.

NOTES AND COMMENTS

A CENTENARY

FESTIVITIES took place at Geneva in honour of the Centenary of the "Société de la Paix de Genève" on January the 9th. The real birthday of this society was on December 1st, 1830. This was the first society for the promotion of peace on the continent of Europe. America gave the example in 1815, England followed later and Geneva, the birthplace of so many humanitarian movements, gave the lead on the continent. Count Jean-Jacques de Sellon was the founder; he it was who invited some thirty well-known citizens of Geneva to co-operate with him, and it was in his house that the Society was inaugurated. His address at the occasion has been kept in the archives of "La Société de la Paix" at Geneva.

Count de Sellon, born in 1782, belonged to a Huguenot family which, having found refuge in Geneva, had come to be highly respected and honoured. Travelling in Italy he witnessed the execution of a few French fugitives and this filled him with such horror that he began an intense propaganda for the abolition of the death penalty. His success with this propaganda encouraged him, ten years later, to rouse public opinion against that other human instutition which demands many more human lives, *i.e.*, war.

He gave the rest of his life to further his ideal, sparing neither time, money, thoughts nor energy. He realized that the abolition of war between the different Nations would be a slow process, in fact he writes in a letter to his friend, Etienne Dumont, "of the year 2440, as a possible year in which he and his friend, living in a better sphere, may see with joy that millions of people will reach that other world later than usual". He was convinced of the final victory of his ideal, though "at first this thought of peace will advance step by step, but the time will come when it will advance with the rapidity of a coach and horses."

Sellon at that time could not have imagined that the time would come to regret that the peace movement only moves forward at the rate of a coach and horses.

The *Journal de Genève* publishes several letters and extracts from the writings of the Count de Sellon, in honour of the Centenary.

From these extracts can be seen how clear a view he had as to which reforms were necessary in International Law and relations to combat war with success. The same famous trilogy of the present day: arbitration, safety and disarmament, we find in a letter of Sellon dated May 10th, 1829 !

This man, who a hundred years ago pointed out the relation between arbitration, safety and disarmament, also realized that, besides arbitration, there was the need of a previous obligation to arbitrate and that it was not sufficient to have a council of arbitration which Governments might or might not consult, as they chose, in case of international differences. A State might be considered to be "weak" if it proposed arbitration after the difference of opinion took place; but if it were previously bound to arbitrate no such accusation could be made. He also advised to nominate arbiters in advance, to prevent any feeling of partizanship.

He valued the force of public opinion in favour of peace; and he intimated in his opening address at the formation of the Society that Governments, in his opinion, would never go in for these reforms unless continually spurred on by the people. As a true harbinger of the League of Nations' ideals the Count de Sellon has been honoured to-day. A pilgrimage was made to the small "Temple of Friendship and Peace" which he built in his country-place at Pregny, to his tomb and to his house at Geneva where his descendants still live and where we were received in the identical room in which "La Société de la Paix" was born.

One of the oldest and greatest pacifists of the present day, Mr. Henri La Fontaine, the Belgian Senator, remembered de Sellon in an impressive address, of which I quote the following: "What would Count de Sellon say about our present days if he came back to earth now? His judgment probably would not be friendly. He would ask us: 'How can you still go on spending millions and millions for the fabrication of still more horrible and more murderous machines for killing, hardly ten years after a war which you have seen yourselves and which has taken more millions of lives than all the wars of the former century? How can you do this in a time when millions of people suffer so much through the economic crisis, when Governments have already signed a convention saying that war is no longer legal, and while nearly all Governments have practically accepted the idea of obligatory arbritation?'"

From an article in the *Nieuwe Rotterdamsche Courant*

REVIEWS

The Personality of H. B. Blavatsky; The Blavatsky Lecture for 1930, by C. Jinarājadāsa. (Theosophical Publishing House, Adyar, Madras. Price As. 12 or 1 sh.).

The frontispiece, a portrait of H. P. B. in a hat, recalls to mind a memorable occasion in London, when H. P. B. was persuaded with the greatest difficulty to put on her hat and go to the photographer to have her picture taken. She was almost pushed into the cab protesting, and bundled out and in again. On her return she walked up and down the room with tears streaming down her face, ejaculating: "Not a soul among them! Not a soul among them!" This was all the comment she made on what she had seen. C. Jinarājadāsa has chosen to depict the hidden side of her nature. She led a double life, and this inner side was so full, so insistent, and contained such forces of determination, understanding, courage and truth, a pearl-like purity, humility and deep spirituality, that was the essence of her real being.

No wonder, living so strenuously, she was at times almost torn in pieces with the vehement forces she had to control on both planes.

What sustained her, how she lived and survived with virile humour and ready sportiveness can be read in these pages, written in the stately style of C. Jinarājadāsa, who enjoys the peeps into H.P.B.'s waywardness, and brings out the bigness of her underlying stabilities. As her Centenary approaches all her lovers, who are as many as the members in the Society, should take part in one way or another in its preparation in every country, so as to celebrate it worthily by something tangible. Here a fine beginning has been made. The booklet contains seven illustrations taken from the archives of the Society, the print is large and the paper good.

I. H. M.

Islam, the Religion of Humanity, by Syed Abdur Razzaque, with a Foreword by C. Jinarājadāsa, M.A. (Theosophical Publishing House, Adyar, Madras. Price Re. 1-8 and 1.).

It has hitherto been the practice of Muslim writers on Islam to fix the reader's attention on those particulars wherein it differs most from the rest of the world-faiths, with the object of establishing its supreme excellence. The book before us, also by a Muslim, comes therefore as a welcome change, taking, as it does, a new line of approach. This little volume, while giving prominence to the distinctive features of Islam—its marvellous grasp of the essentials of a spiritual life—the Unity of God, the Brotherhood of man, the paramountcy of righteous conduct and unselfish service, and its submission to the ultimate, the divine and *only* " Will " in the universe, nevertheless attempts to place correctly, in the comity of great religions, this, the youngest of them. For the fact is that new religions spring into being even as new species do in organic life—as variants and mutations of that life—to enrich certainly, but not to nullify the accumulated results of its past evolution.

The plan adopted by the author is to emphasize what to him are the essentials of Islam by a judicious selection of passages from the *Quran*, the sayings of the Prophet and other relevant documents. This seems a very proper mode of dealing, in a popular form, with writings which happen to be complicated because of repeated references to conditions obtaining in Arabia in the Prophet's days, and of revelations largely evoked from time to time by the special situations in which the Prophet found himself.

The material presented here is by no means exhaustive; but enough has been gathered to counteract the many current misconceptions concerning Islam, and to vindicate that faith as a liberalizing force, when rightly understood and handled.

To illustrate, let us take the Prophet's words: " Every Child is born with a disposition towards the natural Religion (Islam). It is the parents who make him a Jew, a Christian or a Magian." Is it not true that a child is singularly free from the dominance of creeds and traditions, possessed only of an unconscious and an uncorrupted instinct for love, and an active, expectant attitude of mind? It is from the parents then that, later, the growing child imbibes *their* conventions, creeds and prejudices, to be called—alas! almost without realizing why—by the sectarian names that we know. To be pledged unintelligently to no creed, to be spontaneously full of love, to maintain an attitude of understanding and balanced freedom is therefore according to the Prophet to have " true Religion ". Under this category would obviously come the confession, " I have no religion," of the great Mustafa Kamal—that idol of Muslims the world over. This undoubtedly was also what Jesus wished to impress

when he commended "little children" as worthy examples to follow. The same truth is symbolized in India by Krishna, the child.

Islam lays supreme stress on the worship alone of the One God, so that, not even momentarily, men may lose sight of that Ultimate Reality. "Verily from Allah we come and to Allah is our return." The worship of lesser beings might dim the vision of that goal. The *Gîta* also states the same: "Leaving all dharma, come to Me alone for shelter." It is however obvious that there could be no compromise with that form of worship which actively tended to mental and spiritual degradation. Thus, the idols at Kaba, symbolizing lust and greed, had to be shattered relentlessly; while "the security of God" was extended by the Prophet to the religion of the Christians of Najran: their images and crosses—which as yet served to help men forward—being expressly protected.

Significant is the following saying of the great Prophet: "All people are a single Nation and all God's creatures are a family. He who does most good to God's creatures is His most beloved."

Our author has taken great pains to meet the oft repeated slander that Islam was propagated by the sword. Though undoubtedly there have been cases of forced conversions by misguided enthusiasts, these were nevertheless contrary to the spirit of that religion: "Call to the way of the Lord with wisdom and goodly exhortation and have disputations with them in the best manner." "There is no compulsion in religion." "Let not hatred of a people incite you not to act equitably; act equitably; that is piety."

There is one point that non-Muslim readers should very specially note. The existence of Muslims in India—particularly in the South where Muslim rule was never more than nominal—was not due to force, as is popularly believed, but to the eager acceptance of a faith which simultaneously conferred a superior status on the socially depressed. It was the result of the missionary zeal of a long line of merchants and preachers who had preceded the political conquests. Mention is made of conversions actually encouraged by Hindu Princes with a view to the material prosperity of the country, as caste Hindus would not easily take to a sea-faring life.

Mr. Razzaque is fortunate in having secured for his book an illuminating Foreword from that cultured author and theosophical lecturer, C. Jinarājadāsa. It is impossible to resist the following quotation: "The word Islam sums up the religion in one word. It means 'Peace'; but it is a peace in the soul which has made its human will one with the Divine Will. It is a fiery Resignation,

which joyfully accepts the Divine Will, even when it crushes and numbs . . . For Islam is to meet the crushing blow, and to intuit that, in the very blow itself, is the mercy of God."

We commend this book to all interested in Islam and the extension of brotherly understanding.

ABDUL KARIM

The Flame of Youth, by C. Jinarājadāsa. (The Theosophical Publishing House, Adyar. Price Re. 1; As. 12 and As. 9.)

This is a neat little book containing seven small Papers on various subjects of special interest to modern youths. The great merit of the author is that he makes even most abstruse points very lucid and plain; even commonplace things acquire life at his magic touch. There is perfect balance in the way in which he deals with the subjects. There is no emotionalism, but it is never dull. At this time when many youths are carried off their heads by sensationalism and spectacular demonstrations, these Papers have an especial value. I may be pardoned for making some random quotations. They are not selections of the best. They are just specimens. "The second point is that in these days there is little use for mere 'sloppy' enthusiasts." "That is what we do not do in these days. Most Indians scarcely note the plants about them and the birds or the tiny insects which swarm everywhere. Our ancestors did; they looked, they noted, and they thought long, and that is why they became wise." "In greatness and nobility and valour men and women are equal." I think that every youth in India must read and ponder over what is written in this nice little book.

The Life of Buddha (in his own words), by Narada Thero. (Theosophical Publishing House, Adyar. Price Re. 1-4; Re. 1; As. 12.)

This is another of the many small handy books published by the T.P.H. The book is a reprint from the Buddhist Annual of Ceylon, 1930. In this work, the author has selected passages from the Pali texts and made out a connected account of the life of Buddha in the words of Buddha himself, as narrated in the Pali texts. The whole narrative is given in simple English, and the translation is very faithful and at the same time not laboured. It is an extremely welcome book.

C. KUNHAN RAJA

Spiritual Life, by A. H. Jaisinghani. (Ganesh & Co., Madras. Price Re. 1-2.)

A deep understanding of spiritual laws, a real desire to help others, a true insight into the needs of the time and a call to high

endeavour characterize this book. There is in it the recognition of the new note in life, for which everyone in reality is hungering. Art, new revelation, science and religion, revolt are among the subjects discussed in these pages with a breadth of view that shines like a light illumining the new day.

Whenever a new note is discernible among the turmoils of life the transition era must consist in removing obstacles, that stand in its way; there must be a tearing down, (man being what he is) and a putting aside without waiting to discriminate what is good and bad in the immediate past, hence those who are hard of hearing are continually hanging the prophets, while the others burn their lately cherished ideals and are dubbed inconsistent and ungrateful and disloyal.

The author shows how science has not yet recognized its responsibilities. It is the spirit of man that urges him to utilize his faculties of invention and imagination, and to experiment in every direction, and science responding to these deep needs yet uses the powers of thought, thoughtlessly unheeding the cruelties and sufferings that result from them. The spirit is still partly in the husk and enshrouded, but as the living seed accumulates strength, decay sets in followed frequently by disaster as the tomb is burst asunder.

This is a valuable book for those treading the spiritual life, and seeking guidance. Sadhu T. L. Vaswani, the well-known religious leader, has written the Foreword.

I. H. M.

Natural Theosophy, by Ernest Wood. (Ganesh & Co., Madras. Price Rs. 3 or 5s.)

This is a book with a thought-provoking title. Prof. Wood defines Theosophy as "the understanding of life—*theos* being life, and *sophia* the understanding." And in another place he says "Theosophy is the finding of the infinite in the finite." This broad significance of the word "Theosophy" is rendered still more comprehensive by the addition of the objective—'Natural'. He says: "It is the part of our reason to recognize that all things are beneficial; of our love, that all persons are helpful; and of our will, to rejoice in the adventure of life. This is natural Theosophy." The title naturally induces us to expect that the subject would be treated in an original manner out of the beaten track; and we are not disappointed.

The author says: "All our experience has meaning. There is only one life and only one world and these two are only one. The nirvanic plane is here; what we see is a part of that." If what we

see around us is a part of the nirvanic plane we can exercise our intuitive consciousness and try to get from the phenomena and life in our world some idea of the phenomena and life in other worlds extending to the nirvanic. The Hermetic maxim "As above so below" and the great use made of the argument by analogy (*Upamāna*) in Indian philosophical speculation is based upon the oneness of life. Prof. Wood illustrates this as follows:

"Just as the five finger tips, if moved into different positions on a sheet of paper, will always make groups of little circular marks which have some constant relation to one another, because they are rooted in one hand and are energized from that source, so the collection of mind-made things presents a coherent world because there is *one life.*"

The book is divided into two parts, the first dealing in a general way with life, experience, desire, goal—bondage, freedom, brotherhood and other general subjects, and the second part attempts to deal with the special topics of which Theosophical text-books usually treat, like reincarnation, karma, life after death, the Ego, Gurus and Teachers and other subjects, which the author treats of as casual "happenings by the way," as partial aspects of phenomena of life. The 11th Chapter of the first part appears to be more pertinent to the second part. It appears as if the author has tried to present especially in the second part the results of the interaction on his mind as a student of Theosophy, made by the teachings of Krishnamurti with reference to the above subjects. He says "future incarnations are not a necessity, but they mark our failure," "less desire, less life," "desire points to the goal of life," "do not then tell me that our goal is a distant thing," "the use of the word 'God' is a concession to popular language," "goal is here." "It is fullness of life," "dying is a part of living," "loyalty to persons is wrong in principle." "Do not restlessly seek rest," "there is great danger in what is usually called devotion," "God, the greater life all round us." "Crutches are only for cripples." These and other observations and reflections indicate the lines of examination of topics usually treated in a different way. [1]

Systems of philosophy current in the world and the treatment of subjects like karma, reincarnation, astral plane, devachan, Masters, the Path and the like in our Theosophical literature have a value presenting to our concrete mind a logical arrangement of metaphysical concepts which could satisfy our consciousness functioning through

[1] But we remember that the same ideas were given in Mr. Wood's other books, *Intuition of the Will* and others, years ago.—SUB-ED.

the physical brain. They have an undoubted disciplinary value for the concrete mind working through the brain. But the best presentation must fall short of the reality of the concept in its own appropriate metaphysical region. To remedy this defect the student of philosophical studies in India is enjoined not only to hear the teaching from his teacher, which is equivalent to reading in our time, but also to meditate on the same (*Manana*) and grasp the real meaning behind the words by profound and repeated meditation (*Nididhyāsa*). For a kind of narrowness and rigidity are likely to develop in the exclusive application of the mind to merely logical systems of thought, along with the depth and profoundity to which it may give rise. A fresh examination of the same concepts in quite a different manner on the line pursued by the author in this book would act as a corrective to that narrowness and rigidity. But this line of examination has its own dangers and pitfalls, which can only be corrected by the study of the profound systems. A certain vagueness, superficiality and lack of outline are likely to be induced by this method of roaming over a large surface without mental moorings and a free play given to imagination.

For example, the statement "loyalty to persons is wrong in principle" is a dangerous half-truth. Probably the truth which has its basis in the One Life is what one can attempt to describe as loyalty with detachment or understanding.

There are many well-turned epigrams and pointed expressions and phrases to be found in the book. They delight the ear at the same time as they please the sense. Sentences like the following picked out at random illustrate them: "It is better to be a man painting on a small canvas than a human fungus covering the world." "Intelligence is spoiled by fear and will by pride." We are God creating us," "we *live* at the point of our individuality where our original powers appear."

Prof. Wood has worked as a pioneer in this method of giving an explanation to Theosophical thoughts and ideas. Though in some places the ideas are tersely expressed and difficulty is felt in understanding the thoughts in the author's mind, the book reveals close thought and considerable sweep of ideas. It cannot but act as a mental tonic shaking the mind out of its accustomed grooves of thought which every Theosophical student must value. It is a new and invigorating contribution to Theosophical literature. The printing and appearance of the book sustain the reputation of the publishers.

A. RANGASWAMI AIYAR

Indira Devi, a Romance of Modern Political India, by A. Subrahmanyam. (Ganesh & Co., Madras. Price Re. 1-8.)

This book should find a ready sale in Europe and the Colonies. It is interesting and indeed absorbing. It demands reading carefully so as not to miss any points. Minute details are graphically depicted of the life of a Brahman couple. A wedding ceremony is described with all the ancient customs that form part of it. A big-hearted courageous Brahman, a Rao Bahadur, arranges the marriage of a European girl to his son, and waits to see how friends and relatives take it. The marriage in itself promises to be a happy one, but the story relates how the new Indian Government, going a step further, commands that all castes shall intermarry. What advantage is taken of this by the unscrupulous, and how disaster overtakes the Rao Bahadur should be read to be realized.

This book will convey to the West some of the understanding that is lacking there, an unknown quantity of the actual way of living; the kindliness and deference paid by members of a household to each other, who follow the ancient customs, elaborate in one direction and simple in another; it makes for as deep happiness as in the West, and also shows how painful any spoiling or surrender of the rights of hospitality can be. The majority of peoples are of course exactly the same everywhere—just human nature, here so naturally and realistically set forth. At present one of the factors that are helping to trouble two great peoples in the political adjustment that is going on is the ignorance of the social side of Indian life. The spiritual treasures are surely and gradually being taken for granted.

There are some serious blemishes that mar the writing; such as 'sticky tears,' 'a life rich and juicy' and faulty expressions such as: 'a fountain of ideas gushed out in himself, wrong prepositions and adjectives applied extravagantly.' These can be altered in the next edition.

Princess Kalyani, a Play in 3 Acts, by Mrs. S. Ghosal. (Ganesh & Co., Madras. Price Rs. 2 and Re. 1-8.)

So well known a writer of stories as Srimati Svarnakumari Devi has turned her attention to writing a play in three acts, partly to convey to Western audiences the atmosphere of Indian life. It reads almost like the traditional fairy story of the wicked step-mother and the beautiful princess, whom she persecutes. Although in a fairy story all ends happily with ringing wedding-bells, with good triumphant and evil brought to shame, here, though the long lost

brother reappears, tragedy closes the tale. Unless recognized as the life of many centuries ago upon which Indian traditions are based, or in the light of a fairy story, which it much resembles, Westerners may believe that human sacrifices are still the rule in India. The play can be well recommended for all kinds of entertainment; there is much joyousness, a brightness and lightness of touch, and plenty of movement as well as the responsible and spiritual side. It would also make an excellent puppet play.

Seed Ideas, Second Series. (Hamsa Publications, New York.)

The sub-title of this pamphlet is *The Will to Destiny* by Rudhyar.

America, devoid of tradition, is a new ground, where seed ideas can be planted and fostered, where they can be transplanted from their ancient homes, particularly from Indian soil; and to the credit of America be it said that a warm welcome is given to all such teachings. These publications are full of philosophical spiritual truths replete with wisdom. Rudhyar has also other publications on the study of Hindu Music and the Alchemy of Music. These should also be very interesting and be much appreciated.

The Orient, a Bi-monthly journal of progressive thought, is a new publication coming from Bombay under the editorship of H. D. Sethna M.A. (Box 993, Bombay), who was formerly on the staff of *The Bombay Chronicle*. The annual subscription is Rs. 4.

It is well produced and is illustrated. Art is fully represented in painting, dancing, architecture and poetry. The editor writes on Religion, contributes a short sketch on D. H. Lawrence, and, naturally, the reviews of books exceptionally well done, are by his pen.

He has outlined a comprehensive programme and set himself a high standard; he wishes to encourage and take part in the new overflowing movement of creative activity in the country. We cordially wish his enterprise every success.

Chattopadyaya's poem is a gem written in Paradise and called *The Grave*.

I. H. M.

Vedanta or the Science of Reality, by K. A. Krishnaswami Aiyar, B.A., with a Foreword by Dr. S. Radhakrishnan. (Ganesh & Co., Madras. Price Rs. 10.)

The book contains a masterly exposition of the monistic School of Vedanta. The author is a great scholar in Sanskrit, and he is very well equipped in modern philosophical and scientific thoughts, a

qualification necessary in any exponent of ancient Indian philosophy to the modern world. I cannot give here even a general survey of the contents of the book. It is rather a voluminous work, containing nearly 340 pages of rather small print. He has dealt in a very comprehensive way with the various aspects of monistic philosophy : its metaphysics, psychology, ethics and religion. He also has made a rather elaborate survey of the various currents of European thought. He has attempted to show the inadequacy of everything but monism to satisfy man's intellectual want. One unpleasant thing in nearly all expositions of Indian philosophy and religion is that the personality of the author becomes too prominent in the work. He advocates a particular system, because he is an adherent of the system by descent. There is something more than mere understanding and conviction—a something that should not be there. This book is no exception to that.

Further I did not like the sub-title " the Science of Reality". Rationalism is a necessary and a predominent factor in the modern denotation of the term Science. Attempts are being made, not merely in this work, but also in other works by very eminent authors to make out that Monism is rationalistic, that " Authority " is not a necessary part of Monism. But really Sankara's Monism cannot be rationalistic except in the sense that it is not irrational. What I mean is that the " Ultimate Unity " is not reached at by a generalization on empirical facts. The process of arriving at this Unity is a complete break from empirical generalization, and starts at the stage of dissatisfaction with all generalizations based on empirical facts. This dissatisfaction (what is called *mumukṣutva* in Sanskrit) is the ground for the realization of the Unity. And Scriptural texts give the stimulus for proceeding in a new direction—the direction of introspection. The Scripture forms " Authority," an external stimulus only till the time of realization. A Scriptural text is an authority, not because it is so stated, but because the Scriptural text contains the Truth, which is later *realized*. To say that a Scriptural text is not wanted in Monism is to go against Sankara. He again and again emphasizes the fact that no amount of generalization on empirical facts can lead us to the ultimate Unity, and it is only " Authority," some external stimulus that can show us the proper direction. An authority is not the goal; it is only a signpost. An authority becomes useless and even a danger to realization only if one is tied up to it, not when one takes the hint and proceeds. It is in this sense that Sankara takes Scriptural authority as a necessary factor in the realization of Truth. Further Monism has to remain an experience for the few, and it can never be a religion. Sankara never meant it

so either. There may be some ethical value in a religion based on Unity. But it has its own dangers. There is a likelihood in the neglect of the particular and an over-emphasis on the Universal. This was such a conspicuous factor in the later religion of India. With some such few differences of opinion from the author, opinions that are fundamental, I recommend the book as a really brilliant and comprehensive exposition of Sankara's Monism. The work is of especial value on account of the wealth of material, and also on account of the way in which the author has dealt with the various currents of modern thought in the light of Sankara.

C. KUNHAN RAJA

The Ramayana, by P. Gopala Menon, B.A., B.L. (Ernakulam. Price As. 12.)

This is a small book of about two hundred pages, in which the story of Sri Rama is narrated in simple elegant prose. The author has faithfully followed the original, the *Ramayana* of Valmiki. But the author has not followed the original in the division of the work into chapters, not a serious matter. Here the story is narrated in nine chapters. In European schools, every child knows his Greek Tales, and he grows up with the consciousness that he is the inheritor of the glory of those great heroes described in the tales. In India, unfortunately, children are fed on foreign food, and they grow up with the conviction that they are under the domination of people who have inherited the glory of the heroes of whom they are made to read in the tales, placed in their hands as textbooks. Few children read about the great heroes of India, and if any child reads the tales of Indian heroes, the tales are often invested with a sectarian colouring; the heroes are not exalted as National heroes, but are presented as idols of particular religions and sects within religions. We must have many more books of this kind; they must be prescribed in every school; they must be divested of their sectarian colour. It is only through the pride of such great heroes that the Nation can be welded into a solid whole; it is only by the courage which burns in the heart through the consciousness of our being the inheritors of the glory of such great men, that the Nation can resist with success and exhibit the full strength of its Soul. I welcome the book, and recommend it to all lovers of India.

C. KUNHAN RAJA

BOOKS AND MAGAZINES RECEIVED

Fate and Free-Will, by A. S. Wadia, M.A. (J. M. Dent & Sons Ltd., London & Toronto); *Spiritual Life*, by A. H. Jaisinghani (Ganesh & Co., Madras); *Princess Kalyani*, by Mrs. Ghosal; *Indira Devi*, by A. Subrahmanyam (Ganesh & Co., Madras); *The Solar System*, by Arthur E. Powell (T.P.H., London); *Great Words from the East*, by Mario Brandi (Sperling and Kupfer S. A. Milan, Italy); *The Work of a Theosophical Organisation*, by William Kingsland (Privately printed, London.)

Bhārata Dharma (January), *De Theosofische Beweging* (January), *La Revue Théosophique Le Lotus Bleu* (December), *Triveni* (November, December), *The Cultural World* (November, December), *Rural India* (November), *Dawn* (January), *The Meher Message* (January), *The Indian Review* (January), *Service* No. 1, *Strī Dharma*, (February), *Toronto Theosophical News* (January), *The Messenger* (January), *World Theosophy* (January), *Liberacion* (September, October, November, December), *The Calcutta Review* (February), *Persatoean Hidoep* (February), *El Mexico Teosofico* (October), *The Occult Review* (March), *The British Buddhist* (January), *Modern Astrology* (February), *Bulletin Théosophique* (January), *The Beacon* (January), *Teosofi* (January), *Star Bulletin* (February), *Pengatahoean Theosofie* (February), *Mexico Teosofico* (October), *News and Notes* (February), *The Bhārata Dharma* (February), *The Mahā Bodhi* (February).

SUPPLEMENT TO

THE ADYAR THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for dues from 1st July to 30th September, 1930, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in India, part payment of 10% dues per 1930, by adjustment	4	0	0
T.S. in England, 10% dues per April, 1930, £18-9 ...	247	4	7
,, ,, ,, ,, May and June, £35-17-1...	482	3	8
Madame Lopes, Brazil, dues per 1930, £1	13	5	2
Mr. E. E. Power, Weltevreden, dues per 1930, £1 ...	13	5	4
Mrs. Hibino, dues per 1930	3	5	0
Nairobi Lodge, Nairobi, dues of 6 members, £1-10 ...	20	4	0
T.S. in Denmark, dues per 1930, £12-7	166	1	7

DONATIONS

T.S. in Scotland, towards expenses of Adyar Headquarters, £5-16	77	11	9
T.S. in England, Adyar Day Collections, £16-1-6 ...	215	7	3
Mr. K. R. Jussawala, Adyar	15	0	0
	1,258	0	4

Adyar
1st October, 1930

ERNEST WOOD,
Ag. Treasurer, T.S.

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Covington, Louisiana, U.S.A. ...	Covington Lodge, T.S.	1-1-1930

LODGES DISSOLVED

Location	Name of Lodge	
St. Louis, Mo., U.S.A.	... Akhanda Lodge, T.S.	Owing to the fact that not enough active members remained to carry on the Lodge organization, it was decided by the Board of Directors to call in the Charters.
Charleston, W. Va., U.S.A.	... Charleston Lodge, T.S.	
Erie, Pa., U.S.A.	... Erie „ „	
Hollywood, Cal., U.S.A.	... Hollywood Jr., „	
Jackson, Miss., U.S.A.	... Jackson Lodge, „	
Joliet, Ill., U.S.A.	... Joliet „ „	
New York City, N.Y., U.S.A.	Mayflower „ „	
Mill Valley, Cal., U.S.A.	... Mill Valley „ „	
San Diego, Cal., U.S.A.	... Olcott „ „	
West Palm Beach, Fla., U.S.A.	Palm Beach „ „	
Panama Canal, U.S.A.	... Panama Canal Zone Lodge, T.S.	
Providence, R.I., U.S.A.	... Providence Lodge, T.S.	
Madison, Wis., U.S.A.	... University „ „	
Wilmington, Del., U.S.A.	... Wilmington „ „	

Adyar
1st October, 1930

ERNEST WOOD,
Recording Secretary, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

FINANCIAL STATEMENT

The following receipts, from 1st July to 30th September, 1930, are acknowledged with thanks:

DONATIONS

	Rs.	A.	P.
Melbourne Lodge, £2-15-9	37	5	8
Madura Lodge, Madura	6	14	0
T.S. in England, White Lotus Day Collections, £22-8-1 ...	300	4	6
„ „ Wales, £2-10-0	33	8	0
Mr. C. N. Subramania Aiyar, wages of a weaving instructor for 6 months	42	0	0
Indraprastha Lodge, Delhi, White Lotus Day ...	5	0	0
Shanti Dayah Lodge, Moradabad „ „ ...	10	0	0
T.S. in Scotland, White Lotus Day Collections, £7 ...	94	2	4
Mr. C. N. Subramania Aiyar, for feeding the boys on 1st October, 1930	60	0	0
Anonymous, for Dasara Treat to the boys	100	0	0
	689	2	6

Adyar
1st October, 1930

ERNEST WOOD,
Ag. Secretary & Treasurer.

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THE THEOSOPHICAL SOCIETY is composed of students, belonging to any religion in the world or to none, who are united by their approval of the above objects, by their wish to remove religious antagonisms and to draw together men of good-will whatsoever their religious opinions, and by their desire to study religious truths and to share the results of their studies with others. Their bond of union is not the profession of a common belief, but a common search and aspiration for Truth. They hold that Truth should be sought by study, by reflection, by purity of life, by devotion to high ideals, and they regard Truth as a prize to be striven for, not as a dogma to be imposed by authority. They consider that belief should be the result of individual study or intuition, and not its antecedent, and should rest on knowledge, not on assertion. They extend tolerance to all, even to the intolerant, not as a privilege they bestow, but as a duty they perform, and they seek to remove ignorance, not to punish it. They see every religion as an expression of the Divine Wisdom and prefer its study to its condemnation, and its practice to proselytism. Peace is their watchword, as Truth is their aim.

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Members of the Theosophical Society study these truths, and Theosophists endeavour to live them. Every one willing to study, to be tolerant, to aim high, and to work perseveringly, is welcomed as a member, and it rests with the member to become a true Theosophist.

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Dutch E. Indies: N. V. Theosofische Boekhandel, Minerva, Blavatsky Park, Weltevreden, Java.

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Manager, "The Calcutta Review," Senate House, Calcutta.

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PHOTO OF ANAGARIKA DHARMAPALA on hand-made paper. (In aid of Sarnath Vihara Fund) Rs. 10.

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PALI PRAVESHA IN BENGALI (latest and up-to-date Pali grammar specially written for students) As. 6.

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ALL COMMUNICATIONS TO 4 A, COLLEGE SQUARE, CALCUTTA, INDIA

THE T. S. CONVENTION OF 1930

THE next Theosophical Convention will be held in Benares, commencing from 25th December, 1930. This date is subject to alteration by the President. Delegates will be received at the Benares Cantonment Station one day before the session commences. It will not be possible to accommodate them earlier, as Schools and College buildings cannot be placed at the Section's disposal before this date.

Delegates. All members of the Theosophical Society in good standing are welcome as delegates, but each member should apply to his Federation Secretary or Lodge Secretary and bring a certificate, stating that Dues up to 30-9-30 have been paid, to record at the Convention Enquiry Office. Delegates must register their names as delegates at the General Secretary's Office personally or by letter, not later than 1st December. To delegates unregistered at this date accommodation cannot be guaranteed, but every endeavour will be made to provide it, if possible. Unattached members should get their certificate from the Section Office direct.

Non-delegates, (accompanying members) must obtain the permission of the Executive Committee in Benares before accommodation can be provided for them.

Registration Fees. As it is both desirable and necessary that the expenses of the Convention should be met out of the Convention income, the Executive Committee requests, and hopes, that those who can will pay donations towards the possible deficit, owing to the small registration fee settled to place it within reach of all our members. In the usual Convention budget and audit, any balance left will be carried over to the next Benares Convention account.

Registration and Meals. The registration fee for delegates requiring no accommodation is fixed at Rs. 3; for those needing accommodation but no food, at Rs. 5; for those needing accommodation and vegetarian food in Indian style, at Rs. 12 for the entire period from 24th December, evening, to 30th December, 1930, breakfast. Additional meals beyond these dates at As. 8 per meal. Single meals between these dates at As. 12 per meal.

For people preferring European style the charges will be Rs. 20 for 5 days, or Rs. 26 for 7 days, for registration, accommodation, and two daily vegetarian meals, if a minimum of 15 guests are guaranteed.

Those living in the compound will be considered as delegates, and will pay the full registration fee of Rs. 3.

Each non-delegate accompanying a member will pay Re. 1 extra for registration. Children under 12 are exempted only from non-delegate's registration fee, but food and other charges will be as above.

Members of Youth Lodges may pay Re. 1 for Rs. 3; Rs. 3 for Rs. 5; and Rs. 10 for Rs. 12.

Registration and other fees must be sent to the General Secretary (Convention Department).

Morning and afternoon tea or coffee and other refreshments, both Indian and European, will be available at a separate stall on payment.

Rooms and Cots. A limited number of single and double rooms *may* be available for reservation at an extra charge of Rs. 7 and Rs. 14 for the period of the Convention. Attempts will be made to supply on hire new iron camp cots at Rs. 4, ordinary cots at Rs. 3 for the session. Money must accompany a request for reservation and cots.

N. B.: No refund of *any* kind will be made in case of delegates and non-delegates not being able to attend the Convention, after December 15th. No transference of any deposit for the Registration Fee or any services required and other such matters will be sanctioned even to any members of the family or friends of the depositor.

No cooking of any kind will be allowed in the reserved or the general rooms. Only under exceptional circumstances and for reasons acceptable to the Executive Committee will special kitchens be provided at an extra cost, to be ascertained from the Committee.

General. Members must bring with them their own bedding, mosquito nets, necessary drinking vessels, and lanterns, if necessary.

There will be common bath rooms and lavatories provided, and every precaution will be taken to keep them as clean as possible. Separate bath rooms and water closets cannot be provided.

Separate accommodation for children during meeting hours will be arranged, where they will be looked after, and delegates are requested to leave their children there when attending any meeting.

For permission to erect stalls for the sale of any articles, application should be made to the Executive Committee, in Benares.

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THE THEOSOPHIST

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	Rs.	A.	P.
The Canadian Theosophical Federation, dues per 1930 ...	36	3	0
Salongor Lodge, Salongor, dues of 2 new members, £1 ...	13	8	0
T.S. in Roumania, dues per 1930, £1-3-7	15	11	5
„ „ Greece, dues per April to August, 1930, £1-13-0 ...	22	0	3
„ „ Ireland, dues per 1930, £3-5-0	43	8	11
„ „ Wales „ „ „ £12-15-0	171	3	2
„ „ Spain „ „ „ £3-16-2	51	0	0
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„ „ America, dues per 1930, $921·49	2,507	7	0
„ „ Mexico „ „ „ £20-0-0	267	15	0
„ „ Iceland „ „ „ £13-11-0	181	7	8
„ „ Netherlands „ „ £88-17-5	1,191	0	3
„ „ Sweden „ „ „	190	1	3
„ „ Austria „ „ „ £3-0-0	40	1	6
„ „ New Zealand, dues per 1930, £44-18-8... ...	588	13	4
„ „ South Africa „ „ „ £10-15-3... ...	145	5	0
„ „ Hungary „ „ „ £15-16-0... ...	211	12	3
„ „ Porto Rico „ „ „ £6-3-3	81	10	0
Barbodos Lodge, Barbados, dues per 1930, £4-0-0 ...	53	10	6
T.S. in Italy, dues per 1930, 1,155 Lires	161	9	0
„ „ Chile „ „ „ £15-0-0	201	3	2
„ „ India „ „ „ (in final settlement) ...	666	11	0
To be carried ...	6,868	7	11

	Rs.	A.	P.
Carried forward ...	6,868	7	11
Mrs. M. E. Hughes, dues per 1930, £1-0-0	13	8	0
T.S. in Canada „ „ „	309	0	0
Henry Munch, Warsaw, Poland, £1	13	8	0
Singapore Lodge, Singapore, £3-0-0	40	8	0
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„ „ France „ „ „ £45-8-9	609	15	0
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Nairobi Lodge, dues of 3 members, 15s.	10	2	0
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„ „ Finland „ „ „ £11-11-10	155	8	2
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Hongkong Lodge, dues of 24 members and Entrance fee of 1 new member, £6-5-0	83	12	7
Shanghai Lodge, dues of 22 members and Entrance fee of 1 new member, £5-15-0	77	1	3
The Selangor Lodge, dues of 11 members, £2-15-0 ...	37	2	0
T.S. in England, dues per July to October, 1930, £54-8-3 ...	730	9	1
„ „ Burma „ „ 1930	30	0	0
„ „ Ceylon „ „ „	28	4	0
Mr. Kevee Siem Kiang, dues per 1931	13	14	0
T.S. in Paraguay, dues per 1930, £5	67	4	0

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Canadian Theosophical Federation	18	1	0
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T.S. in South Africa, per 1930, £10-10-0	141	12	0
„ „ Netherlands, for " Adyar Day " Collections ...	29	10	1
	10,722	14	10

Adyar
18th December, 1930

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Chapter Herakles, No. 10, Adyar	50	0	0
Robert Davidson, Sydney	2	8	0
	57	8	0

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NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
San Fernando, Buenos Aires, Argentine	... Amor Maitreya Lodge, T.S. ...	11-11-1929
Baranowicze, Poland	... Light Lodge, T.S.	23-1-1930
Buenos Aires, Argentine	... Buenos Aires „ „	5-5-1930
Patras, Greece	... Aristotelis „ „	28-5-1930
Rosario de Santa Fe, Argentine	Voluntad „ „	3-7-1930
New York, N.Y., U.S.A.	... Logia Hispana De New York of T.S. ...	26-7-1930
Alger (Algerie), France	... Paix Lodge, T.S.	15-10-1930
Rogers Park, Chicago, U.S.A.	Rogers Park „ „	24-10-1930
Marseille, France	... Je Cherche „ „	25-10-1930
Alger (Algerie), France	... Rose-Croix „ „	29-10-1930
London, England	... Phoenix „ „	3-11-1930
Johannesburg, Central South Africa	... Auckland Park „ „	8-11-1930
Couderque Branche, near Dunkerque (Nord), France	Shraddha „ „	17-11-1930
Lisbon, Portugal	... Krishnaji „ „	No advice about dates
„ „	... Razao „ „	
„ „	... Verdade „ „	
„ „	... Osiris „ „	
Ponte do Lima, Portugal	... Krishnamurti „ „	
Matozinhos „	... Alcyone „ „	
Montemor-o-Novo, „	... Leadbeater „ „	

Adyar
1st January, 1931

ERNEST WOOD,
Recording Secretary, T.S.

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Warsaw, Poland	... Truth Lodge, T.S.	12-1-1930
" "	... Vidya " "	12-1-1930
" "	... Hermethic " "	12-1-1930
Myslowice, Poland	... Towards Liberation Lodge, T.S.	1-2-1930
Baker, Oregon, U.S.A.	... Baker Lodge, T.S.	4-4-1930
Harrisburg, Pa, U.S.A.	... Harrisburg " "	23-5-1930
Astoria, N.Y., U.S.A.	... Astoria " "	26-7-1930*
New York, N.Y., U.S.A.	... Ideal " "	
" " "	... Leadbeater " "	
" " "	... Surya " "	
Tehuacan, Mexico	... Jupiter " "	Sept. 1930
La Piedad, Mich., Mexico	... Cabadas " "	do.
Libson, Portugal	Annie Besant " "	Date not given
	Olcott " "	
	Koot-Hoomi " "	

Adyar

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* These Spanish lodges of New York amalgamated and formed one Lodge to be known as *Logia Hispana de New York of T.S.*

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SUPPLEMENT TO

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January 6th, 1931.

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He will also act as Chairman at all meetings of the Executive Council and of the General Council, whenever I myself, or the Vice-President, is not present, at such meetings.

ANNIE BESANT, P.T.S.

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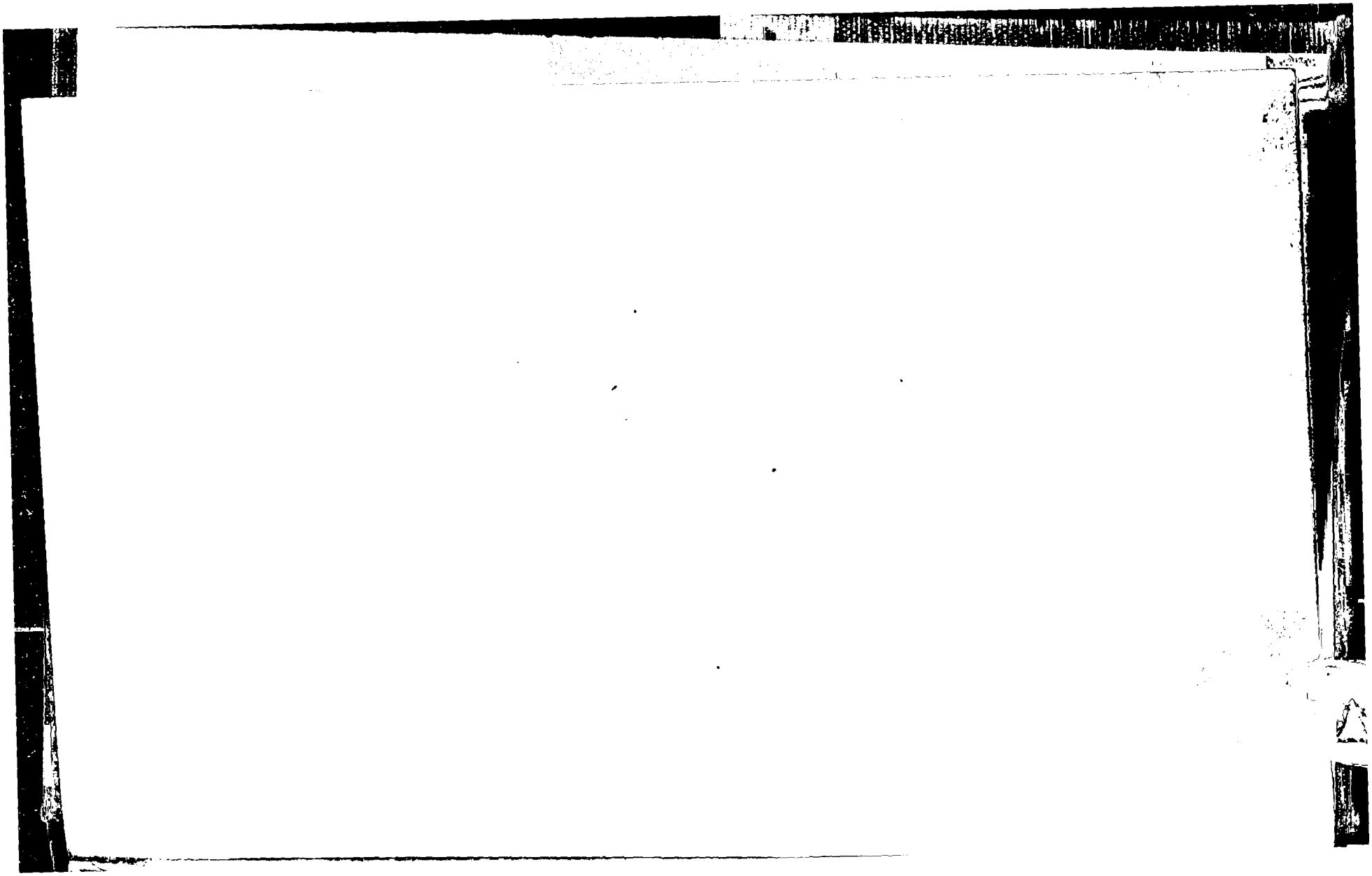
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April, 1931

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* The Lodges are outside Russia.



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with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

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ON THE WATCH-TOWER

THE following telegram has been sent to me by Dr. Stone, Ventura, California:

"Adyar Day collections delayed. Sending three thousand [dollars] or better on April tenth. Regards. Ernest Stone."

Watch-Tower must begin this month's Notes with cordial thanks to the unknown benefactors who have transferred a heavy burden from the Editor's shoulders to their own. May some one in the future perform a similar service to them.

Annie Besant

***

In our last number Mr. Jinarajadasa was referred to as "Deputy President". This is inaccurate, because the Constitution of the Theosophical Society provides for no such office. By that Constitution, the President is empowered to "make temporary appointments," and also to appoint "such sub-ordinate officials as he may find necessary". Under these powers, the Society's Presidents have in the past appointed "Presidential agents," and on certain occasions "delegates". On September 24th, 1930, the President, Dr. Besant, appointed Mr. Jinarajadasa to act as her Deputy in all matters "which I may commit in writing to his charge". Mr. Jinarajadasa's possible executive action with regard to the Society is strictly limited by the proviso mentioned above. On January 6th, 1931, an executive order

of the President empowers Mr. Jinarajadasa to act for her in the administration of Adyar, when she is not present at Adyar. By the same order, he is empowered to act as chairman at meetings of the General and Executive Councils, when she is not present, nor the Vice-President, Mr. A. P. Warrington. It will thus be seen that Mr. Jinarajadasa is the deputy of the President for certain defined purposes, and that he is in no sense "Deputy President"— an individual who, as remarked above, does not exist according to the Constitution.

***

The 55th Anniversary and Convention of the Society was held this year at Benares. Conventions alternate between Adyar and Benares, and alternate too between large Conventions and small Conventions. A "record" Convention for Adyar was in the Jubilee year, when 3,000 members were present; the "record" for Benares was 800, in 1926. This year at Benares the number of delegates present was close upon 350. Five "Convention Lectures," instead of the usual four, were delivered by the President; by Principal B. Sanjiva Rao of Queen's College, Benares; by Prof. Ernest Wood, our Recording Secretary; by Bro. Hirendra Nath Datta, Member of the General Council; and by Bro. C. Jinarajadasa. All took as their theme "The Future of the Theosophical Society". The lectures will appear in book form by the end of April.

***

The General Council of the Society had this year more than the usual amount of business to transact, a large number of changes having been proposed in the Constitution of the Society during the year. These proposed changes had been communicated early to all the General Secretaries and Additional Members of the Council for voting. But when the votes were counted at Convention, it was found that all

the motions proposing alterations lapsed automatically, since not enough members of the Council cast their votes. By Rule 49 of the Constitution, three-fourths of the total number of members of the Council, that is, 43 out of 57, must take part in the voting on each motion; only after that condition is fulfilled can an effective voting take place, and an alteration declared, carried or rejected by a majority of those voting. This year only 39 participated in the voting, and therefore the Council could issue no decision one way or the other on the changes proposed.

There were however two resolutions which did not propose changes in the Constitution, and these did not come under Rule 49. The resolution of the General Secretary for the United States that *no* change whatsoever be made in the Objects of the Society was carried by 26 votes for, and 9 votes against. A resolution of the President, Dr. Besant, suggesting one Object only for the Society, received 9 for, and 28 against. As this resolution came under the ban of Rule 49, it was not formally declared lost, since it lapsed automatically. So too with a resolution to add "Art" to the third Object, there being 17 against, 13 for. A resolution of the National Secretary for Canada, that the action of the Society in joining the Fellowship of Faiths in 1926 be rescinded, was carried by 27 against 13, both Dr. Besant and Mr. Jinarajadasa, the proposer and seconder of the original motion of 1925, voting to rescind.

***

This year, the President made an innovation in not reading to members summaries of the reports from the National Societies; instead, she delivered an address, which appears in the Convention Report published in this issue of THE THEOSOPHIST. Theosophists have long been accustomed to contemplate the large horizons which she offers concerning each topic which she expounds; but even they

will be surprised at her comments on the present Theosophical activities in the National Societies of South America :

It is clear that South America has a great Theosophical future, and I am watching it with much interest, as it is one of the fields of my future work. The seed is now being sown of which I shall reap the harvest.

***

Sir Oliver Lodge, writes *The Daily Express*, speaking at Leeds, thinks that occult experiments are not for every one. He said :

For fifty years I have been acquainted with the fact that individuals who have departed this life are not extinct. They still exist. They have lost their bodies, but under certain conditions they can get at us and give us messages. They have carried with them their powers, their memories, and their affections. They move all around us, but we do not know.

There are a few people who have the faculty of receiving messages. How the whole thing is conducted I do not yet know, but I am well aware that people are not extinct when they leave matter behind. Matter is something secondary, and something they can do quite well without when they go out. I speak to my son. My wife left me two years ago. I speak to her. It is not difficult. There are difficulties, but every now and again if you give them an opportunity they will come and show they are still themselves. That is not generally believed.

My object is to try to remove the subject from superstition and from the fraud that has been suspected, and bring it out into the rational line of investigation. I proclaim myself a rationalist in that respect.

I do not want everybody to experiment. The subject rather attracts the unbalanced, and I say they must keep off it, but if sane, well-balanced people investigate the subject progress will be made.

It is a true subject. Not everything that is said about it is, but there is a foundation for it that demands investigation.

***

The six-monthly meeting of the Netherlands Section of the Theosophical Society was well attended, the lectures being open to the public. One of the speakers was Dr. J. Tinbergen, editor of *De Socialistische Gids*; he spoke on "The Social Crisis, Unemployment as a World-Problem". In discussing the means to overcome unemployment the speaker laid stress

on the necessity of "human feeling" having to be at the back of all regulations.

The General Secretary, Dr. J. J. van der Leeuw, spoke on "The Individual Crisis, Poverty of Life as a World-Problem". He thinks that it is the individual poverty of life which is the basis of the general malaise. Technical progress has estranged mankind from life, instead of enriching human life. But already there is a change, there is a longing again for "life". Ruskin has said that there are no greater riches than life itself; as soon as this is realized production and distribution will be regulated according to the needs of all. Modern society has lost the realization of the unity of life. This has to be regained. Man will only be free when he feels himself part of that unity.

***

A cable from Holland notifies us that Brother W. B. Fricke, Recording Secretary of the Theosophical Society in 1907, and once a resident at Adyar, passed on to the Peace on March 15th. He was one of the staunchest and most devoted Theosophists in Holland. He was General Secretary for the Netherlands Section from 1897-1908, and he was Corresponding Secretary of the E.S. till 1930. At the time of passing he was about 87 years old. May Light perpetual shine upon him!

***

Bishop G. S. Arundale and Mrs. Rukmini Arundale, Mrs. Catherine Gardner, Mr. Reginald Bennett, Miss Esmé White and Miss Heather Kellett are expected in Adyar from Australia during the last week of April. Dr. Arundale's visit will be a brief one, as after three weeks he and some of his party take ship again at Colombo on their way to Europe.

***

A powerful impression has lately been created by the observations of Sir James Jeans, the distinguished British astronomer and physicist, concerning the geometrical construction of the universe. Both he and Eddington are agreed

that the old ideas of scientific materialism are utterly untenable to-day. "Materialism and determinism, those household gods of nineteenth-century science which believed that the world could be explained in mechanical and biological concepts as a well-run machine, must be discarded." The new ideas which are emerging are summed up by Jeans in these words.

> The universe begins to look more like a great thought than a great machine. . . . Mind no longer appears as an accidental intruder into the realm of matter. We are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter. Not, of course, our individual minds, but the mind in which the atoms, out of which our individual minds have grown, exist as thoughts.

Jeans further uses the significant phrase: "a great architect of the universe who is a pure mathematician." Even the very orthodox and conservative *doyen* of scientific journals, *Nature*, was so far shaken out of its scepticism as to state that Jeans reminded it of Plato, who once said: "God geometrizes."

An equally distinguished astronomer and physicist, Prof. R. A. Millikan, goes one step further still than Jeans. Speaking of radiant energy, as found in the "cosmic rays," as perhaps the cause of the building of the heavier elements out of the universally distributed hydrogen of space, he remarks:

> This has been speculatively suggested many times before, in order to allow the Creator to be continually on his job. Here is, perhaps, a little bit of *experimental* finger-pointing in that direction. But it is not at all proved or even perhaps necessarily suggested.

But as Jeans has quite a different theory as to the building of the elements, Millikan remarks sagely:

> If Sir James Jeans prefers to hold one view and I another on this question, no one can say us nay. The one thing of which we may all be quite sure is that neither of us *knows* anything about it.

It is timely that Prof. Millikan should remind his brother scientists that to *know* is quite other than to be almost sure from general theories. Not long ago Eddington remarked concerning the positive statements being made as to the structure of the atom: "Something unknown is doing we

don't know what—that is what our theory amounts to." Statements of distinguished scientists must always command attention; but the truest thing about science at the actual moment is the caustic remark of H. P. B. in *The Secret Doctrine*: "exact Science —'exact,' chiefly, in finding itself inexact every leap year."

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In a three weeks' tour of northern India during February and March, Mr. Jinarajadasa lectured in Calcutta, Bhagalpur, Muzaffarpur, Patna, Gaya, Lucknow, Cawnpore, Etawah, Mainpuri, Fatehpur, Agra and Gwalior. Two of the Federations of the Indian National Society, those of Bihar and Central India, arranged for meetings of their respective Federations under Mr. Jinarajadasa's chairmanship. At Patna, the foundation stone was laid for a building for the Bihar Federation. Before the actual laying of the stone, representatives of the many faiths in India recited prayers one after another, adding a few words of good wishes. Hinduism, Jainism, Zoroastrianism, Buddhism, Christianity, Muhammadanism and Sikhism were all represented, the chairman of the meeting being the distinguished Muhammadan lawyer, Mr. Hasan Imam. Mr. Hasan Imam always testifies openly that he is not only a member of the Society, but that it is only such unifying work as the Theosophists are doing which will ultimately bind the conflicting interests of the many communities of India into one whole as a Nation. Mr. Jinarajadasa reports that though nearly all the Lodges have diminished in numbers—for many have left the Society stating that Krishnaji considers that the Theosophical Society is an organisation which stands in the way of the individual's approach to truth —yet those who remain are not only enthusiastic to study Krishnaji's teachings, but are more than ever devoted to the great ideals of human regeneration for which the Society stands.

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During the Easter holidays, the South Indian Federation will hold its annual session at Nilambur, in Malabar, with Bishop Leadbeater as chairman. It was the President's original plan to go to Nilambur, but a temporary set-back in health makes it inadvisable for her to undertake the long journey and the tiring task of lecturing. Bishop Leadbeater takes her place.

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There are not many at "Headquarters" whose absence leaves such a gap as that of the Treasurer of the Society. His visits to his beloved Switzerland are infrequent, and when he does go on a long deserved holiday, Adyar always wishes him cool airs and rejuvenation. But Adyar especially rejoices when he returns, and last month welcomed Mr. A. Schwarz back again to his home after a year's absence. From the first year Dr. Besant became President, Mr. Schwarz has been Treasurer of the Society—always at work, munificent in his gifts to Adyar, and unostentatious in his innumerable services. He is a living encyclopaedia concerning all that has happened at Adyar since 1907, when he retired from business as the manager of the Colombo branch of Volkart Bros. Some Theosophists are apt to consider that the drudgery of business training leaves little opening for useful growth in the service of the Masters. Our Treasurer is the proof that where there is highly trained business capacity, and also the will to serve, the Masters have a place in Their plans for such an efficient server.

Headquarters is most glad to welcome Miss M. K. Neff also with her efficient service in connection with "Records" and the assistance rendered in connection with correspondence.

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Several subscribers have written to express their pleasure at seeing THE THEOSOPHIST once again in its old form and coming from Adyar. We are glad for their sakes as well as ours.

The Fifty-fifth Anniversary of the Theosophical Society

THE PRESIDENTIAL ADDRESS

THEOSOPHICAL CONVENTION, BENARES

December, 1930

BRETHREN:

Again I have the happiness of welcoming you here, on this occasion to the Fifty-fifth Anniversary of the Theosophical Society, and now, as ever, I ask you, those of you who believe in the Masters, to join me in the annual invocation to Those whom many of us believe to be our Guides, leading us from the unreal to the Real, from darkness to Light, from death to Immortality. "May Those, who are the embodiment of Love Immortal, bless with Their protection the Society established to do Their Will on Earth; may They ever guard it by Their Power, inspire it with Their Wisdom, and energize it with Their Activity."

Brethren, I am making something of an innovation to-day with regard to the Presidential speech. As all of you know, that speech will be printed, and you will have the opportunity of reading it in the Report.

I think it would therefore be more useful to our movement if I speak to you on a vital question—in a sense two questions,

closely united. One is the question of the relation of Those of whom we speak as "Masters," to the many members of the Theosophical Society. The other is the question: How far should we consider Them in our daily lives, in our ordinary work, and in this world—which is so much taken up with matters that press themselves vigorously on the attention of those who are active in it? What relation do the Masters bear to us, in our everyday lives? How far should we try to keep the fact of Their existence, the nature of such little part of Their work as we may to some extent know, how far shall we keep Them out of our ordinary lives, fearing, as many people fear, that a belief which many think themselves unable to verify, tends to become a mere form, and after a while even somewhat of a superstition? Is it desirable that we should keep Them, so to speak, in the forefront of our Movement, regarding Them practically as what They call Themselves—our Elder Brethren?

Now that is a question which, of course, closely affects the inner life of each one of us, and it is therefore one which each one of us must decide for himself. There is no one who has a right to dictate to another how he should think of those perfect Beings of our Humanity, the first-fruits of our human evolution.

No one has any right to dictate to us the way in which we may try to approach Them, nor to discourage the attempt to bring Them into our daily lives. There is, of course, a certain danger that thoughtless and careless statements concerning Them may be made, speculations which may jar on some of us; and possibly also another danger of judging Them by our own canons of judgment, disregarding the sound piece of advice which was given very early to the members of the Theosophical Society by one of the Masters, who said: "You must come out of your world into Ours." That, I think, is a point that needs our careful consideration.

The Masters do not force Themselves on anyone ; They do not press Themselves, as it were, on us, seeking admission to our inner lives. Their position seems to me to be much like the picture you know so well, by Holman Hunt, in which the Christ is represented as knocking at a closed door, and where the idea conveyed is His statement: "Behold ! I stand at the door and knock." Then He continues: "If any man will open the door, I will come in." It is a statement of a fact in this life ; a Master never presses Himself as an authority on anyone, never rejects one who truly seeks Him, by whatever road he approaches, if above all things he is moved by the desire to serve others better. Sometimes, we are inclined to forget, when we speak of the service of the Masters, that so far as They are concerned, They do not need any services at our hands. It is really They who help us, rather than we who help Them. It is enough for Them if, by purity of life, by intense and unwavering devotion, we try daily —nay, hourly—to live as in Their presence. That is surely the only service we can render Them, because in that way we may hope to become channels of Their beneficent influence to those with whom we come into contact.

And then, many of our members, out of misplaced humility, shrink from trying to serve Them, because it seems that we can do so infinitesimally little for Them. But to approach Them opens up to ourselves illimitable possibilities, like a lamp in a dark place, like a friend's strong hand clasping ours in the moment of danger, giving to us a peace and a serenity, which do not make us indifferent to the sufferings of the world, but make us eager to help, and to help in the best possible ways. They are ready to be our Elder Brethren ; shall we reject the help so graciously offered to us ?

It is perfectly true that the motive of some cannot be particularly unselfish in the desire to come into contact with the Masters. But, even if it be not, yet that very contact

will help to make the person, by quickening his evolution, more fit to approach a Master. It was one of the marked points in H. P. B.'s conversation, that it was practically impossible to talk long with her on a serious subject, before she began to speak of the Masters, before she suggested possibilities that opened before us. She always stressed that we were able to serve better by our knowledge, not that we could gain anything for ourselves, but that we might be reckoned among those who gave themselves more fully, through the Masters, to the helping of the world.

This question is one which necessarily is a pressing one to many of us, at the present time; and I think that it is better that I should speak quite frankly on the subject, telling you what my own decision is; because, at least I know something of it. Each can judge for himself how far he cares to come nearer to Them, with all the implications that go with that approach; whether he is willing to accept those implications, to make the changes demanded by Them, and thus to learn gradually how to co-operate with the Elder Brothers in our world. There are few subjects more fascinating, more attractive; but it is also necessary that we should realize the truth of that which I just quoted from one of Them: "You must come out of your world into Ours." They are not going to come down to the level of our world; we have to climb up, however slowly; we have to climb up nearer to Them, and to however infinitesimally small a degree, to recognize the value of Their work for Humanity, and try in our own childish way to give some form of co-operation to Them.

There are two of those Masters, as you know, or as you have heard, who have a special relationship with the Theosophical Society. You may have read that once a discussion arose among Themselves as to exactly when it was best to start the Theosophical Society. It is just as well to realize that They

are not always of the same opinion with each other, although in the discussion They may come to a unity of thought. There are differences of opinion, and, what is startling at first and very significant, is that They always encourage Their disciples, even the youngest and least experienced of them, to state fully and clearly his own opinion. They do not check the statement, despite the imperfection of the opinion of some young disciples. On the contrary, They use extraordinary words of condescension: "We need your opinion; the world needs it." There is Their full recognition of the responsibility of each, and of the fact that each individual has his own gift to give; each individual has some particular quality; and when he is thinking how best to approach the Master, let him try as far as he possibly can to empty himself of any desire for his own advantage, and to try merely to co-operate in Their wonderful service to the world, remembering the fact that all of us can render a definite service.

There is one statement which struck me forcibly when I first read it, and it has always remained with me as a sort of continuous reminder in daily life; that was that "the so-called small services in daily life count as much with Us as the so-called greater services"—a very instructive and significant statement. When I first heard it, I thought over it a great deal, trying to realize what lay at the back of those words. Why should these small services of daily life count with a Master as though they were some great service done to mankind? And the conclusion to which I came was an obvious one that the big opportunities come only now and then, generally at long intervals of time. Therefore, they will never lead to the growth of a habit. But the little things of daily life come every day and all day long, and therefore we can create the *habit of service* if we render any service that comes in our way, looking on every contact with another as an opportunity to serve that person. As that

becomes our habitual attitude to every one whom we meet, we shall gradually find that everyone is profoundly interesting, and that the giving of service is the greatest joy in life.

There has been in our Society, I think, perhaps in some form a tendency to a different policy with most of us from that which was pursued by H. P. B. I do not think you could be in the room of H. P. B., talking with her on any subject, without finding in a short time some words about the Masters coming into the conversation. They were generally related to the Master's wish, the Master's desire, the Master's work in life; those were the things which, to her, made the supremest claim, and we learned to realize, if we had the privilege of living with her for a time, however short, how to serve her Master.

For one thing, that was always in her mind—not always the talking about Him, but always the being actively alive to any possibility of service. The desire to do what He wished done seems always to have been in her mind. People sometimes asked her foolish questions. I heard a person once ask her the question so often asked: "If a Master told you to tell a lie, would you do it?" Her answer was, that no Master could ask her to tell a lie; a silly question, an absurd question! She was not impatient if she saw a person was in earnest, and really wanted to know and understand. I do not think I have ever met anyone who was more sensitive to the wish of another person to do some little service, than H. P. B. was in her ordinary life.

In connection with the things for which she wished, there is one of which we seldom speak, but I should like to suggest it to you. It is about Adyar, the place which was some years earlier chosen by the Masters for the Centre, to which They sent her, that she might live there for some time and create there an atmosphere which would make it easy for it to receive Their influence, or any spiritual influence which was sent. She

loved Adyar deeply. That is one reason which is strong in the minds of many of us, as to the value of Adyar; and another is that there is a direct communication between Adyar and the place that will be familiar to all of you who are Hindus, as a spot of special sanctity, Shamballa, the great City which was once on the "White Island". She always seemed to bear in mind the method by which she could prepare a place in which people, coming to it for a short time, would receive real help in the spiritual life. And so she dwelt, at her Master's wish, in Adyar for some considerable time, in order that that place might become consecrated to Their service, and inspire all who came to it with the desire to draw nearer to Them.

It has been pointed out to me lately, and that is why I am mentioning it specially, that we are not all of us doing our duty to Adyar, as we are not helping to make Adyar what it ought to be; I had a hint on that subject from the two Masters who are most concerned with the Society, because They accepted the responsibility of starting this public spiritual Movement in the last quarter of the nineteenth century. Therefore I pass on the hint to you. You can carry out the thought of it in your daily lives, if you desire to do so, and also you can work for it quietly along those lines which are laid down. The emphasis which is laid upon Adyar is a matter in which, as the President of our Society, I most earnestly ask for your help. We can do a good deal at Adyar, if you decide that you will help us. You probably remember that we built a fairly large kind of Guest House, so that each National Society which wished to do so might send a representative thither to be trained in what I may call the attitude of Adyar to the outer world, and, above all, the attitude to the Masters. Perhaps enough advantage has not been taken of the suggestion by the different countries. Yet, forty-seven of them are Sections. Each country should choose some promising young man or woman and send that young man or

young woman to stay at Adyar for a time, so that he or she may live in the atmosphere of the place, as well as receive the teachings; this would be of great use when he or she returned home. What I specially wish to do, if I can, as the result of our present meeting, is to send out the influence of the Masters into the Society, the atmosphere of the Masters from the place They founded to benefit the world. There are many of you who do not shrink from saying that you believe in Their existence. Some of you can go further and say: "We know that They exist." It is a personal matter for each to decide. But I would ask you to remember that on Their help and on Their blessing, and on our working along lines They laid down, the life of our Society really depends.

We must practise Brotherhood more thoroughly than we do, trying to help those who have had few of the advantages which we have had. We must remember that Theosophical work is a work which is beneficial to mankind, and I would not shut out from our work our younger brethren, our brethren of the animal kingdom. Do not let us forget them in our Theosophy. They also are on the road of evolution; they have not yet passed the critical point at which they enter for the first time into a human body, and on the type of that human body much of their future depends. It is of course a matter of karma. But, on the other hand, it is part of our kārmic duty to make the conditions as easily accessible as we are able to do by our best efforts.

Above all, let us remember that the best preacher and the best machinery for spreading Theosophy is by leading the Theosophical life; that example is more powerful than the most fervent speech of the most eloquent orator; *that* everyone of us can strive after as an ideal, an ideal that will grow into a reality as we patiently work. Our life is like a piece of marble, out of which we have to carve a statue of the perfect man. Let each of us carve it to the best of his ability, and then we

shall become more useful to the great Helpers of the world, and be less unworthy when They call us Their brothers.

LODGES AND FELLOWS

The number of Charters granted from the commencement of the Society to the end of 1929 was 2,758. In 1930, 41 new Charters were granted, raising the number to 2,799. 2,717 diplomas to new members were issued. The statistics for the present year show that we now have 1,490 Lodges and 39,311 members. Comparing these figures with those of last year, which were 1,592 Lodges and 43,625 members, we find a net loss of 102 Lodges and 4,314 members. Various reasons for this decline are put before us by the General Secretaries of the National Societies and I ask you to study them, and to work with me for their removal.

No.	National Societies	No. of Lodges	Active Members	New Members added during the year	Remarks
1	T.S. in The United States ...	218	5,997	564	
2	„ England	149	4,588	292	
3	„ India	324	5,518	194	
4	„ Australia	33	1,570	103	
5	„ Sweden	34	761	23	
6	„ New Zealand	19	1,025	23	
7	„ Netherlands	50	2,642	127	
8	„ France	79	3,373	338	
9	„ Italy	31	530	34	
10	„ Germany	32	542	73	
11	„ Cuba	18	256	43	
12	„ Hungary	18	412	52	
13	„ Finland	23	680	42	
14	„ Russian T. S. outside Russia	15	322	25	
15	„ Czechoslovakia ...	7	90	2	
16	„ South Africa	10	287	7	
17	„ Scotland	31	612	14	
18	„ Switzerland	15	260	—	
19	„ Belgium	12	481	52	
	Carried forward ...	1,118	29,946	2,008	

No.	National Societies	No. of Lodges	Active Members	New Members added during the year	Remarks
	Brought forward ...	1,118	29,946	2,008	
20	T.S. in Netherlands-Indies ...	30	2,090	149	
21	„ Burma	10	306	6	
22	„ Austria	9	528	45	
23	„ Norway	9	218	—	
24	„ Egypt (See Federation, below)	—	—	—	
25	„ Denmark	12	450	21	
26	„ Ireland ...	8	127	4	
27	„ Mexico	23	315	32	
28	„ Canada	16	413	37	
29	„ Argentina	18	343	43	
30	„ Chile	15	211	16	
31	„ Brazil	18	460	60	
32	„ Bulgaria	8	200	—	*
33	„ Iceland	6	300	5	
34	„ Spain	22	403	41	
35	„ Portugal	11	162	50	
36	„ Wales	20	362	22	
37	„ Poland	14	263	36	
38	„ Uruguay	7	117	—	
39	„ Porto Rico	18	243	10	
40	„ Rumania	10	199	10	
41	„ Jugoslavija	10	164	38	
42	„ Ceylon	8	98	—	
43	„ Greece	10	204	43	
44	„ Central America ...	15	313	—	*
45	„ Central South Africa ...	8	207	25	
46	„ Paraguay ...	7	72	—	
47	„ Peru ...	7	87	—	
	Canadian Theosophical Federation	10	231	—	*
	Federation of the Lodges of the T.S. in Egypt	2	39	2	
	Others	11	240	14	
	Grand Total ...	1,490	39,311	2,717	

* No Report. Last year's figures are given in the columns.

News of the National Societies

United States: The Theosophical Society in America reports a difficult year, owing chiefly to economic depression. The number of delinquent members has been very great, with the result that there has been a drop in the membership from 6,917 to 5,997, which is referred to as having occurred

chiefly on account of members becoming inactive and dropping out. This year the Annual Convention was held for the first time at the Wheaton Headquarters, with great success. An attempt is being made to increase the propaganda by means of a fund to be raised by having membership with various grades of subscription.

England: The number of members in the T.S. in England is now 4,588, the number of members admitted being 292, and those who lapsed, resigned, were transferred and died being 754. During the year the Headquarters has been transferred to more compact premises in a quieter neighbourhood in West London. The General Secretary speaks of the visit of Bishop Leadbeater, Mr. Jinarajadasa and myself at Convention time as the chief event of the year. To see and hear Bishop Leadbeater after his being absent from England for twenty-four years, and having become " almost a legendary figure," was for many an experience never to be forgotten. The Publicity work, which has always been so vigorous in England, continues. The Day Campaigns, in which a great many Lodges give lectures on the same subject on the same day, have once more proved very effective, and both the residential and Lodge Study Week-ends have again been very helpful. The General Secretary mentions that articles dealing with Theosophical teachings are appearing in the public press with increasing frequency. That is very hopeful for the future, as it shows that public interest in Theosophy is increasing.

India: The General Secretary for India reports a decrease in membership from 6,042 to 5,518. The number of Lodges has correspondingly decreased. Still it has been a year of steady progress on the whole, and the tone of controversy and doubt has given place to one of discussion and endeavour to understand. Political unrest has helped to make the work difficult.

During the year, two more Federations in the north have attained autonomy, and have already shown, like the older

Federations, that this method of organization is good. Most of the Federations have held meetings, and there have also been many successful local Conferences and some Camps, the most striking of which was that at Tanuku, attended by about 5,000 people. The Youth Federation seems to have been inactive, except in Karachi and Madras. The Indian Book Shop reports but little decrease in sales. The finances of the Section have been better than was anticipated, and a surplus of Rs. 2,500 is shown.

Concluding, the General Secretary says that if the Society would go forward it must recognize the revising hand of Time and Change, emphasize the search for Truth, and respond to the deep and gracious influence of Krishnaji, working for the redemption of the world.

Australia: The statistics from Australia show a total membership of 1,570 as compared with 1,559 of last year. A new experiment was successfully tried during the Convention, in a series of lectures by representatives of Lodges, given under the names of Theosophical Pioneers; there were thus Blavatsky, Olcott, Judge, Sinnett and Subramania Aiyar lectures. The Theosophical Broadcasting Station continues to be both useful and profitable. It paid a 6 per cent. dividend to its shareholders, and a grant of £ 100 to the Section Fund. The "Advance, Australia! News Service" is also being used by editors of many papers, to the extent of 110 columns per month on the average. Captain and Mrs. Max Wardall visited many towns and produced a great impression.

Sweden: With great regret, we have to report that Fröken Linda Edstrom, the General Secretary, was ill throughout almost the whole of her term of office. The work of the National Society has been carried on under the supervision of Herr Gunnar Knös. The results of the year's work are good, for there is a loss of only 2 members, the total now being 761. The number of Lodges is unchanged. The name of the Official

Organ has been changed back to *Teosofisk Tidskrift*. Work in preparation for a new Headquarters' building is going on. One of the chief events of the year was a very useful lecture course given in Stockholm and other places by the Rev. Edwin Bolt, of Edinburgh.

New Zealand: New Zealand reports a drop of 49 in membership. The Vasanta Farm is now described as one of the finest in the district and a great asset to the Society. The Vasanta School is a centre of love and usefulness for its 38 pupils. Our old friend, Miss Lilian Edger, has been of great assistance as a lecturer during the year, and the Section reports the arrival of Bishop and Mrs. Arundale and Mrs. C. Gardner for a lecture tour.

Netherlands: The General Secretary reports that the Section is going ahead well, and there is a distinct leavening of things at present. The statistics show that there are still 50 Lodges, the same as last year, but the membership has fallen from 2,703 to 2,642.

France: The T. S. in France reports the admission of 338 new members and the loss of 363. It proposes to offset this condition by more vigorous propaganda in the provincial towns, where there are at present few members or none. The lectures and meetings at Headquarters, however, continued to attract good audiences. The visit of Bishop Leadbeater to Paris was very much appreciated, and also that of the President to Marseille. Monsieur Gaston Polak, General Secretary of the Belgian Section, presided at Convention, and gave an interesting lecture on " Romantic Theosophy ".

Italy: Italy reports a drop in membership from 632 to 530. The new review, *Il Loto*, is, however, enjoying considerable popularity outside the Society. The General Secretary remarks that the political conditions and the message of Krishnaji are like a whirlwind that sweeps away everything dried up or crystallized that bars the way to a new and more vigorous life.

Germany: The T. S. in Germany reports a bad condition, for during the last two years they have lost half their members, to compensate for which some new members have come in, making the Section three-fifths as big as it was two years ago. Three Lodges were formed during the year and thirteen were dissolved. Notwithstanding the difficulties of the present time, the periodical, *Theosophische Studien*, continues to be sent free to all members.

Cuba: The General Secretary for Cuba reports a very trying year, and a loss of over 200 members, due, he thinks, to industrial depression and the effect of Krishnaji's teachings. The finances are a problem, and the Headquarters may have to be moved into a smaller office.

Hungary: Hungary once more records a gain of 30 members, exactly the same as last year. The total membership is now 412. Three Lodges, however, have become dormant. Question and Answer meetings at Headquarters have proved very successful, and the Sunday lectures were so well attended that the Headquarters' Hall was too small. The Publishing Trust is translating and publishing the *International Star Bulletin* monthly, and has also published translations of *Life in Freedom*, by Krishnaji, and *Esoteric Christianity*, by Dr. Besant. The Hungarian Press continues to give friendly publicity. Bishop Leadbeater was the chief visitor from abroad, and he was accompanied by Bishop Wedgwood, Mrs. Margaret Jackson, General Secretary for England, and Captain Balfour-Clarke. Prof. Verweyen, Mr. John Cordes and Mr. J. C. Bilimoria were also visitors and lecturers. The new Headquarters' building has now been purchased—a house with a small garden, situated on a hill in Buda, the old part of Budapest.

Finland: The T. S. in Finland reports a net loss of 8 members. There has been increased activity in Helsingfors, the capital, but not so much vigour has been shown in the

provinces. Great economic difficulties are reported, and also strain on account of the debt on the new Headquarters' building. Still, the Section managed to circulate free ten thousand copies of the October number of the Magazine *Teosofi*. Well done, Finland.

Russia: [1] The General Secretary reports a difficult year; nevertheless an increase of 20 members. The Russian Lodges have, as usual, been active in many parts of the world. The Annual Convention took place in Paris, and the General Secretary, Dr. Anna Kamensky, lectured in several countries, besides doing much work in Switzerland, where she resides, and going to the World-Congress at Chicago. The Russian Magazine, *Vestnik*, is issued regularly, and there are also type-written bulletins. Many of the Russian members, scattered as they are all over the world, are busy assisting in the work of other National Societies, in whose areas they happen to reside. Brave Russia.

Czechoslovakia: The membership of the T. S. in Czechoslovakia is now 90. There were two new members, but two died and eighteen resigned. The work has been confined to the Lodges, with but few public efforts.

South Africa: The Section shows a considerable loss of members, mostly by transfer to the new Section in Central South Africa, to which it also presented a sum of £100. The Annual Convention is reported to have been very happy; special mention is made of a pleasant discussion of Krishnaji's Teachings, held under the trees on the sea-shore, in beautiful sunshine. The Section much feels the need of a full-time lecturer, especially to open up new ground.

Scotland: All three Divisions of the T. S. in Scotland report a good year's work. The Annual Convention, at which I had the pleasure of presiding, was a joyful occasion, though

[1] T. S. Lodges composed of Russian exiles, who live in various parts of the world.

we all felt the absence of Bishop Leadbeater, who had been expected, but was unable to come. The membership in Scotland is now 612, as against 688 last year.

Switzerland: Reports a membership about the same as last year. The chief work of the year lay in helping in the preparations for the European Congress held in Geneva in June. The principal organizers were Madame Kern and Miss Flora Selever. The new General Secretary is carrying on the wise policy of "perfect equilibrium in financial matters".

Belgium: Belgium reports a net increase of 6 members. The activities of this Section are much increasing among the Flemish-speaking people. There have been many meetings at Headquarters—lectures, members' meetings and social gatherings; music has been a much appreciated feature of the activities. The bookshop was able to give 2,000 francs towards the Section funds. That shows much propaganda, well carried on.

Netherlands-Indies: Reports a decrease of 140 members, there being now 1,006 European, 876 Indonesian and 208 Chinese. There are five publications, in various languages, but two of these will now pass under private management. The opening of the Olcott Park at Bandoeng was the occasion for a special ten-days' Congress, in which prominent citizens participated. The revival of Buddhist traditions at Djocja is very interesting—Vaishāk and Ashāda festival meetings having each been attended by about 150 people. Three Federations have been formed in Java—an experiment that will be watched with great interest.

Burma: The General Secretary for Burma speaks of a general lack of interest on the part of the members, but reports no decline in numbers, but on the contrary an increase of 5—one member having died and 6 having joined during the year. The Rangoon Lodge has continued its activities as usual.

The Mandalay Lodge deserves special mention, having worked with much enthusiasm, and being now lodged in a fine building lent by Mr. Dorabji. The Sectional magazine was not revived, on account of lack of funds.

Austria: Austria reports that 45 new members joined and 54 left, so the number is now 528. The outstanding event of the year was the visit of Bishop Leadbeater and his party to the city of Vienna; this was an occasion of great enthusiasm. The National Society has had some trouble in connection with its accommodation, but it contested its rights and retained its quarters, except that it lost its fine lecture hall. However, as it was kindly provided with a hall by the Society of Friends, it was able to carry on its lecture work as before.

Norway: The Secretary of the T.S. in Norway reports that very little work has been carried on during the last year. He accounts for the depression by the economic difficulties and the influence of Krishnaji's teachings. He hopes that people will come to understand that they can "follow him" and also be members of the T.S. and of other Societies.

Denmark: Denmark reports a loss of 33 members, the total now being 450. The General Secretary remarks that though these figures do not convey an idea of great activity. work is going on very steadily. The Sectional Magazine, *Theosophia*, is issued nine times a year, and the Section has had much help from the visit of Mr. Bolt of Edinburgh; this was attended by many members who enjoyed his inspiring lectures.

Ireland: The General Secretary reports but little interest in Theosophy. The grave economic depression is reflected in the fact that the membership has fallen to 127, but this is a loss of only four members. Headquarters has removed into smaller premises, though at the same address as before. Regular public lectures have been given in several of the larger

towns, and Study Groups have been held in many other places. This work was greatly helped by visitors from Great Britain—Mrs. A. E. Powell, Messrs. C. Gale and E. Bolt from Edinburgh, and Misses Payne and Craster from London. The National Magazine is published quarterly, and a page of notes also appears in the English *News and Notes*. That should reach many who would not otherwise hear of Theosophy. Newspapers will generally use short, well-written articles.

Mexico: Mexico reports the formation of a body called the "Fraternidad Universal," which is a Co-operative Society established for the purpose of holding property for the National Section. This was necessary because the Society in Mexico is regarded by the Government officers as a religious body, so that, according to the law, it is unable to own real estate. Negotiations are now in progress for the acquisition of a handsome house in the centre of Mexico City. A similar Society was founded at Merida, Yucatan, and two Lodges there have combined to acquire a site and a small Lodge room.

The Secretary remarks that although some members have been shaken out in connection with Krishnaji's teachings, the remainder seem to have increased in fortitude and earnestness. The number of members in this National Society is now 315, as against 449 last year. There are now 23 active Lodges. Besides the usual distribution of leaflets, 28 weekly public lectures were given in the social hall.

Canada: The General Secretary emphasizes the present time as one in which Theosophists having differences of opinion on various points may nevertheless resolve to associate as much as possible. He reminds us that long ago the declared policy in Canada was one of sympathy and association with all Theosophists wherever and however situated in all Theosophical matters, except those of government and administration, and invite their correspondence and co-operation. During the year the Society in Canada has suffered only a small loss—

17 members—and the total membership now stands at 413. The list of lecturers and literary activities indicates considerable activity in this Section.

Argentina: This National Society has 18 Lodges and 4 Centres. The number of new members was 43, but 114 resigned, dropped out or died, so the membership is now 343. The General Secretary divides the members into three classes: a minority have increasing enthusiasm and devotion to the work; a second minority, expressing restlessness and "discomformity"; and between the two an undecided majority that is awaiting developments. There was much enthusiasm in connection with the first Convention of the South American Federation of Theosophical Societies held in Mendoza, especially by the first group. The second group, who play the part of restlessness and "discomformity," are said to be "apparently in disagreement with the activities of Mr. Krishnamurti, and in opposition to the amalgamation of his teachings with Theosophy". It is from this group that there is most loss of members. The year has been a very active one in the matter of publications.

Chile: This National Society reports a decrease in membership from 285 to 211 and a reduction in the number of Lodges from 20 to 15. But, on the other hand, there is a great interest in Theosophy, especially among the cultured classes, who are obtaining their knowledge not directly from the Society, but by means of Theosophical literature, which is stocked and extensively sold by the leading booksellers in the country. The Section is in process of obtaining its own Headquarters in Santiago. The General Secretary gives a variety of reasons for the present decline, which is shown for the first time in the experience of the T. S. in Chile; and among them he mentions the congenital defects of human nature—laziness, mental routine, and a tendency to sink back inert rather than to face the struggle which is necessary for adaptation to the new times.

The increased sale of literature shows that a serious interest is being taken in Theosophy.

Brazil: During the year there have been several changes in the offices of General Secretary and Vice-President. Dr. Lemos, the present General Secretary, writes that there are now 18 active Lodges and 466 members. An attempt is being made to collect funds for building a new Headquarters. The official magazine *Theosophista* has now attained its 20th year of publication, and there was also another magazine, *O Servico*, published in Manaos in the State of Amazonas.

Bulgaria: (Report not received.)

Iceland: The membership in Iceland is 300, which is the same number as we published last year. The public lectures held every Sunday night have been a great success, many being turned away through lack of space. The same 10 lectures were also delivered 24 times in different parts of the country. The Magazine *Ganglieri*, which was formerly edited and owned by Mr. Jacob Kristinsson, has now been taken over by the Section. The members' meetings have not been so well attended this year, and some of this lack of interest is ascribed to the effect of Krishnaji's teachings.

Spain: Spain reports a vigorous year, the chief event having been the visit of Mr. Jinarajadasa on his way back from South America to Europe. He visited 4 cities and gave 7 public lectures in Spanish, and 5 talks to members. Press notices were very good, and the lecture "Let Us Disarm War," was also widely distributed in pamphlet form. There has been much lecturing activity in various places, but open propaganda in hired halls is hampered by the restrictions imposed by the present Government upon anything that the Church considers to be undesirable, so much so that the General Secretary expresses her wonder at their being able to arrange for Mr. Jinarajadasa's lectures. Dr. Mario Rosa de Luna, a great writer and brilliant orator, has lectured over a wide field, and Mr. Climent Terrer

lectured in the capital of the Balearic Islands, where a Lodge is now in course of formation. The propaganda department has twenty offices in Spain and Spanish Morocco, and has issued 63,000 leaflets, 10,000 pamphlets and 5,000 postcards. A Theosophical pamphlet is also prepared in Braille, for the blind. The membership stands at 403 as against 451 last year. Such good work must succeed in time.

Portugal: The Secretary reports that diverging points of view have caused many resignations, but he thinks that many of the latter are due to difficult monetary conditions. Seven new Lodges have been formed and three old ones were dissolved, but the membership has fallen from 198 to 162. The Order of Service has been active and the Library has been enriched with 230 volumes, left to it by the late Mr. Joaquim Lourenço de Almeida, one of the members.

Wales: The General Secretary reports a decline in membership from 373 to 363, but the number of Lodges remains the same as last year. He remarks that the year has been for many one of "taking stock". It has been a time of testing, but to those who are strong "the Wind" has been welcome.

The very varied activities which our Welsh brethren have always carried on are still taking place. One novel item was an International Song Recital in Cardiff, organized by the Theosophical Branch of the League of Nations' Union. Items were provided from Italy, Germany, Russia, Sweden, Norway, Finland, France, Hungary, Spain, England and Wales, and the songs were followed by a talk on "When West Meets East".

Poland: The National Society in Poland reports that there are now 263 members and 14 Lodges. The year has been a difficult one, many members feeling uncertain as to what to do. A meditation group has met regularly, trying to help social workers and organizations. The Theosophical Order of Service has been active, especially in its League of Healing.

It held also the Summer School in a beautiful country place in August, while the T.S. held one in the same place in July. The Secretary expresses the firm belief that the difficult period will soon be over and a more fruitful one will begin.

Uruguay: Uruguay reports that there are now 7 Lodges, two having amalgamated, and one dissolved. The number of active members is 117, which shows a loss of 29 which the General Secretary ascribes chiefly to the unrest arising from the teachings of Krishnaji. The propaganda group has published several pamphlets, in particular Mr. Jinarajadasa's lecture, "Is Theosophy a Creed?" which has been widely distributed. The art group has carried out a programme of concerts and lectures in Montevideo. The Section participated enthusiastically in the first South American Theosophical Congress, which established the South American Theosophical Federation, the second meeting of which will be at Montevideo next year. It is clear that South America has a great Theosophical future, and I am watching it with much interest, as it is one of the fields of my future work. The seed is now being sown of which I shall reap the harvest.

Porto Rico: The report shows a loss of 57 members, as 67 dropped out for various reasons and only 10 new members were admitted. The great event of the year was the visit of Mr. Jinarajadasa, which aroused tremendous enthusiasm, his simple, though deep, speech, serene looks, solemn gestures, bright ideas and fluency in the language "having captured all hearts," so that he was "heard with religious attention and acclaimed with delirious applause".

In response to a request from the members of the Society in Santo Domingo, and with the concurrence of the General Secretary for Cuba, I sanctioned the incorporation of that territory for the purposes of our organization of the T. S. in Porto Rico. The proximity of the islands and the convenience of communications render this an advantage.

Roumania: This National Society reports great activity, although there is at the same time a decline of 44 in actual membership. Ideas such as those of Reincarnation and Karma are reported to be well known in Roumania, as Theosophical books are being imported by the booksellers and sold direct to the public, who have no contact with the Theosophical Society. It is remarked that an eminent Roumanian politician, Mr. N. Titulesco, President of the League of Nations for this year, expressed his belief in reincarnation in a speech at a banquet in Geneva. Most of the Lodges are working actively, and are also encouraging the Order of Service.

Jugoslavija: The T.S. in Jugoslavija has shown much enthusiasm and activity during the year. There are now 10 Lodges and 4 Centres and the membership has increased to 164, the net gain being 11.

Ceylon: The Theosophical Society in Ceylon has now 98 members, a number having been dropped for non-payment of dues. The greatest activity has been that of the Youth Lodge, its members being very active, and popular in social and dramatic work. Though the Society has a permanent home in Colombo, it does not yet play its full part of usefulness, for want of some one to be in attendance to meet enquirers and to issue books from the Library.

Greece: The T. S. in Greece shows an increase of membership, from 194 to 204. Two new Lodges were formed, so that they now number 10. During the year the Section was legally incorporated under the name *Theosophicon Deltion*, which means *The Theosophical Institute.*

Central America: (Report not received.)

Central South Africa reports a year of steady progress, with a net gain of 18 members. The Convention was at Pretoria, where the Lodge membership constitutes half the number in the Section, and there is a beautiful Theosophical Hall in grounds which are an admitted feature of the city; it was a

great success. It specialized in variety, if I may so put it—providing a devotional meeting, a forum on a topical subject, a question and answer meeting, a session devoted to study and opportunities for social intercourse, in addition to lectures. The General Secretary emphasizes the need for a good full-time lecturer and organizer, and voices a hearty welcome to overseas visitors, who, it is hoped, will " come over and help ".

Paraguay: The National Society in Paraguay was constituted at a time of great stress, in the midst of a serious threat of war with Bolivia over an old boundary question. Happily the dispute was settled pacifically, so the new Section has been able to go on with its work, although the atmosphere has not been very propitious. The members on the rolls are now 72 and there are 7 Lodges.

The General Secretary expresses disagreement with those who, misunderstanding the teachings of Krishnaji, advocate the dissolution of the Society on the ground that it has completed its mission and may become an instrument of dogma and blind faith. He affirms that the teachings of Krishnaji are in entire agreement with our broad principles.

Peru: This National Society has now 87 members, at the end of its first full year's work. Three Lodges have been declared dormant and two new ones have been formed, leaving a total of 10. The Magazine *Liberación* continues, and much Lodge activity is reported, including considerable study of the teachings of Krishnaji. There is a scheme in hand for the establishment of a Theosophical Home. The General Secretary and his co-workers are emphasizing the need of reforms in education, based upon Theosophical knowledge.

UNSECTIONALIZED

China: *The Shanghai Lodge* has been maintaining its activities, but owing to resignation and members having left,

the number has dropped from 34 to 22. *The Hongkong Lodge* reports that 33 public lectures were delivered and 16 meetings for members conducted by the Presidential Agent, Mr. Manuk. The membership here has dropped from 30 to 24, owing to a number of members having left the Colony ; but these numbers do not represent the great interest which exists in Theosophy. Meetings are being conducted also in two centres in the neighbourhood. *The Chinese Lodge, Hongkong*, closed during the summer months, but the President, Mr. Wei Tat, hopes to start it again in the winter. There are two schools conducted by this Lodge, both well attended. It has a membership of 65, the same as last year. *The Besant School for Girls* at Shanghai is progressing very well indeed, having now more than 448 students. It is building up a reputation throughout the educational world of China, and its financial position is also much improved. This splendid work has been accomplished by Miss Shuping Kuai. The Presidential Agent for China explains that the Lodges in Hong Kong and Shanghai are doing excellent work, although some members show lack of interest, on account of the misinterpretation of Krishnaji's teachings.

Egypt: The report from Egypt is not very encouraging from the standpoint of material success, but the old members are working steadily, so far as the struggle for existence in these times of financial difficulty leaves them energy to do so. Our dear old friend, Mrs. Duckworth, has passed away, and that has been a severe blow to the Federation, as her attractive personality, her vigour and her wisdom were everywhere much appreciated. The Lodge at Alexandria has been reduced to the state of a Centre, like that at Port Said.

Russian Federation within the Finnish Section: This Federation reports that it has been mainly occupied in the deepening of its "Cosmo-biological Understanding". The individual activities thus appear to them to have their own

utility in the cosmic scheme, and the members find that their increased understanding strengthens their creative initiative in their business, and holds them peaceful among the struggles, mental, astral and physical, so that no discussion about crises or troubles in the Theosophical or any other Society interferes with their peaceful work.

Singapore: The Secretary, Mr. C. R. Menon, reports that weekly public meetings and study classes for members have been continued without any break. There has also been a long series of lectures on the First Principles of Theosophy. The year began with 15 members and closed with 12. We have to mention the death of our old friend Mr. Men Sen Fones, one of the original founders of the Lodge. This Lodge has the benefit of lectures delivered and meetings held by passing visitors, and during the year Bishop Leadbeater, Bishop Cooper, Dr. and Mrs. Cousins and Miss Bell have all paid visits.

Barbados Lodge: Weekly study classes have been held in the Lodge throughout the year, attended by visitors as well as by members. There is considerable interest in Theosophy, but not much tendency to join the Society. The membership has fallen to 16.

Japan: *Miroku Lodge* in Tokio is quite a small one, having only 9 members, but it has been holding regular meetings and many visitors attend. Under the leadership of the President, Captain B. Kon, a weekly meeting is held to discuss Theosophy in the Japanese language. The difficulty of translation into Japanese is the greatest obstacle to the progress of the Society in Japan. The Library, though small, is well patronized; during the year it was increased by a gift of 37 Theosophical books from Mr. J. D. Brinkley. In connection with the International Correspondence League, 21 Japanese students have requested to be put in touch with foreign correspondents. The World Peace Movement obtained much attention in both vernacular and foreign presses, largely on account

of the efforts of Mrs. Letti Line Hibino and Dr. Frazao Nitobe.

Selangor Lodge: During the year two members have joined and two have left this new Lodge. It holds regular study classes, and some public lectures were given by Mr. C. R. Menon, from Singapore. The President, Mr. S. R. Drayton, was absent during the summer, but the Vice-President, Mr. S. Arumugam, carried on the work.

HEADQUARTERS' EVENTS

Nothing especially eventful occurred at Adyar during the year. The Roof Meetings have been continued by Bishop Leadbeater, and in his absence sometimes by Mr. Jinarajadasa, and sometimes by Mr. Ernest Wood. The Theosophical Publishing House, under the very methodical management of Mr. M. Subrahmanya Aiyar, has been steadily reprinting a number of books which have been out of print for some time, the biggest being *Talks on the Path of Occultism*, which is now issued in three volumes instead of one as before. Very few new books have been issued. Among them are *Gods in Chains*, *Lecture Notes*, *The Flame of Youth* and *The Personality of H. P. B.*, all by Mr. Jinarajadasa. *How Theosophy Came to Me*, by Bishop Leadbeater, is autobiographical, and therefore of exceptional interest. The four Convention Lectures of last year, entitled, *Theosophy, Past and Future*, were published as usual. Mr. Geoffrey Hodson has written a book on the *Inner Side of Church Worship*. Mr. Ernest Wood has a new book having a very artistic appearance, entitled *Natural Theosophy*, which was published by Ganesh & Co. of Madras, as the T. P. H. had insufficient capital. His *Secrets of Success* was published by the Indian Book Shop, Benares, and *The Science of Brotherhood* is now in the Press at Adyar.

The Theosophist, as an international magazine, has been produced most successfully by Mr. and Mrs. Hotchener, and has won golden opinions almost everywhere. It has its place on the tables of many libraries in America. In the middle of the year, I issued an appeal for more subscriptions and donations for this, and we learn that there has been sufficient response to enable the magazine to continue in 1931. It is hoped that after a few years it will become self-supporting. In the meantime *The Adyar Theosophist* has continued under the able sub-editorship of Baroness J. van Isselmuden (Mr. Ernest Wood acting during her seven months' absence). It has been most useful in dealing with the deeper as well as the more controversial matters concerning Theosophy and our Society, and it has faithfully followed the policy, which I most emphatically maintain, of always giving equal opportunity of expression to all sides in any controversy. I have now decided that from the first of January, 1931, it shall re-appear under its old name of *The Theosophist* and be enlarged to resemble its former self, so that it may be truly representative of our Society as its official Headquarters magazine. The Masters refuse to sanction its transfer to any place, and say that it must remain *The Theosophist;* They do not object to a National Magazine using the name of *Theosophist* provided the National name is prefixed—*The English Theosophist*, *The Dutch Theosophist*, and so on.

My thanks are due as in former years to the earnest and capable workers who have looked after the various departments of the Headquarters' Estate. Mr. Zuurman has been given a year's extra leave from his work in the electrical and engineering department, so that he may assist in electrifying the Star Camp at Ommen, but our very old friend, Mr. B. Ranga Reddy, is looking after things in his stead, in addition to his usual work in the construction and repairs of buildings. Mr. Jussawalla, in the Garden Department, has had the

friendship of fortune (what farmer's life is not something of a gamble?) and made sufficient money out of fruit to pay for the upkeep of the ornamental gardens, though we had anticipated a loss. But we cannot hope for the same fortune next year, as a recent cyclone, the worst known in Madras, in the memory of all but old people, has severely injured many of our best fruit trees. It destroyed also over a thousand other trees. Although the Acting Treasurer has presented us with a very satisfactory balance sheet, showing a surplus to carry forward to the coming year, when we consider this damage, and also the necessity for repairing Leadbeater Chambers, the Blavatsky Gardens Bungalow, and the surfaces of nearly all our roads on the estate, we have to request our friends to be generous, as they always are, on "Adyar Day".

The Adyar Library continues its splendid work. As it was not possible for the Director, Dr. C. Kunhan Raja to remain both Professor of Samskrit in the Madras University and Director of the Adyar Library, he has had to retire from the latter position, but he remains our most valued advisor in all matters connected with the Library. Mr. Jinarajadasa is now Honorary Director, assisted by a capable library Committee, consisting of Dr. Kunhan Raja, Dr. Srinivasamurti, Dr. Cousins, Mr. Schwarz and Mr. Wood. The Library has been suffering on account of its extremely cramped quarters, so the Executive Committee of the Theosophical Society passed a resolution recommending that it be removed to Blavatsky Gardens, to which a large modern Library Hall should be attached, if the Recording Secretary would undertake to raise a fund of about a lakh of rupees for the purpose. To this scheme, I have given my assent. Situated as it is near the big banyan tree, and with an outlook to the river from behind, Blavatsky Gardens presents an ideal spot for study. A suggestion was also made

by the Recording Secretary that each of our National Societies might send one student for a year, or two or three years, for the purpose of carrying on advanced studies in the Library on some subject appropriate to his temperament and previous education. This is a suggestion worthy of the most serious consideration.

The Olcott Panchama Free Schools have been going on very well indeed. The number of students has increased, which is a very happy sign, although it adds to our expenses, because these are free schools. Many applications come for the admission of children from villages even three and four miles away, but these have generally to be discouraged. If other schools would adopt our methods of making the school a place interesting to the children, one where they may be secure against all harshness of speech or act, there would be no need for children to try to come to us from a distance, and no reproach against us that we are drawing children away from other schools. I have been glad to hear that several months ago, Mrs. Wood started a free night-school mainly for the domestics and gardeners of the Adyar Estate, in the village of Urur, behind Damodar Gardens, where the majority of them live, and it is being attended by thirty-five or forty joyful pupils every evening. It has also a sort of incipient library, for a Tamil daily paper is provided, for which there is generally a great scramble, which is a commentary on the state of poverty which keeps the country down, since the average man, however eager he may be to read, cannot afford a newspaper.

Before closing this report I must mention two Congresses which have been held during the year, in both of which a number of National Societies combined. One was the Tenth Meeting of the European Federation of Theosophical Societies, held in Geneva, at which I had the pleasure of presiding. There was a series of three lectures dealing with the three Objects

of the Society, and another series of lectures and discussions on the Future of the Society, in addition to other items of instruction and social activity. This Congress was a great success, but as I should like to have the subject of the future of the Society still further discussed, I have requested the speakers at our present Fifty-fifth Annual Convention of the Society to take it up again, and to speak with complete independence, so that we may consider their views. In the other Congress, the National Societies in Argentina, Brazil, Chile, Paraguay and Uruguay met together at Mendoza. There were many useful lectures, discussions and social gatherings, and Madame Victoria Guckowsky, who presided, also gave public lectures which aroused much attention in the daily press. At this gathering were laid the foundations of the Theosophical Federation of South America, which will hold its second session at Montevideo next April.

SACRIFICE

BY THE RT. REV. C. W. LEADBEATER

(*Concluded from Vol. LII, Part I, p. 435*)

THE Great Sacrifice of the descent into matter is made in order that individuals may come into existence to share the divine bliss; therefore that Sacrifice may be considered as a vicarious act, done for others; so arises the idea of the vicarious atonement, the misunderstanding of which has caused a great deal of trouble in the world.

This circumscription in matter of the Deity has often been called the death of the God. Perhaps even students scarcely realize all that this descent into matter means. For remember that it is threefold, for all of the Three Persons or Aspects of the Logos take part in it, though the work of the Second Person seems to us the most elaborate and tedious of all. "All things were made by Him, and without Him was not anything made that was made."[1] Yet the first movement —the first step in the mighty Sacrifice which is to be—is made by the Third Person; "The Spirit" (or Breath) "of God moved upon the face of the waters."[2] If we push back our clairvoyant investigations into the origin of a solar system as far as our present powers permit, we come eventually to a countless number of inconceivably tiny dots or beads, all

[1] St. John, i, 3.
[2] Genesis, i, 2.

spherical, all of the simplest possible construction and absolutely identical. Though they are the basis of all matter, they are not themselves matter; they are not blocks but *bubbles* blown in the æther of space—blown by that creative Breath of God of which the ancient Scriptures tell us. So the universe exists while God holds it with His breath; if He drew in that breath there would be no universe. In view of this marvellous distribution of Himself in space, surely this familiar concept of the Sacrifice of the Logos takes on a new depth and splendour; this is at least one form of His dying in matter, of His perpetual Sacrifice. Is it not His very glory that He can thus sacrifice Himself to the uttermost by permeating and making Himself one with that portion of the æther which He chooses as the field of His solar system or universe?

But this is not all, for now comes in the work of the Second Person or Aspect. The monadic essence which He pours forth is the ensouling and energizing principle of all organic life of which we know anything. It is true that the immortal spirit of man is of the nature of the First Person, the Father; yet but for the sacrifice of the Son, who poured forth of His substance as monadic essence into all the limitations of the lower kingdoms, the causal body could never have been, and without that as vehicle, as the vase to hold the elixir of life, heaven and earth could never have met together, nor this mortal have put on immortality. So in this mystic sense the Christian is right when he says that the true Christ is at once the Creator and the Saviour of man, for without Him the gap between spirit and matter could never be bridged, and individuality could not be.

When the causal body has thus been formed, there flashes into it the third outpouring of the Divine Life, which comes from the First Person of the Logos, and makes within each man that distinctive "spirit of the man which goeth

upward" in contradistinction to "the spirit of the beast which goeth downward"—which, being interpreted, means that while the soul of the animal pours back after the death of the body into the group-soul or block to which it belongs, the Divine Spirit in man cannot so fall back again, but rises ever onward and upward towards the Divinity from whom it came. And so the Great threefold Sacrifice is at length completed.

It is little wonder that this circumscription of the Deity has sometimes been called the death of the God, and has even been symbolized by the idea of the crucifixion of the God on the cross of matter. Not unnaturally, when the story of the crucifixion of the physical body of Jesus came into prominence, there arose a confusion of the two ideas, which gradually grew into the belief commonly held by the average Christian of to-day. But there still remains a good deal of evidence of the earlier and less material conception. In modern pictures of the crucifixion, the face of the Christ shows terrible suffering, and He is obviously dying, if not already dead. But in earlier presentations all this is quite different; we find the Christ on the cross indeed, but dressed in royal robes, with open eyes looking straight before Him, and with no sign of suffering. This is admitted by orthodox Christian writers, though they would probably not agree with us in our explanation of the reason for the phenomenon. In that great storehouse of ecclesiastical tradition, *The Catholic Encyclopedia*, Vol. iv, p. 529, in an article by the well-known Catholic archæologist Orazio Marucchi, I find:

> In the artistic treatment of the crucifix there are two periods; the first, which dates from the sixth to the twelfth and thirteenth centuries; and the second, dating from that time to our own day. In the first period the Crucified is shown adhering to the cross, not hanging forward from it; He is alive, and shows no sign of physical suffering; he is clad in a long flowing sleeveless tunic (*colobium*), which reaches the knees. The head is erect and surrounded by a nimbus, and bears a royal crown . . . In a word, it is not Christ suffering, but Christ triumphing and glorious on the cross.

Also there is a description given in the *Acts of Judas Thomas* of the Christ standing in glory above the cross which separated the lower world from the higher, and another of the splendid vision of the cross of light, by looking into and through which all the manifested worlds were to be seen, while yet the aura of the Heavenly Man included all, interpenetrated all, and was the life of all. So truth was not left entirely without its witnesses in the earlier ages of our era, however much it may have been obscured later. Visitors to the Uffizi Palace at Florence may see there a number of examples of these different presentations of the crucifixion.

These symbols of sacrifice always indicate the Divine Man pouring himself forth into Nature. This Divine Life is now enfolded in every form, so we must never forget that the sacrifice of the Second Person is still going on, that, as I have already quoted, He "as the Eternal High Priest forever offers Himself as the Eternal Sacrifice." Not only did He do this in the beginning, but He is doing it now. He is limiting that portion of Himself, and that Divine Life is ever pressing upon the forms, but gently, that they may expand without breaking.

The botanists in their studies find that unknown pressure, for which they cannot account. They call it *vis a fronte*, the strength always pushing forwards, pushing the plant to grow. They do not know why, but there it is. This instinct or pressure of growth is the Divine Life pressing onwards to manifest through these forms; and when no more can be done with a particular form, the Great Sacrifice withdraws from that form, and we call it death.

The Life is one, the forms are myriad, but He ever presses them on, first towards differentiation, and then towards unity, drawing them together again. That is what is meant by at-one-ment, which we so often call atonement, and this voluntary and glad pouring out of Self to make other selves is "the joy of the Lord" which is mentioned in the Gospel.

Remember how it is said of the good and faithful servant in one of Christ's parables: "Thou hast been faithful in a few things, I will make thee ruler over many things; enter thou into the joy of thy Lord." People who do not understand think that that means to enter into some heaven of endless rest and endless bliss. But when we come to enquire: "What is the joy of the Lord? What is that Lord doing all the time?" We find that the joy of the Lord is sacrifice; the joy of the Lord is in pouring Himself into matter and limiting Himself, sacrificing His own glory for the sake of evolution. It is into *that* that the servant enters who has been faithful in small things and is made ruler over many things. So he also sacrifices himself.

Even we find it in our own small way. You may do, to the very best of your ability, some work for our great Masters. We cannot promise you that karma will reward you for that work with great wealth, or great power, either in this or in any other incarnation; but we can quite certainly promise you that the reward of doing good work will be the opportunity to do more, just because you have done that well. If you think of it, that is the greatest compliment the Master can pay us—the greatest reward that can be given.

Know then that life is always giving. It is the very life and essence of that Divine Life to be pouring itself out all the time in giving; but remember that the life of the *form* is to *take*, not to give; the form must grasp and keep and build into itself what it gains. It must do that, otherwise it cannot persist as a form. It takes into itself food, it takes into itself various forms of strength, it draws into itself the air and changes its constituents. The life is always pouring out; the form is always drawing in.

There are four stages in this sacrifice as man evolves. First you will find, even among savage races, that he sacrifices part of his material possessions in order to gain more.

He has, for example, a fine crop of wheat—enough to make bread for his family for the whole year. But he will sacrifice part of this as an offering to his god, because he is taught that by doing that he will gain still bigger and better possessions in the future. Much of the idea of charity to man and of sacrifice to the god that is put before the people in the ol religions is from the point of view that if they do these things they will obtain great wealth and make great progress.

In the next stage instead of a definitely earthly reward they are promised heavenly rewards. It is said: "Do such and such things, and after death you will go to heaven." That is still distinctly a selfish motive, but nevertheless it is an advance on the other, for the man is exalting the unseen above the seen, and he is definitely losing something physical which he can see, for the sake of something invisible in which he believes. He is beginning to sacrifice the material for the immaterial, and that is certainly an improvement.

Then there is a third stage where he begins to do right for right's sake, to sacrifice himself for the good of the whole. There we are already reaching a very high level indeed. Under this head we may class the work of those men who went to the Great War. They sacrificed themselves for an ideal, for the good of the whole, not for any immediate reward or result to themselves; and they were ready in that cause to face not only the danger of death, but what to many people would be far more terrible, the danger of mutilation and awful prolonged suffering. Yet they faced that, as they would have faced any suffering for an ideal, and thereby made for themselves extraordinarily good karma, and earned the right to rebirth in the new subrace.

The soldiers were of all sorts—some cultured men, some rough, uncouth, uneducated; but at least they had all this one great quality in common, they were not afraid to sacrifice themselves. Our Master Himself told us that the Great War

offered the greatest opportunity which had been placed before men of the ordinary world (I mean, those who are not especially students of occultism) for many thousands of years, and that those who voluntarily took advantage of it made by that one act as much advancement as they could ordinarily have achieved in twenty incarnations. Remember, this in no way excuses war; it in no way condones the horror, the wickedness and the foolishness of it as a method of settling disputes; but it does mean that there may be, and have been, cases in which even *it* is the better of two alternatives; when the cause is just, and the struggle is forced upon us—then we may have to stand for the right even unto death, and it may become a duty to obey the command of Shrī Krishṇa: "Therefore fight, O Arjuna." And when that is so—when the conflict is inevitable—even out of that vast ocean of evil the Evolutionary Powers will extract something of good; They will use this thing as a tremendous test, as an opportunity for the wholesale development of certain valuable qualities.

There is a fourth stage of sacrifice in which there is no suffering, because the man knows that all are one, and that when he pours himself out he is doing so because he is part of the life eternal. That is the very highest form, and it is perhaps to that alone that the name of sacrifice is really and truly appropriate. Man reaches ever towards that, because as long as he works for the separated self he can never understand life truly; but still his action produces its result. He attains just that at which he aims. As Christ said about the Pharisees: "Verily I say unto you, they have their reward." Such people are working mainly for the praise of men, and they obtain it. They win that, but they do not gain anything more.

So those who work for the separated self often acquire a good deal for that separated self, but that is all they achieve. They do not do the divine work, so they do not reach the reward which belongs to the divine work. However, they learn

by degrees. Those who work for the separated self make karma for the separated self, and so they bind themselves; even if it be good karma they still bind themselves back by it. That is not yet sacrifice, but through it by degrees they learn sacrifice.

As I have just said, the war was a supreme and, of course, an unusual opportunity for millions of men; but we know how rarely we see an actual life of sacrifice under ordinary circumstances. We may sometimes see a woman devoting the whole of her life to nursing a sick mother, perhaps, or something of that sort, actually sacrificing what she might have of the joy or pleasure of life for what she sees to be a duty. Many such cases exist all round us, quite quietly, without any flourish of trumpets, but those people are learning the power and the art of sacrifice.

Sometimes one is tempted to say that it is a pity; I have seen a case where a person so sacrificing herself was one of really fine power and talent, who, if she had not felt called upon to do this, might have carved out for herself a brilliant position in the world, and exercised an immense influence for good. It looks from the point of view of the world almost a waste of much force; but yet she is developing within herself this power of sacrifice, which is so closely allied to the divine. So it is not for us to say that that is a wasted life.

By degrees men learn to act for all instead of for one. I have always believed that even the Trades Unions which, like those in Australia, are so tyrannical and do so much harm in many ways, are a blind endeavour to reach up towards unity. Their attempt is in its way a kind of sacrifice, noble from the point of view of the people who make it, though often quite wrong-headed from the point of view of the community. We, a little more educated or more used to taking wider views, can see that, though their action may tend to the advancement of a few people in a particular trade, it is not usually for the

good of the community as a whole, and that much wiser counsel might prevail; but the people see the one point only and are devoting themselves to that, and it is really in its way and at its level a noble ideal.

We can respect a man highly because he sacrifices himself for an ideal, even though we may know that that ideal is an illusion. We have heard of men who gave themselves to be sacrificed in some of those ancient faiths. In some of the Indian hill-tribes a man would willingly give himself to be a human sacrifice in order that good crops might be obtained, or that his tribe might be victorious in war. That is a stupid and wrong-headed thing from our point of view, but that man saw it as an act of noble sacrifice. There is no doubt that it evolves that man, useless though in itself the act may be.

Many people have been martyred for ideas which were of no importance whatever, but yet it was a noble thing for them, since the martyrs *thought* it was important. Thousands of Christians were killed, so we are told, because they would not throw a pinch of incense into the fire to the Emperor—a thing which was an ordinary custom, which was really nothing more than at the present day taking off your hat when the King passes, or rising when the National Anthem is sung—a perfectly ordinary act of courtesy. They would not do it because they thought that it raised the Emperor to a divine level, not realizing that incense has been used constantly in all sorts of ceremonies without any implication of worship. It was stupid, but it was in a way fine in its stupidity; those Egos evidently needed that particular lesson of sacrifice, and when it came to them let us hope they learnt it.

In the same way the most highly developed, the most artistic of people always speak for their kind rather than for themselves. The best poets all voice ideas applicable to humanity. The great musicians, the great painters are not

thinking of their own glory; they are thinking of expressing something for and of humanity. Those who work for the separated self generate karma which returns to them, be it good or bad; but those who realize the Oneness work for humanity, and the karma goes to humanity, because the man has not thought of himself in doing it. It is, looking back to the other end of the scale, like the animal who works all his life and develops himself in various ways, and all the work goes not to himself but into the Group Soul; but this time the same thing happens intelligently instead of unintelligently. It was unconscious in the animal; it is conscious in the man.

It may with truth be said that sacrifice is not perfect until it has ceased altogether to be sacrifice in the ordinary sense of the word—until the man sacrifices himself and his work to God, not because he thinks he ought to do so, but because he feels he can do no other, because no other course of action is possible to him at his present level and with his present knowledge. And so to do this is no longer an effort or a sacrifice; it is a natural act of the keenest joy.

Never forget that, though we so often use the word in that sense, "to give up something" is not the real meaning of sacrifice. *Sacrificio* in Latin means "I make holy," so to make an offering of anything is the main idea. When you write a poem or a book you should do it as a sacrifice. You should offer it up to God as the work of your brain, of your hands, for in that way you are really making it a sacrifice, you are making it holy. You truly live only when you are a channel for the divine force. This other life, this life of the separate self, in which everyone is trying to grasp something for himself, is just a dream; it is not a real life at all. To be giving out always is the only true life.

The force of the Logos cannot penetrate into the physical plane without unselfishness, and therefore unselfishness is the

keynote of all. It is the force which moves the world. Some of you may have read Hinton's books on the subject of the Fourth Dimension, and in them you will find a very curious expression of that idea which I have just mentioned; you will find that you can only understand the fourth dimension by casting out the self. You have to learn to look at something which he gives you, a block of cubes, or whatever it happens to be; you have to learn to look at it and describe it *without any reference to yourself.* You have to learn to see it without saying that such and such a part of it is nearer to you or farther from you, or to the right or left of you. All that involves yourself has to be cut away, and you have to describe its position in the abstract without any reference to yourself. If you try it, you will see how hard that is to do; but it is only by the casting out of the self that you can proceed to understand Hinton's scheme.

The same holds good in this matter of sacrifice; you have to cast out the self. It is only by sacrifice that we can truly become one with Him. We must sacrifice the lower first that we may gain the higher, and then we must sacrifice ourselves in His service because it is only in that way that we can really attain to unity with Him. So you see this Law of Sacrifice is of tremendous importance, and they were quite right who said that sacrifice underlies everything, and that without sacrifice there is nothing.

FACTS OF THE INTERMEDIATE WORLD

THE FRUITS OF THE PAST

By ANNIE BESANT, D.L.

(*Concluded from Vol. LII, Part I, p. 448*)

WHEN people begin to see in this emotional or astral world, they cannot distinguish between what is called a thought-form and a conscious and intelligent entity, unless they have been specially taught how to do so. You often find it said that people who have not been correctly trained, but who have passed out of their body, enter for a moment a religious trance; I mean here a trance that is brought about not by intense thought, which is our own way of going out of the body, but by intense devotion to some religious thought. This is a very common way with the different mystics who have left records of what they have seen. A Christian mystic not of the highest type, who has had certain visions impressed upon him from outside, may produce in his trance the conditions of the heavenly world, of the angels, or of something which is taught in his Scriptures, and he may give that as a description of the world on the other side of death. That is one way in which one can easily delude oneself, and you have to learn how to distinguish between the forms of astral matter created by thought or by impressions from the inhabitants of the astral world. The inhabitants of the astral world have no physical body. You and I may go out of our

physical bodies in sleep, and then we should go out in astral form, but there are certain inhabitants that we call "nature spirits," (others call them "fairies"; the Irish say "the good people," and so on), who are very often helpful in their own little ways, and are exceedingly glad to be of service if they have the opportunity, and if you care to be in friendly communication with them.

You may say that sounds rather odd, but there are some ceremonies—such as the rituals of Masonry and others—which have a distinct relation to that astral world, and which were used in ancient Egypt and Chaldea chiefly, where certain stately rites of a very powerful nature were performed by the instructors of some chosen people; those ceremonies preserve some of the peculiar means of communication which were known among the wisest in those days. For these communications, remember, have always existed; the English form of Masonry is more often Egyptian than Chaldean, while that used on the Continent is more often Chaldean than Egyptian.

Suppose you have practised any of these ceremonies with the deliberate intention of coming into touch with the normal inhabitants of those worlds, you will find there some people who are what is called sensitive, psychic, without having taken any special instructions. They bring with them into the world these delicate sensitive nerves which carry their senses beyond their normal powers. They will tell you that in some religious service, or certainly in some Masonic service, they find some co-operation coming from what, if religious, they would call "angels". They are angels of the lower rank. It is to distinguish them that we speak of them as nature-spirits; they work continually, making those wonderful co-ordinations that have puzzled so many of those who have taught the doctrine of evolution. The adaptations of nature are due to them; the traces of their work led Darwin and Wallace and others into the true

evolution, and the connection between all forms

these nature-spirits—as I prefer to call them to ish them from the spirits of the higher world—are y people who are called psychic and sensitive. Such have sometimes feared them, which is quite unneces- sometimes they take pleasure in the association, and gain advantages from it. There are many things these little le are willing to do for those who treat them kindly and tely and do not destroy the objects which these nature- rits are specially engaged in training and advancing. If ou are very sensitive you may sometimes feel that when ou pick a flower, a little 'buzz' or thrill comes out at you, which is the resentment of some little nature-spirit because you are picking part of his plant that he has taken care to produce.

I have noticed in some countries where flowers are used in religion, in chapels and temples, used for purposes of worship—that these little nature-spirits are quite pleased if their flowers are picked for that particular purpose; and if you explain to them that you do not pick them for the purpose of destruction, but only for the purpose of taking the beauty of the flower into places where it would be appreciated greatly, and given as a sign of love and reverence, they immediately are willing that you should pick them and are by no means disturbed by your doing it.

I may suggest to you that there are some laws of nature not yet discovered, and that it may be possible to communicate with other more or less intelligent beings if you learn the language that they use. That came out very strongly during the late war. There are a considerable number of students in different countries who have learned some of the elements of Yoga; during the war a number of these were awakened on the astral plane or world, the reason for that being the need of extra assistance to cope with the number of people killed in

high states of excitement—sometimes in states of anger or fury —sometimes animated with the noble motive of trying to serve their country (whether we think that a good way of service or not, the motive was there). The astral world was overburdened by this tremendous inrush of hundreds of thousands of people flung out of their bodies suddenly, in states of excitement or passion, and thus entirely over-taxing the powers of those who work normally and consciously every night on the astral plane, to receive those who die in the normal course of nature.

Death is followed by a very brief unconsciousness unless there is great excitement of the consciousness before it passes out of the body. One thing that emerges from that is that you ought to be very quiet if you are surrounding what is called the death-bed; you ought not to weep or mourn or sob, or do anything to disturb those last moments of the person whose consciousness is leaving the body. For a reason I do not quite understand, and can only guess at, (which is not worth doing) is that the person carries with him the last impression which is made as he is leaving the body, and experiences a very remarkable state of consciousness in which he suddenly sees his past life almost in a flash. I was told of this once, quite apart from any knowledge of Yoga in the speaker, who told me he had been nearly drowned. He was an engineer; he told me he was brought up unconscious, and said: "It was a very strange thing, but before I came back to consciousness I seemed to see the whole of my life like an instantaneous picture." It showed me only that he had been very far out of the body when that happened, because he practically confirmed this observation that those last moments of the consciousness in the body are very important to the peace and happiness of the person who is leaving the body behind. Serenity, kind thought and love should surround the person who is passing

out of this world into the next, and any strong manifestation of emotion is distinctly disturbing at that moment.

As I said, I do not understand that particular phenomenon; I have never tried much to understand it, but I was interested in finding it in this particular form, just as I was interested in hearing the experiences of Tennyson and Mozart, that there was a state of consciousness other than the normal that might be brought about, and I found that was a state into which a person passes when the consciousness has finally left the body. There is this flash of the past which is thus impressed upon the consciousness, and then there supervenes the change in the arrangements of matter of the astral or emotional body. That, remember, has now become the person's outside body, putting him into touch with the astral world. But the astral world is peculiar in one way; it consists of certain densities of matter, as our own world does, but a person living there after having passed through death has his astral body changed in arrangement according to the part of that world in which he is going to remain for his after-death experiences.

It is arranged in a collection of sheaths or shells; that is, the whole of the astral matter is separated into its component parts, as we might separate matter here into solid, liquid or gas. The equivalents of solid, liquid, gas and ethers here are reproduced in the astral world, and after death they are re-arranged, so that you only come into contact with that part of the astral world to which your external astral body is related. When you begin to study you find how closely this world and the astral world are connected. Every time you think, you are using a certain kind of matter in your thought. Your physical body is your dwelling place; in fact, the Hindus in their Scriptures call the spirit "the dweller in the body," which is a very good name, because the body is like a garment put on in order that the

physical life may be led and the experiences of physical life may be obtained.

Think for a moment of the usual division into three which is found in the different religions: spirit, soul and body. St. Paul speaks of them, and men do not distinguish as a rule, as St. Paul did, between the soul and the spirit. The soul of man is really the effect of the divine life, or spirit (for a fragment of that life is the Spirit in us) touching the kind of matter which is in what we call the higher mental world, the higher intelligence, the intelligence that synthesizes instead of analyzing. You know the way in which all things are brought together and classified; by analysis you find out the materials of which they are composed; by synthesis you find out the way in which they are put together. Exactly the same thing goes on (only you cannot get out of one stage when you are in the astral body after death) you can only contact that part of the astral world that is outside your body there and comes into direct contact with it. It is just as if we changed the constitution of our eye; if it were fitted for electric instead of for natural light vibrations, we should see a different world from that which we see now.

That is a very good simile of the conditions in the astral world. During the war a great many people were awakened in the astral world in order to help the people who were flung out of their bodies by the terrible slaughter of the war. Some kept this power after the war; others went back into more ordinary states of unconsciousness, but those who can keep it and use it are able to become what we call "astral helpers" or "astral workers". Thus if you know how to remove your consciousness from the body in going to sleep; if you do not lose consciousness when asleep, but only come into contact with another world with which you gradually become familiar, then you are able to help people there—able, if they are at all frightened, to soothe them, and in any case gradually to

accustom them to the new state in which they find themselves, so that they may take advantage of it instead of, as is very often the case, being in a condition of fear. For fear is one of the worst things to have either in this world or in the other, and, unhappily, the popular idea of the world on the other side of death is an idea of a state of torment, and people are in a condition of terror when they come over. The first thing to do is to persuade them that there is no such thing as the idea of hell on the other side.

There is some idea of suffering; that is, if you carry over with you physical or emotional or mental vices which produce unhappiness (to others especially) or if you are one of the agents in producing suffering to others, then you will find a hostile spirit exhibited to you when you pass after death into the astral world; that is one of the chief arguments against the use of animals for food. It is not only the effect of the meat-eating on the body—you are coarsening your body by meat—but it is the suffering to highly organized animals that is the argument.

So few of you who take meat realize that you are responsible for the sufferings that go on in that terrible trade called the cattle trade—the fearful amount of terror of the animal when it is taken to the slaughter-house and when it smells the smell of blood. All these animals have the feelings which are found to a higher extent in man, but they have them to a very keen extent; I remember a friend of mine telling me how the advocates of humane slaughter are trying to minimize the suffering inflicted by the ordinary cattle trade, though "humane slaughter" seems to me rather like a square triangle! But the real harm that is done is the enmity that it sets up between these two worlds of the physical and the astral. These nature-spirits of which I spoke dislike the human being because of this cruelty. And if you know at all, as you must know if you are sensitive, a kind of indefinite

feeling of fear that comes over you in the twilight or the dark, you will understand. I had this feeling of fear very much when young, for I was an imaginative child and if I read a terrifying story I was frightened at night. That is a reality when the nature-spirits are hostile. The value of the Masonic ceremonies that I mentioned is that they substitute a feeling of friendship instead of a feeling of antagonism, because all ceremonies of religious or partially religious objects bridge the gulf between the different worlds. If they are religious ceremonies they bridge the gulf between our physical world and the angels, higher or lower, in which the people belonging to that religion believe, whether they know much about them or not; some ceremonials put you into contact with these nature-spirits.

The people of the middle ages, who believed in elementals, as they called them, and were friendly with them or hostile as the case might be, knew that this group of intelligences was not friendly to the human race because of its destructive tendencies. And those of us who want to bring about friendly feeling everywhere and to have a universal brotherhood, not only of human beings but also of the sub-humans that all belong to life, and do not wish to inflict suffering upon them, will find that these bridges bring us into touch with them, and the particular type of ceremonial we use makes the bridge. That is what ceremonial really is; it is an apparatus which brings down the force which might be dangerous at its higher levels, into a state which is beneficial and helpful to the lives with which it comes into contact. That is the object of all religious ceremonies—to bring down great spiritual forces to a level where they become adaptable to human existence. It is for that that they are intended, and by these ceremonies you may sometimes influence a large number of people, larger than your present knowledge might be able to influence and help if you only exercised your will instead of utilizing the ceremony.

I have done that over and over again in my own life. These spirits like to do services for human beings, whom they consider to be their superiors; while they dislike them very much if they are destructive, they like them if human beings are able to give them service which they are able to utilize; then they become very helpful and kind. I have often found things that I have lost by asking the nature-spirits to find them for me, and they have put them where I have found them easily. They have done this for me over and over again; they like me and I like them. I do not inflict any suffering that I can avoid either on human beings or on sub-humans. We have to live, but we should choose to support our lives by those other lives which have less sensation of pain or suffering of any kind. That is why I say "humane slaughter" is better than the ordinary slaughter-house, but it is far better not to live on your fellow creatures who suffer in supporting your life—far better not to be a sharer in anything that is cruel as far as you can possibly avoid it.

Looking at it in that way I would ask all of you to reconsider your own ways of living. Do not be partners in inflicting suffering. Try to minimize it to the very greatest extent. Your own lives will be the happier for it; your own lives will be more harmonious, and you will spread happiness, which is still more important, among all those whom you meet in ordinary life. You know how different people are in their influence on others. If you want to take an extreme case take the case of hysterics—not what the doctor calls hysteria, but ordinary hysterics. It spreads from one to another. Why? Because if one astral body is vibrating furiously and irregularly, other astral bodies tend to take up the vibrations and produce them themselves, and it is there you have the great explanation of that rule which you find in religion—the rule of returning good for evil.

I remember once reading how a Frenchman, when he was told that he ought to control himself and live more nobly for the sake of posterity under the law of heredity, said: "As posterity does not do anything for me, why should I trouble myself about posterity?" This was rather a selfish way of looking at life. Sometimes you find that, but more often we find people like my old friend Charles Bradlaugh, who have the idea of duty even though they do not think they will live on the other side of death. I remember one splendid sentence of his when he was speaking of taking the castle of human liberty, and he figured it as though it was surrounded by a great moat; he used what seemed to me to be one of the finest similes: "Enough for me if my dead body falling into the moat can help to make a bridge over which future generations shall march to liberty." And in one way that is the great test of noble freethought. But it gives you no certainty in the future and no belief in life on the other side of death, and this may well lead to moments of despair such as I used to have when I was an unbeliever and worked in the East End of London. Sometimes trying to find out what it was that interested and amused the great mass of people, I would go out at night; one night, I went at the hour of closing and there streamed out of the public-houses the inhuman crowd of human beings, swearing, struggling some of them, fighting some of them. I thought to myself in a moment of despair, there is nothing that will help these people excepting a great earthquake which will destroy their bodies.

To that state of mind the knowledge of Theosophy is an enormous relief, for if you know something of the life on the other side of death then you have a light to show even to those who are suffering bitterly. Do the very best you can to use the faculties and good feelings you have of love and tenderness and kindness wherever you can exercise them; those on the other side of death will go with you, and then they

surround you in that world and you will find that they l give you happiness there and make it possible for you to urn to a better fate in the future. I found that in those rts of London the two great doctrines of reincarnation and arma were what most appealed to the people, because they ave them hope.

In studying this world on the other side of death I have learned how it reacts on human conduct, and how it gives you helpers all around you to make things better, invisible and visible, and I have begun to realize in this that the reason of the antagonism of the higher animals is that we kill them. They live on the astral plane for a shorter time than we. Many of you will be glad to know that animals you have loved and trained do not wholly die when they pass away from this world, but that they also have a life, much shorter than the human, on the other side. They come back again, gradually rising into higher and higher forms, and so we gradually learn the truths about Nature, that Nature is a song, not a cry.

Sometimes we are almost crushed under the suffering that we see on all sides. We feel as though life were intolerable where so much of suffering mingles with it, but as we learn how to mitigate the suffering, human and animal, trying to help all towards more of joy, we gradually come to share the happiness that we are striving to spread abroad, and so in the sharing it grows. For that is the only possible justification, as it were, for what we have most of us in our own lives, the advantages that so many do not share; pleasures that so many cannot enjoy; art and beauty and the knowledge of science, and the great possibilities of human life of which so many do not yet even know, much less believe or realize. And so it is that life gradually may be made more and more beautiful if we use every advantage we have to share it with our brethren; if we minimize the suffering we inflict, although sometimes we are unable to avoid inflicting

it; we learn from a knowledge of that other side that it is only temporary pain that people suffer even from the exercise of vices in this world. A man suffers, but only from the craving that he has made, and he exists on the other side without possibility of satisfying that craving. It is starved out gradually, so that he need not carry that with him into another life. So with other forms of evil, they are temporary, and may be overcome, and the more we struggle with every form of it in this world and in ourselves, the weaker become the obstacles that oppose us on our physical path.

There is nothing like a knowledge of these things; it enables one, when speaking to the drunkard and telling him of the inevitable suffering, to assure him that it is only temporary suffering that he will have on the other side. I have found that valuable in helping a man to break through the habit of intemperance. It is far harder to break it after death than during life, but it must be broken somewhere.

So that great word of the Master: "Be ye perfect even as your Father in Heaven is perfect," becomes more possible to us as we know what the Hindus know—the wheel of births and deaths. We can break the power of death as we rid ourselves of our weaknesses and hells. We create our own hell and our own heaven, and both are temporary on the other side of death. So we see the whole world climbing upwards towards a higher realization; upwards towards the lessening of suffering, upwards towards that perfection, that human perfection which is the inevitable destiny of every one of us, of the criminal as well as the noblest of our race. We shall all win in the long run; every struggle brings victory nearer, because it weakens the opposing forces of habit. And we can tread our path joyfully, even though we meet temporary suffering, for we know that God Himself is bliss, and that bliss is eternal, while suffering is temporary, if only we will not increase suffering by inflicting it voluntarily on our fellow creatures.

THE POWER OF THE ARCHETYPE

By C. JINARĀJADĀSA

(*Concluded from Vol. LII, Part I, p. 457*)

I have said that to see the Archetypes everywhere—in mineral and plant, in animal and man—is the vision of visions. But a vision must transform itself into action, if the vision is to reveal the fullness of its truth and glory. Follows therefore the more difficult task in life, which is to *call out* the Archetype in whatsoever object is before one. Growth in intuition enables the leader to see the Archetype in his worker; but how is that worker to be made aware that the Archetype dwells within him? How is the leader to convince his follower that within himself is "the Way, the Truth and the Life," an Archetype, a Divine Power, that "Warrior who is thyself and thy King"?[1] How am I. looking at my follower, to say to his inner nature, "O Archetype, step forth in your truth and beauty and majesty"?

As a preparation towards answering this difficult question, let me put it aside for a while, and take up another topic. We are all concerned with one problem, the problem of existence. When we turn to the philosophers in search of guidance, we find that they state the problem as a dual one; one part is the problem of Being, and the other is the problem of Becoming. Being is, as it

[1] *Light on the Path.*

were, a static condition, where there is no activity, but the possibility of all activity; it is like the "critical state" in a chemical solution, which is ready to precipitate into another state. Similarly too is Being—all inclusive, watchful, but not generating. But Becoming is dynamic; it is at work; it is a flux, a fountain, not a reservoir.

Now, the problem of existence can be understood—partially only, of course—from either standpoint, either from that of Being, or from that of Becoming. In India, these two standpoints are represented by the Vedānta and by Buddhism. The Vedānta looks at existence from the standpoint of *Sat* or Being; Buddhism looks at existence from the standpoint of *Samsāra*, the flow, the unfolding, the Becoming.

It seems to me, as one whose non-mathematical brain is not acute in abstract philosophy, that Being and Becoming are inseparable. To my mind there is a constant interaction between the two. I imagine "existence" as a state where Being draws out of itself a Becoming; and when so drawn out, that Becoming instantly transforms itself into a Being. Once again the new state of Being in its turn draws out of itself another Becoming. This is another way of stating that when we say "the present," we include not only "the past" which has once been, but also "the future" which is yet to be.

There is one practical application of this fact, that Being calls out Becoming. To illustrate, let me take the case of a good man—I mean one who is "good" not in ordinary parlance, but "good" because goodness is a supreme factor in his nature. Such a good man draws out goodness wherever he goes. Such is the nature of his goodness that, when another comes within the circle of his Being, that Being causes to precipitate into a Becoming the goodness latent in that other. This is the secret of the mystery why the hero makes others heroic, the lover makes others to love, the philosopher makes

others wise. Deep calls unto deep, Archetype to Archetype. For each of us is dual, both a Being and a Becoming. So when another's Being calls us to become, we step forth as the Archetype, and reveal our hidden goodness and beauty.

This wonder of deep calling unto deep is one of the secrets of life. Each of us calls out all the time, from the depth of realization which he has achieved, to each pebble and stone, to each blade of grass and tree, rousing it from its slumber to sense dimly the future that awaits it, the glory that it shall reveal. I, who have triumphed, by my mere presence amidst them, help the pebble one step onward towards its goal as the plant, the plant one step towards its goal as the animal. The Being that I am releases the Being in the pebble and the plant to precipitate itself into a Becoming.

This is the reason why "Nature"—the mountains and the seas, the wind in the trees, the tiny wayside blossoms, the tints in the clouds—inspires and uplifts us. For all Nature—"the Garment of God"—is a Being, and one aspect of the Supreme Being. And the moment we respond to Nature, she calls out from our Being a Becoming, precipitating us into a new Being that is more purified, wiser, stronger than our erstwhile Being. Once again, deep calls unto deep.

Thus we come back to the great problem: How is my deep to call to your deep, how is the master musician in me to call out the divine music which is in you? Life is not a matter of good and evil, of right and wrong; it is supremely a matter of whether I am asleep and silent, or awake and calling out to others to become. There is only one way of so calling to others, and that way is by realizing what I am.

It is this way which is being so fully emphasized just now by Krishnamurti. He tells us that before each of us lies the Goal, the Kingdom of Happiness, our Liberation. And he insists that what matters is our vision of the Goal—not

whether Reincarnation is true or false, not whether the Masters of the Wisdom are realities or illusions. To see the Goal—and note that by "seeing" is meant something more than mere intellectual conviction—is to become one with the Goal.

Truly there is only one road, the most direct; it is as direct as the path of the arrow to its mark, when once you "see" the Goal. Speed of going does not matter, for speed deals with time; it is the straightness, the directness, the non-deviation, that matters, not the time taken in arriving at the Goal. Whether the arrow be shot from a bow, or shot from a gun, matters not; what matters is not the speed, but the directness, if the power which resides in its Goal is to advance towards the arrow to inspire it during each fraction of time on its journey.

Therefore it little matters whether a man is on the threshold of Liberation, or has just stepped out of the animal kingdom into the human. The man on the threshold may, if he deviates, lose the wonder and glory of the Goal; the baby soul, who has before him seven hundred incarnations, may from the first of them sense the wonder and joy of the Goal during each step of his road to Liberation. If only a man can "see" the Goal, if only he can be aware of himself as the Archetype, his work in evolution is accomplished, though as time counts he may have millions of years yet ahead of him before he reaches Adeptship. To be one with the Goal, one with his Archetype, this is what matters, not worships nor Gurus nor Saviours.

Of course, all this is the teaching of the *Upanishads*. Their teaching is that there is only one road, the direct, since there is one Atman, not two. The Atman in me is the same as the Atman in the seed; both the seed and I are the great Atman, which is Absolute Being. That is what was taught to Shvetaketu. Therefore it is that, in the teaching of the oldest *Upanishads*, Ishvara, the Personal God of religion, the Mediator

between man and the Absolute, does not appear. No Īshvara, no Deity, who is apart from you, is requisite for Liberation, if you are yourself the Absolute whence Īshvara Himself emanates.

Following this doctrine of the Oneness, Hindu mysticism has created a technique of Liberation characteristic of the direct path. It insists upon affirmation as the means. *So 'ham* —I am He; *Tad Brahma, tad asmi*—That Brahman, that am I; *Tat tvam asi*—That art thou; and so on, one after another. But how can these affirmations be true, when we look at the facts? What does the affirmation "I am Brahman" amount to, if the next moment I shrink from the pariah? Is saying "I am He" other than a lie, when I look at myself and note all the evil which is in me? How can my feet be supposed to be on the direct path to Liberation, when my actions create falls and stumbles for myself, and obstacles in the way of others? Does the fact that I have seen my Archetype, yet am still imperfect man, help me to call out the Archetype in another?

I do not know that I can solve for you the puzzle why you are Brahman and yet act as if you were man, not God. But I think I can suggest to you a method, following which you can call into Becoming the Archetype of another, in spite of your own limitations. This method is suggested by Emerson in a very striking saying. He says: "To the soul in her pure action, all the virtues are natural, not painfully acquired; speak to his heart, and the man becomes suddenly virtuous."

But we know, by bitter experience, that it is our vices which are natural, not our virtues. We acquire virtues very painfully indeed, and slowly, not suddenly. And yet, if I am the Archetype, are not all the virtues actually within me, *natural* because they are of the nature of the Demiurge in whom the Archetype lives and moves and has its being?

Is there not a contradiction here between philosophical theory and experience? There is, but I shall not attempt to solve it. I do not think contradictions matter, when once you have seen your Archetype, and are intent on becoming that Archetype. There is never any contradiction in *you*, when once you have discovered what you are—call it the Archetype or the Goal. The contradiction is in the *not-you*, either the past-you, or the present-you, one or both of which refuse to allow the future-you to enter.

So I pass on to inquire how we can perform the miracle described by Emerson, of making people suddenly virtuous. "Speak to his heart," says Emerson. But how? To find the way, we have, I think, to act according to one of two modes. I think mankind can be divided into two groups: one, those whose hearts are dead and so need resurrecting, and the other whose hearts are aged and so need rejuvenating. In order to speak to another's heart, we must either resurrect our dead hearts, or rejuvenate our old.

There are some who, because they have been disillusioned, are critical of everything and everyone round them. Often this criticism makes them hard. That delicacy of judgment which they once possessed has become deadened into a devastating criticism. With some, this disillusioning induces a suspicion of anything that is beautiful or tender. They are on their guard against being deceived again by life, and so they will often deliberately do the difficult thing, because they are afraid that the easy thing will bring pain in its train. The heart is dead within them, and they are afraid of certain aspects of life.

There are others in whom the heart is not dead, but only as if tired. They are not hard; they long greatly to re-live the heart's youthfulness and freshness, but they feel that life has passed them by, and so they resign themselves to a decay. They have squandered away their emotions, wasted their

sensibilities beyond recovery; so having become old at heart, they wait in patience for the end.

I think most of us belong to one group or the other. Therefore it is that we must somehow re-live again the life of the heart. How it will come is a part of the mystery of karma. But this much is true; it is only as we live again in the heart that we shall be able to speak to other men's hearts so as to make them "suddenly virtuous". The wisest philosopher whose heart is dead will fail to help the wicked man to be good, where a child with his freshness of heart will succeed.

All that we term "religion" resolves itself into one problem, the problem of man, once you have rejuvenated or resurrected your heart. When your heart is "quick" and not dead, and throbbing with a fullness of dreams, then you sense all men as Gods; then it is that as you speak to each, you make him "suddenly virtuous". This that I mean was illustrated in an incident which happened once in Allahabad. One in the audience asked Krishnamurti, "Have you seen God?" We understand what the questioner meant; he lived in the narrow and cramped tradition of a Personal God who can be "seen" in some mystical experience which is out of the ordinary, on some plane which is not the physical. There are hundreds of thousands of Sādhus in India who have so "seen" God. Krishnamurti did not reply, as he was unwilling to take up purely personal questions; but the questioner insisted, and asked again: "Have you seen God?" Then Krishnamurti replied, "Yes, because I have seen you!"

When you have seen the Goal, when you have obtained a vision of your Archetype, you do not discuss the problem of God. Then, man is enough for you, man the mystery of mysteries. That is one fact in our spiritual realization to which we shall all come one day—that man is enough. Not

that God does not exist: but you will find, when you live in the heart, that so wonderful is the nature of man, even our small human nature, full of pettinesses and vices, that you do not look up to heaven but down to earth, to find the solution of your problems. You will not pray to God, you will appeal to nothing; you will observe man—not great men, not the Saviours, but little childlike people, the sinners, the ignorant ones, those who are ever struggling from darkness to light, and slipping back from light to darkness again. When once you know how to speak to a man's heart, then man is enough —man who includes within himself all that is imaginable concerning God.

Once more Emerson comes to my aid, to make clear the drift of my thought. He sums it up in four lines:

> So nigh is heaven to our dust,
> So near is God to man,
> When duty whispers low, Thou must,
> The youth replies, I can.

There we have the spirit of immortal youth. If only we can reflect that spirit of immortal youth, then the Divine within us says, "I can!" And then, "so nigh is heaven to our dust," we do not look upwards to find the Godhead, for It is on all sides of us as Man. It is that immortal youth in us who can give us the power and the inspiration we require, he who is our inmost self.

But who is this immortal youth? Each will discover him in his own way, along his own path. Once I coined a phrase for the immortal youth; it was "the Wonder Child". But you might call it just as well the Wonder Youth, or the Wonder Maiden; you can call it by any name you will. But only find in your self the Wonder Child, or the Wonder Youth, or the Wonder Maiden, then you will touch a source of inexhaustible vitality and vigour. You will then find all eternity streaming forth from your nature to bless and to save.

So, as we look at life as the worker, as the giver, we must discover the Archetype in ourselves; and thereafter we must proceed to call out the Archetype in others. When we become all the wonderful and youthful things that are the Archetype, then the problem of right and wrong, of good and evil, is solved for ever. For then we shall judge man not by what he does—the way of injustice—but by what he hopes to become—the way of justice. For, "man is the spirit he worked in—not what he did, but what he became".

HOW IS LIFE?

LIFE is joyous
To birds that love to sing,
And bells that move to ring;
In babes that lightly swing,
Life is joyous!

Life is wondrous
To beasts that learn to think,
And gems whose colours gleam;
In minds that truth esteem,
Life is wondrous!

Life is beauteous
To plants that live to flower
In blooms that sweetness shower;
In hearts that rise to power,
Life is beauteous!

D. R. DINSHAW

LEADERSHIP

BY THE RT. REV. G. S. ARUNDALE

IT is not infrequently declared that the world as a whole is far too prone to accept leadership, that it does not think for itself, that it allows a blind credulity to take the place of enlightened reason. This charge is particularly connected with religions, which are supposed to terrorize their votaries, practically through fear, into attitudes and actions which no truly free individual could possibly adopt. Or if fear be not the force driving to blind acceptance, then it is some kind of self-interest, greed, or possibly some kind of soporific deadening to the free exercise of will, judgment and desire.

Now the point I want to make is that leadership is in fact universal, that everywhere there is leadership, leadership from which it is impossible, in the very nature of things, to escape. Leadership is of the very essence and substance of Life. It is to be found everywhere, in all conditions of Life. But it varies in quality and in nature according to the kind of Life in which it dwells. Leadership implies movement, and all Life is movement, movement away from one condition to another. All Life, all manifestations of Life, are continually leading, directing, pointing a way. All things are constantly exercising the power of gravitation. They attract; they repel, which is to say that they lead towards this and away from that. Gravitation is of the nature of leadership.

Thoughts, feelings, ideas, speech, action, objects, persons —all have inherent in them the quality of leadership, of exercising influence in one direction or in another. No one,

nothing, can escape leadership, even when appearances may seem to indicate the most complete freedom. In fact, it is not too much to say that the truest freedom is the most complete leadership. Evolution is leadership. To the stage we occupy on the evolutionary ladder we have been led through the ages. We have been led by leadership within and by leadership without. We have gravitated. There is nothing in the world, nothing in the universe, nothing anywhere, which does not affect us, which we do not affect. We lead. We are led. The life which is ourselves influences, is influenced. We cannot think without leading. We cannot feel without leading. We cannot utter a word without leading. We cannot act without leading. We cannot be without leading. And others do unto us as we do unto them.

The question is not, therefore, one of accepting or of rejecting leadership, but of choosing the type of leadership which to us is most congenial, at all events for the time being. And in order to select most profitably we must have some idea of ourselves and of the direction we happen to be taking, also for the time being. In what direction are we being led —by ourselves, primarily, but also by our surroundings— physical, emotional, mental, individual? What is our objective, so far as we are able to perceive it? Where do *we* want to go, not where do others want us to go? Where does the noblest, the happiest, the truest, the most enduring, the wisest, part of us desire to go, what does it desire to achieve, to be? This is the touch-stone for the selection of the type of leadership we need, for distinguishing between, for us and for the time, true leadership from false. Of course, there is no leadership that is false absolutely, it can only be false relatively, that is pointing to us, at any rate for the time, a way which is not ours to tread.

Let it be repeated that this leadership is within no less than without. We must seek true leadership within

no less than without, and without no less than within. Fundamentally, it is all one leadership. Some may say that true leadership can only come from within, that all other leadership is spurious or weakening. True leadership must surely come from within. There must be leadership from within. If you will, leadership must be centred within. It is centred within. Yet the without is no less inherent in us than the within. The illusion of separateness, of difference, or, if you like, the fact of difference, of separateness, is ever penetrated by the truth of inter-relation. This truth is surely patent to us, even though this very truth itself may be but the shadow of a deeper truth—the truth of universal identity. We have at any rate reached the stage of recognition of universal inter-relation. Hence, the fact of leadership within involves the fact of leadership without. We have, therefore, to journey forth on a voyage of discovery—a journeying forth for which we are already equipped by past experience, a journeying forth the direction of which is already more or less determined by the direction in which experience has so far set us. Our voyage must take us within ourselves, but no less without ourselves. We shall discover within, and we shall discover without. We must journey forth everywhere, for leadership is everywhere; and while eventually we shall perceive leadership in all things, at first we must be content to perceive leadership in some things, in some things and not in some other things. To what other end are the mind, the intuition, the emotions?

Shall we say that first of all we must establish leadership within ourselves, and then without ourselves? Or shall we conclude that leadership within and leadership without are concurrent, run concurrently? Or is leadership first from without, and stirs the leadership within? I do not think it matters where or how we begin, so long as we strive to live in terms of leadership, neither forgetting the potency of the

leadership without nor the indispensability of the leadership within.

Some may, of course, say that there is danger of blind credulity. They may adjure us to avoid what they regard as the specious snare of leadership. They may adjure us to avoid leadership in general, or some specific form or forms of leadership. They may exhort us to concentrate exclusively on leadership within, and to reject all leadership without. But their very adjurations and exhortations are in the nature of leadership, and if we pay heed to them we are accepting a leadership. And as for blind credulity, I do not know of any evidence as to its existence. Other people may declare that so and so is in a condition of blind credulity. To them so and so's condition is a state of blind credulity. But is so and so's condition a condition *to him* of blind credulity? It is difficult to imagine an individual admitting that he is living in a state of blind credulity. He is certain to declare that he knows what he is doing, and that appearances are deceitful. And indeed I believe that there is no such thing as blind credulity, for there is always somewhere, hidden perhaps from gaze—from outer gaze and even sometimes from inner gaze, an inner assent. If there be external acquiescence there is certainly inner consent, however deep down and perhaps almost unfathomable it may be.

The need within fashions the acceptance without; and every dogma, doctrine, teaching, creed, sanction, is at the least a reply without to a question within. And even those who follow a lead without question, without the slightest mental, emotional or other judgment and criticism, are doing so now because they have somewhere in the past made a judgment which still covers circumstances, a judgment which is in fact implicit in that which appears to be blind credulity. I may well follow implicity X or Y or Z for the very reason that I have had previous occasion to test X or Y

or Z, that my testing proved to my own satisfaction that X or Y or Z had the kind of leadership I needed, and that I have had no reason so far to alter my judgment, which therefore still stands and is the background, the justification, for the act of acceptance of his leadership which I still perform. Judgment does not stop until something causes it to stop. It goes on until it is stopped, until some factor intervenes which modifies it so that it must be revised. If no modificatory factor enters, then there is nothing to produce cessation. And since there is no cessation, there can be no question of blind credulity. No, there is no such thing as blind credulity, as everybody knows so far as he is concerned, though he refuses to know it so far as many other people are concerned, more particularly if they follow that which to him is unfollowable. Appraisement is a constant factor in human life, indeed in all life. Appraisement is the very search for leadership, whether it be self-appraisement or appraisement of the without. Nowhere, I believe, is appraisement absent. It may be comparatively strong. It may be comparatively weak. It may be weighed in the balances of other people and found wanting according to their own individual standards of appraisement. But it *is*, and is the eternal denial of blind credulity.

A savage who worships an idol, that is to say, that which to us is an idol, is not blindly credulous so far as he is concerned. His whole being thrills to the idol, be the thrill of what nature it may. The idol leads him whither he would go. We who follow this faith or that faith, this dogma or that dogma, this teaching or that teaching, this individual or that individual, are but following a lead, are but following a direction we would fain take. We are but recognizing a without which reacts harmoniously to our within, and, recognizing a without of this nature, are making it part of ourselves, identifying it with ourselves. Why should we not seek for

harmonies anywhere and everywhere? Why should we not lose ourselves—or find ourselves—in such harmonies if we are fortunate enough to discover them? We can do no other.

In all such following, in all such obedience to leadership, the real question is not whom or what is the individual following, but in what manner is he following? He cannot help submitting to leadership of one kind or of another. Even if he declare his complete freedom from leadership, still is he on a pathway, still is he treading a pathway, and he is moving away and away. What is it that beckons him away? Himself, of course. But no less also something which is without. There is eternally with him, inherent in him, that which leads him onwards and onwards. There is eternally without him, inherent in the without, that which leads onwards and onwards. And between that which within him leads and that which without him leads, there is indissoluble inter-relation, and, if we only knew it, identity. Even if he be conscious of no pathway, but just of existence, of fulfilment, of that very identity itself, still is there for him an "away," movement, unfoldment, a still deeper fullness, a still more splendid enrichment. Where is leadership not? Perchance where the "I" is silent in voiceless ineffability; perhaps where the "I" ceases to declare, ceases to proclaim, ceases to become limited by expression. But who knows such "I"? Who knows the "I" of the silence, the "I" which has ceased to be? To say "I am" is at once to descend into a limitation, and from descent into a limitation there must needs be ascent into a freedom, with the inevitable concomitant of leadership. Once the pendulum swings there is movement, and where there is movement there must needs be leadership, both leadership from within and leadership from without.

And when we descend into the lower realms of manifestation leadership becomes increasingly insistent. In the lowest kingdoms of nature, in the mineral and vegetable

kingdoms the leadership within and the leadership without are indeed marvellous and unerring. In the animal and in the human kingdoms leadership may appear less evident. But in these lower kingdoms it is patent and splendid. In them we have design in overt apotheosis. In these lower kingdoms we see with our very physical eyes the leadership within, in perfect harmony with the leadership without. In the animal kingdom leadership is still perceived supreme, yet to our eyes it is less quiescent, overwhelming, co-ordinatory, there is less of the spirit of identity in it, and more of individuality, separateness, diversity; though the difference we think we perceive is doubtless a difference without a distinction. And when we reach the human kingdom, leadership appears still more individual in its nature and operation, still more diverse, still more separate, so that while in the mineral kingdom and in the vegetable kingdom, leadership is one amidst a diversity, in the animal kingdom and supremely in the human kingdom, leadership is diverse amidst a possible, though by no means a certain, unity. In fact, in the human kingdom we are inclined to say: so many men, so many leaderships. But even in the human kingdom we cannot deny the existence of leadership, of individual purpose, of individual goal, of individual pathway. On the contrary, we realize that membership of the human kingdom takes us to heights unreachable through membership of the lower kingdoms. We realize that membership of the kingdom below is but a preparation for membership of the kingdom above. We realize that the leadership in the lower kingdoms is to the end of membership of the higher kingdoms, membership to the end of identification, identification to the end of membership of a world beyond the world thus conquered through assimilation. Hence the golden thread of leadership runs through every stage of life, connecting one with another, linking all together.

(*To be concluded*)

WORK FOR THE THEOSOPHICAL SOCIETY—II

BY ARMANDO HAMEL

(*General Secretary, Theosophical Society in Chile*)

AS regards the Theosophical Society in Chile the various factors of present difficulties may be reduced to two concrete facts: first, general confusion as to the present mission of our Organization; second, as a consequence, uncertainty and laxity with regard to the duties devolving upon its members.

The moment has arrived to examine the problem, and the most practical way is to frame certain extreme questions which, in their answer, may contain the possible solution and the kind of activity in the immediate future:

(1) Is there contradiction between the teachings of Theosophy, as we have received them from H. P. B. up to the present moment, and the teachings of Krishnaji?

(2) Has the Theosophical Society a determined mission or work to carry out up to the present moment? Has it finished this mission?

(3) Has the Theosophical Society a useful rôle which justifies its existence in these moments of renovation, in the birth of this New Age which we are witnessing?

(4) If the reply to the above question be affirmative—What should be the work of the Theosophical Society at the present moment? And especially: What should be the

orientation and the task to which the *Sociedad Teosófica de Chile* should be devoted?

On the reply of our members to these questions depends the life or the death of our Society; from the understanding which they attain will be born a vigorous enthusiasm which will induce them to carry out useful activities, disinterested and impersonal, or a cold disinterestedness which will separate them from the world-wide Theosophical Movement. Be the answer what it may, it is imperative before formulating it to distinguish one important point: the problem we have to solve is that of the *Sociedad Teosófica de Chile*, and not that of Theosophy. Theosophy is the Eternal Truth; its knowledge and propagation is and will be carried out in the world, in all times, according to the measure in which the Light of the ideal is born in the hearts of men.

Our task is to resolve whether, as an organized body, we have a right or not to exist at the present moment, and to understand which is the task which devolves upon us. There is one point which will not admit of doubt: we have to develop new energy and activity, in order to keep pace with the wonderful impulse of New Life which shakes the world. I shall, here, merely frame the replies, without quoting the reasons upon which I base them:

(1) There is no contradiction between the teachings of Theosophy and those of Krishnaji. But there is no possible reconciliation between the "attitude" taken by many Theosophists as regards life and the "form" in which they live it and apply those teachings. This is precisely what Krishnaji impresses upon us in his wonderful teachings.

(2) The Theosophical Society has had to fulfil a great mission in the past:

(*a*) Battling against materialism;

(*b*) Awakening a keen interest in Oriental Philosophy in the West;

(*c*) Fostering the belief in the Unity of all Religion ;

(*d*) Reviving the teachings of the Ancient Wisdom, *i.e.*, the existence of the plan of evolution, of the Great White Hierarchy, and of the Masters ; the possibilities of the perfection of the human race ; the teachings on the hereafter of life, of karma, re-incarnation and the invisible worlds.

(*e*) Developing in certain individuals psychological characteristics which will show in the new race, thus creating the nucleus which will form it.

(*f*) Educating Krishnaji, preparing his work and presenting him to the world.

(*g*) Enriching, by means of the investigations of many of its members, the knowledge of the world with regard to philosophy, science, education, metaphysics, art, religion, etc.

(*h*) Developing in its ranks an attitude towards a life of service, disinterestedness, tolerance, brotherhood, discipline, impersonality, compassion and simplicity of manners, which will be the basis of the orientation of humanity of the future.

Has it terminated this mission ?

I emphatically believe it has NOT ; that, on the contrary, much yet remains to be done ; and that, even if the "novelty" regarding fundamental knowledge has gone (in this, as in science, after a period of sensational discoveries or revelations, a period of saturation must arrive) there still remains an unlimited field of "applications" which the investigators or discoverers can present to the consideration of their colleagues, and which will serve for the individual and collective advancement, and maintain alive the interest of our centres and meetings. I believe that the future action of the Theosophical Society should possibly be less spectacular, more silent than in the past, but not for this reason less effective.

(3) Yes, our Society has an important mission to fulfil. It has been, in the past, a vanguard movement which in the

decadence of a proud and materialistic age taught men the accumulated treasures of the Ancient Wisdom, and announced the great changes impending, the birth of the New Age, the advent of a Messenger of Light and Liberation, and endeavoured to prepare them and make them adaptable.

I see no reason why, the first mission accomplished, the Theosophical Society should not co-operate efficiently in the second part of the task, by its decided and persevering action, to the more rapid and effective fulfilment of the world-wide programme which it announced with such certainty. I shall also answer this question by framing other questions:

Have the Masters, the Great Hierarchy, who silently govern the world, a plan to accomplish? Can we human beings, to-day as yesterday, work to hasten and improve the fulfilment of this plan? Have the methods of teaching of the Esoteric School helped as methods of training?

If the answer be affirmative, our Society has more than sufficient reasons to exist and to continue, and it is only a question of understanding which of the projects we shall endeavour to carry out in an organized and intelligent manner.

(4) Which activity of the Theosophical Society is to be brought forward at the present moment?

To me, it seems the answer is: The grouping together of sincere idealists who feel within themselves enthusiasm for the Great Causes; who desire ardently to be on terms of fraternity with their fellow-beings without distinction; who desire to investigate, to study, to become more perfect and to serve—especially to serve—and to stimulate others in their work.

I believe that the chief difficulty which we have to face is the fact that our Guides have *deliberately* remained silent; and that the most characteristic sign of the beginning of the New Age for the Theosophical Society is precisely that silence.

First, we were taught as children to take the first steps on the road which leads to the summit of the Mountain, and we were guided towards pure and disinterested action by a concrete indication of it.

To-day we are left alone, absolutely alone with no other equipment than the treasures of teaching poured with a bountiful hand during the last fifty-five years, and our own intuition; we are left to solve the individual problem, the problem of our Lodge, the problem of our National Society and that of the Theosophical Society.

I conclude by giving a tentative programme of work for the *Sociedad Teosofica de Chile*:

(1) Ideals to be realized:

(*a*) Peace among Nations;
(*b*) Brotherhood among Men;
(*c*) Self-improvement of the Individual;
(*d*) Investigation of the Plan of Evolution.

(2) Means to attain these ends:

(*a*) To work for the *Federacion Teosofica Sud Americana* (South American Theosophical Federation) and for internationalism;

(*b*) To strengthen the life of the Society and of the Lodges;

(*c*) To foster study, individual investigation (introspection, concentration), service to the community in a thoroughly intelligent and suitable way;

(*d*) To maintain a discreet and efficient propaganda of the Ancient Teachings among the millions who are still ignorant of them;

(*e*) To serve as a fountain of inspiration of noble, pure and disinterested ideas, sharing as far as possible every lofty movement, selecting with preference the least tangible, the most impersonal, the most difficult and effectively most useful and influential, for which reasons they pass unnoticed before the eyes of men.

It is with these rules in general and those it may be deemed necessary to add, that the programme of action, decided, energetic, patient and impersonal of each Lodge and each member of the Theosophical Society *must* be carried out.

Allow me to add that I still believe that the interest in work is shown by the work carried out, and not by reasoning, and that, if as an organized body we are to carry out any kind of work, it is necessary to propagate throughout our Society the idea of responsibility and of the duties we have undertaken on becoming members.

It is all very well for every member of the Theosophical Society to show interest in every altruistic movement of which he may possibly hear (I believe this attitude is very commendable), but let us not forget the Mother who gave us birth; let us not treat her as the poor relations, of whom, in prosperity, we are ashamed. Let us understand clearly that the Society lives only by the life which animates its members, let us consider to what point we are doing all we can for its development, with our attendance, our work and persevering co-operation, and with our financial aid (which is so sparingly given, though so indispensable).

Let us consider in how far we apply the golden maxim of the Wisdom: "To give without hope of recompense," feeling sure that in the same measure in which we endeavour to be brotherly with all men, even with those who are not brotherly—being humble with the proud, studious, modest and hardworking on every occasion, forgetful of self in the service of humanity—we are realizing in the same proportion the union with Life, better understanding, more harmony between Reason and Love, till we attain that state of inner equilibrium which will kindle the Immortal Flame within us.

THE UNITY OF ASIATIC THOUGHT[1]

By BHAGAVĀN DĀS

AUM

Éko Ḍevah sarva-bhūṭeshu gūdhah
  Sākshī cheṭā sarva-bhūṭ-āḍhivāsah,
Ṭam ātmasṭhām yé-nupashyanṭi ḍhīrāh
  Ṭéshām sukham shāshvaṭam n-éṭaréshām.

Sarva-vyāpī sarva-bhūṭ-āṇṭar-āṭmā
  Ekam rūpam bahuḍhā yah karoṭi,
Ṭam āṭmasṭham yé-nupashyanṭi ḍhīrāh
  Ṭéshām sukham shāshvaṭam n-éṭaréshām.

Niṭyo niṭyānām cheṭanash cheṭanānām
  Eko bahūnām yo viḍaḍhāṭi kāmān,
Ṭam āṭmasṭham yé-nupashyanṭi ḍhīrāh
  Ṭéshām shāṇṭih shāshvaṭi n-éṭaréshām.

Éko varṇo bahuḍhā shakṭi-yogāḍ
  Varṇān anekān nihiṭārṭho yo daḍhāṭi,
Vichaiṭi ch-āṇṭé vishwam ādau sa Ḍevah
  Sa no buḍḍhyā shubhayā samyunakṭu. (*U.*)

Ba nāmé āṅ ke U nāmé na ḍāraḍ,
  Ba har nāmé ke kẖwānī sar bar āraḍ,
Ba nāme āṅ ke Wāhiḍ ḍar Kasīr asṭ,
  Ke anḍar wahḍaṭ-ash kasraṭ asīrasṭ ! (*S.*)

Aum ! Āmīn ! Amen !

[1] Compiled for, and read out in parts to the First All-Asia Educational Conference at Benares on 28th Dec., 1930.

The quotations in roman transcript are from *Veḍa* (*V.*), *Qurān* (*Q.*), *Bible* (*B.*), *Manu-smṛti* (*M.*), *Gīṭā* (*G.*), *Upanishaṭs* (*U.*), Sūfi poets (*S.*), *Mahā-bhāraṭa* (*M-bh.*), *Bhāgavaṭa* (*Bh.*).

(The One God hidden in all living beings,
The Living Witness biding in all hearts—
The wise who seek and find Him in themselves,
To them, and none else, is Eternal Joy.

The all-pervading Inner Self of all,
Who from His Formlessness creates all Forms—
The Wise who see that One within themselves,
To them alone belongs Eternal Joy.

Eternity of æons, Life of lives,
The One who all the Many's wishes sates—
The Wise who Him within themselves behold
Theirs, and none other's, is th' Eternal Peace.

The Colourless, who from His secret store
Exhaustless, countless colours draws to paint,
Efface, repaint, the worlds upon the face
Of Empty Space with Mystic Potency,
May He endow us with the lucid mind!

Thus, in the name of Him who hath no name,
Yet lifts to every name an answering head,
The name of Him who is the Changeless One
Amidst the changing Many, and within
Whose Oneness all this Many is confined,
May we begin our loving work of Peace.)

In accord with the time-old traditions of the East I begin in the words of the *Upanishaṭs*, the most ancient available records of deeply searching and passionately yearning human thought, and of the Sūfis, with the invocation of, and prayer to the One Supreme Spirit of Life, which out of its Unity creates the infinite Many-ness of Nature, and at the same time imposes its all-pervading, all-embracing Unity upon that countless Multitude; which binds atoms and cells into bodies, bodies into species, genera and kingdoms, ties these to planets, planets to suns in solar systems, suns to larger suns, encircles these into vast star-systems, and makes of all the world-process a Uni-verse; which enters into these dead dolls of bone and flesh that we otherwise are, and endows us with the mind that can encompass all these systems; which indeed makes it possible for these dolls to understand and sympathize with

ıelp each other ; which is the One sole source of whatever y there is, not only in Asiatic thought but in all thought ; "the realization of which alone, as eternally present, in self and in all selves, brings deathless happiness and peace, nothing else can do. May that Universal Life and Light ıminate and vivify our hearts"!

"In the name of that One who has no name, and yet ıswers to whatever name may be called ; in the name of Him whose Unity runs through all multiplicity, and yet also contains all multiplicity within itself," may we commence all duties with hope of successful performance!

Next I reverently salute the Ṛshis, Prophets, Buḍḍhas, Messiahs, Nabis, the spiritual Hierarchs of all times, who have given Scriptures, age after age, to race after race, in order to keep alive the light of the consciousness of that Unity in the heart of humanity, and who brood over and guide the progress of the human race, as benevolent parents and teachers watch over an educational home, leading the minds and bodies of the students onwards, from class to upper class, along the path of ever upward evolution.

I offer tribute of deep gratitude to the Founders and the presiding Head of the Society, which for over half a century now has been uniquely holding up before the world, the possibility of reviving the worship of that Spirit of Unity by educing more and more clearly the essential unity running through all religions, past and present, and by directing attention to the need for the study of the inner nature, as much as the outer, of the human being as such, and thereby to reunite the peoples of all countries without distinction of creed, caste, colour, race or sex in a Universal Brotherhood, which alone can give sincerity and real life and fulfilment to the work of such bodies as the League of Nations.

Finally I offer homage to that Great Soul, born among the Indian people, whom, in our days, the One Supreme Spirit

of all has inspired and endowed with the needed soul-force to impose such Unity of heart and mind upon the multifariously divided creeds and castes of this unhappy country, as makes it possible for an Indian to address, without feeling too much ashamed, a gathering like this, at which visitors from self-governing and happier countries may be present; who is the one practical mystic of our time; who believes that true practicality consists, not in taking account of only the evil in human nature, but in giving full value to, and placing faith in, and in appealing to and calling out the best in that nature, and in raising aloft the standard of the highest idealism even in political struggle; who alone is conducting the true war against war, by teaching and making a whole vast people turn the right cheek to the smiter; who is slowly uniting the thought, not only of Asia but of the whole world, in the one way to peace on earth and goodwill among men, the way of courageously enduring wrong but not doing it, of facing and conquering hate with determined love.

Gharīb, miskīn, wa benawā Gāndhi!
Shaikh o Barahman kā rah-numā Gāndhi!
Pādrī bhi jiskō masīhā mānté,
Mashriq o maghrib kā péshwā Gāndhi!

(Gāndhī, poor, meek of heart, lacking all means,
Gāndhī, the guide of Shaikh and Brāhmaṇa,
Whom Christian priests too think Christ come again,
Gāndhī, servant alike of West and East!)

ASIATIC THOUGHT AND EUROPEAN THOUGHT. It is common knowledge that Asiatic thought is eminently coloured by religion, as modern European thought is by science. The personal, domestic, and social life of the Hindū is largely governed by the rules of what he regards as his religion. So is that of the Mussalman. So of the Jew. So was, and to some extent is, that of the Christian belonging to the earlier Roman Catholic form of Christianity, which may perhaps be regarded, not wrongly, as an Asiatic religion. Such also is the case

with the followers of the other forms and re-forms of the Vedic religion known as the Zoroastrian, the Buddhist, the Jaina, the Sikh, though perhaps the element of ritual is less prominent and that of ethics more in the later of these, in accordance with the very principle of reform. Shintoism, nobly regarding man as naturally virtuous, stresses ritual mostly. In all these, the feeling is prominent of the ever-present influence of, and relation with something other than what is perceptible to the outer senses, and of the subordination of the life of the physical body to the life of that mysterious something, the soul, a life beyond this life. Indeed, the tendency to what has been called other-worldliness has, in some communities, grown over-pronounced, even to the extent of becoming a disease.

Contrary to this, in the West, advanced thought was, until very recently, cutting itself off more and more from all concern with the possibility of things beyond the reach of our physical senses, excepting of course some imaginary concepts which somehow indispensably constitute the very roots of the various most positive sciences, and are a perpetual reminder to the thoughtful of the inseparable connection between the physical and the metaphysical. And that thought, going to the other extreme, from other-worldliness to excess of this-worldliness, brought about the greater disease of mind which resulted in the greatest of historical wars.

To find out then, whether there is or is not any substantial unity in Asiatic thought, we have mostly to concern ourselves with religious thought; as, if we had to investigate whether there was or was not unity in European thought, we would have chiefly to compare the views of those who have devoted their lives to the various branches of science, physical, chemical, biological, psychological and sociological.

To the cursory view of the person of one kind of temperament it might seem that the unity of scientific thought

was patent, that the whole of what is known as science was a consistent body of theory and practice, while the unity of Eastern religious thought was an equally obvious myth, and that religions were born, one after the other, only to try to annihilate one another, and to induce their respective followers to plague and murder each other.

So, to the hasty sight of another, it would appear that, *e.g.*, in such a vitally important science as that of medicine, doctors disagree very much, that the more expert and scientific they are the more intensely they differ, and that radically conflicting systems of treatment kill and cure with much the same average of results on the whole. The system which regards itself as most scientific and up-to-date, theories as to the nature and cause of disease, the methods of treatment and the drugs in favour and fashion, change from year to year. In almost all other sciences, pure and applied, old views and appliances are being daily scrapped in favour of new; the greater and more rapid the scrapping the louder the vaunt of progressiveness; even in a rock-bottom science like mathematics self-evident axioms are now in peril of their lives from the attacks of new theories; and in sociological sciences especially, the war of ideas, of words and of "isms," is internecine.

Indeed science has its ritual, its etiquette, its sacrosanct formalities, its mysterious technicalities, its sanctums, its oracular pomposity and superior "keep-off," its popish infallibility, its expertcraft (corresponding to priestcraft), its jingoism and fanaticism as much as religion, its controversial animus as bitter as the *odium theologicum*; and, becoming religionless and Godless, it has brought about even more bloodshed than religion, becoming scienceless and reasonless, has done. But all such things are the fault, neither of true science nor of true religion, but of the evil in human nature which falsifies them both for its own selfish purposes.

THE UNITY UNDERLYING BOTH. Here as elsewhere, the wish is father to the thought. Those who, for temperamental or interested reasons, wish to see unity only, will see unity only. Those who wish to see disunion only, will see disunion only. Those who wish impartially to examine both sides of the question will see both justly, and will discern the truth, which always stands in the mean between opposite extremes, the Truth of essential Unity in superficial Diversity in religious as well as in scientific thought. Such Unity is established by the mediation of philosophy, the use of which as mediator has begun to be recognized more and more latterly by scientists themselves.

THE ONE WAY TO PEACE ON EARTH. Thus discerning the Truth they will make it their duty, as lovers of mankind of East and West alike, to do their best to maximize the unity, witnessed by common science and culture in Europe and in Asia, and by the fact that our brothers and sisters come from Thibet and Burma and from distant China and far-off Japan to worship the memory of the Buddha at the Deer-Park in Benares and at the Temple in Buddha-Gayā, while pilgrims from all the countries of Asia and from many parts of Africa gather at Mecca annually in obedience to the command of the great Prophet. They will try with all their might to minimize the disunion and discord which, in Europe, has been proved by the Great War and the intense political, national and racial jealousies and hatreds, which continue there even after the blood-letting of the Great War, and in Asia, especially in India, by the too well-known caste and creed dissensions, which keep it under foreign subjection and exploitation to the ultimate great material as well as spiritual harm of both exploiter and exploited. The best means of promoting this so desirable peace, harmony and unity between all countries of both East and West is the establishment of unity between science and religion, and between religion and religion.

SCIENTIFIC RELIGION. The bringing about of such union between science and religion, in place of the conflict which has been raging between them so far, will make the beginning of a new and beneficent era in the life of the human race, an era guided and governed by Scientific Religion or Religious Science.

The signs are hopeful. Slowly the artificial barriers are breaking down between science and science, between science and religion, between religion and religion. It is beginning to be recognized and said that sciences are not many but that science is one. It is to be hoped that before very long, with the help of that same completely unified science, it will soon come to be recognized that religions, too, are not many, but that religion is one, and finally that science and religion are but different aspects of, or even only different names for the same great body of Truth and its application which may be called the Code of Life.

History shows that new religions and their characteristic civilizations have taken birth, grown and decayed side by side. We may well regard the two as cause and effect. But what is regarded as the birth of a new religion, is really only the re-proclamation of the most essential portions of the One Religion, made necessary by the fact that the earlier proclamation had become covered up beyond recognition with non-essential and lifeless formalisms.

The fresh proclamation, needed for the present time, seems likely to take the form of Scientific Religion in a pre-eminent degree. And it apparently has to be made on the same socialist and democratic, rather than individualist, lines which the Oversoul of the Human Race is taking in the other departments of its vast life; that is to say, it has to be made, and, indeed, is being slowly, gradually, almost imperceptibly made by the large body of scientific and religious thinkers in co-operation as a whole rather than by a single individual,

though leaders are needed even by the most democratic movements.[1] Thus some scientists are working at psychical research. Sir Oliver Lodge, venerable veteran of 80 years, and of world-wide fame in the world of science, said recently[2]:

> The time will assuredly come when these avenues into unknown regions will be explored by science; and there are some who think that the time is drawing nigh when that may be expected to happen. The universe is a more spiritual entity than we thought. The real fact is that we are in the midst of a spiritual world which dominates the material. It constitutes the great and ever-present reality whose powers we are only beginning to realize. They might indeed be terrifying had we not been assured for our consolation that their tremendous energies are all controlled by a Beneficent Fatherly Power whose name is Love.

Thus is modern science, which was fathered in its infancy and persecuted in its youth by religion, now endeavouring to repay the kindness after having retributed the injury by renovating religion in what, let us hope, will be a finer form.

With the breaking of the fences between science and religion and by fuller scientific thought will come the breaking of the hedges between religion and religion; then it will be possible for the artificial boundaries which now separate country from country to be obliterated, and the barriers to be cast aside which divide nation from nation in head and in heart. Then may the new civilization dawn, dreamt of by the poet and the socialist, and idealized and also practicalized by Manu; then may be realized the Parliament of Man and the Federation of the World, the Organization of the whole Human Race in one vast Joint Family and Brotherhood, of which the League of Nations is the first small and not yet sincere step to-day.

(*To be continued*)

[1] It is my sincere belief that it was the Oversoul's wish that the Theosophical Society, to which I have referred before, should form such a body of religio-scientific thinkers, but, unfortunately, owing to inherent human weaknesses, it has been repeatedly and grievously straying away from principles to personalities, from humanitarianism to sectarianism, and all the dangers and mischiefs and priestcraft which that implies, instead of working might and main to promote its three splendid objects, and thereby to contribute its mite towards the unification of the world's thought and practice into a Universal Scientific Religion, and a sincere, because spiritual, League of not only some selected, but of all Nations.

[2] At Bristol, on 7 Sep., 1930.

KĪMIYĀ-US-SA'ĀDA

By MOHAMMAD GHAZĀLĪ

[Translated from the Persian by Baij Nath Singh]

[Continued from Vol. LII, Part I, p. 512]

Part II. DUTIES TO GOD

CHAPTER V

THE ARTICLES OF FAITH

1. It is imperative for every Moslem to know the meaning of the phrase, *Lāelāha illallāh Mohammad urrasulāllah* (There is no God save the One God : Mohammad is His Messenger), vocally to repeat it, and to be convinced thereof beyond doubt. This much would suffice for the standard faith ; knowledge based on argument is not needed therefor. But there should be a number of men, one or two in each town, capable of speaking and reasoning so that they may remove the doubts of others on the points of faith. This science is that of *kalām*, or theological dialectic. Common men have to do with faith alone, and theological dialectic is its supervisor. Divine knowledge is other than faith and theological dialectic ; it requires as preliminary qualifications asceticism, self-discipline, renunciation of all, and undivided devotion to God.

2. Know that you are a created being, and your maker is the Maker of the universe and all things therein.

(*a*) As to His Oneness. He is one without a partner; unique without equal; eternal without beginning or end; permanently existent, undecaying and causeless; the support of all; the first and the last; without and within.

(*b*) As to His Unrelatedness. Spirit, matter, matter ensouled by spirit, quality, and object endowed with quality—He is none of these. Measureless is He, uncircumscribed by space and time, indescribable, inconceivable, immutable. He transcends farness and nearness—yet He is the nearest—but His nearness is unlike the nearness of physical objects. He is too perfect to need any further increase. In spite of His unrelatedness, He can be known here on earth, and seen hereafter in heaven, but as He is known unrelated here, so would He be seen unrelated hereafter.

(*c*) As to His Power. His Power is perfect. He does what He wills and, Himself uncreate, is the sole Creator of all. It is He who has created all beings and appointed food and the term of life for each. Everything in the universe is under His sway.

(*d*) As to His knowledge. He knows all things and all facts of the universe, even the movements of an ant in the dark night, the flight of the particles of dust in the air, and the secret thoughts and feelings in the heart. His knowledge is an eternal attribute of Him, not poured temporarily into Him from without.

(*e*) As to His will. His will makes the universe and controls every thing therein, be it great or small, actual or possible, good or evil, pleasure or pain, success or failure, virtue or vice, belief or unbelief, knowledge or ignorance. All the beings of the universe—angels, men, demons and elementals combined—are too weak to go the least against His will. He is the beginning, He is the goal.

(*f*) As to His hearing and seeing. He sees the minutest form and hears the subtlest sound, without interference on the part of any obstacle, such as distance or darkness, and without the agency of any physical organ, such as the eye or the ear. He knows without a mind, creates and contacts without an implement. Being unlike to His creatures in nature, He must be unlike to them in functioning.

(*g*) As to His speaking. His Word is eternal, connected with His Being, and unlike that of His creatures is uttered without any material media, that is, contact of elements in the air, the tongue, the lip, etc. It commands, prohibits, promises, rewards, and punishes. The *Qurān*, the Laws of Moses, the Gospel of Jesus, and the Psalms of David are some of the Divine Scriptures transmitted by Him to His Messengers. The word is read with the tongue, written on paper and committed to memory, but despite all that it is eternal and inseparably connected with His Being.

(*h*) As to His works. The universe and everything therein is His creation, and could not be created better. He creates them out of Nothing in order to display His Power and fulfil His Will and in a spirit of truest Grace, *i.e.*, without any compulsion from without, or sense of obligation from within. Injustice is impossible to Him, since injustice consists in trespassing upon another's dominion, and all is His own. So all His creations—pain, disease, poverty, weakness, ignorance are consistent with justice.

3. As to post-mortem conditions. At the end of the appointed term of life, the soul separates from the body, receives another body on the Day of Resurrection or Retaliation, reads of its deeds recorded in a book, sees its virtues and vices weighed in an unearthly balance, and then passes through a narrow path, thinner than a hair's breadth and sharper than a sword's edge. He who has behaved righteously in this world finds no difficulty in the passage,

but he who has been unrighteous drops down into hell. Purity and hypocrisy are alike tested. Some pass to heaven untested, some easily pass the ordeal, others with great difficulty. The pious Moslem goes to heaven, the sinner and the unbeliever go to hell. A soul can be redeemed at the intercession of a prophet or a saint; one without such an intercession is hurled down to hell, where he suffers in proportion to his sin, and finally he is taken up to heaven.

4. As to the Prophets. As it was ordained by God that certain acts and experiences should lead a man to weal, others to woe, and man could not distinguish them unaided, He in His Mercy sent the Divine Messengers to enlighten those pre-ordained by Him to a happy destiny. He made Mohammad the last and the best of the Messengers and directed all men and genii to follow him.

5. Intellectual proofs of the existence of God:

(*a*) Every effect depends upon a cause for its manifestation. The world is an effect. Hence it must have a Cause. That the world is an effect can be known in this way: every effect begins and ends at a particular point of time; all material bodies are subject to alternate conditions of motion and rest, this alternation necessitating the limited duration of both (*i.e.*, motion, and rest), and thus reducing all bodies to the category of effect. Thus the whole universe being subject to temporal changes of motion and rest is limited in duration, *i.e.*, is an effect.

(*b*) Proof of the beginninglessness of God. If God be not the First Cause, He must be an effect requiring another cause, and this in its turn will require another cause and so on. Thus there would be an endless chain of causes, which would either be impossible, or ultimately necessitate the postulation of one Cause, beginningless, and the Root of all. It is He who is the object of enquiry: it is He who is called the Maker and the Creator of the universe.

(*c*) Proof of the endlessness of God. What has been established as the Beginningless Existence must necessarily be endless. For if it ends, it must end either by itself or by a foreign agency. The end of existence by itself is as impossible as the appearance of an effect without a cause. The foreign agency must be either a beginningless cause or an effect. In the former case, there would be two beginningless causes, which is impossible; in the latter case, it is absurd to suppose that an effect should be the end of the existence of its cause.

[Paragraphs 2 and 5 have been taken from *Ahya*, Vol. I, *Trans.*]

(*To be continued*)

NOT the truth which a man possesses or believes himself to possess, but the sincere attempt which he has made to reach the truth, constitutes his worth. For not through the possession of truth, but through the inquiry after truth, are developed those powers in which his ever-increasing perfection consists. Possession makes the mind stagnant, inactive, proud.

If God held in His right hand all truth, and in His left only the ever-active impulse to search for truth, even with the condition that I must for ever err, and said to me, "Choose!", I should bow before His left hand and say, "Father, give! Pure truth belongs to Thee alone!"

LESSING

THE FOUR ACCOMPLISHMENTS

By ERNEST WOOD

FROM the very early days of the Theosophical Society its members have regarded Theosophy not merely as a science, but also as a life to be lived. The philosophic life is a life lived with thought, not drifting "according to Nature" —which usually means according to animal, vegetable and mineral law—but acting according to man, that is, applying intelligence not only in connection with the means of material existence and enjoyment, but also with a purpose of increasing manliness.

Many religions have taken up the same idea, though when organized they have often made the mistake of setting up a remote objective, instead of regarding greater manliness in the living present as the highest goal of practical conduct in the world. Often have they preached "your reward awaits you in Heaven," and so injured the living present by taking interest and therefore pleasure out of it, and setting them elsewhere. A student who studies only for the sake of a diploma can never make progress like the one who is interested in his studies. The same thing appears in India in the use of the "yellow robe". Renouncing the world and spiritual progress come to mean the same thing in popular imagination, "liberation" becomes release from a prison, not the attainment of peace, and spirituality is "not exactly for us ordinary people."

Therefore when we take up for study the well-known four *Sādhanās*, or Accomplishments, of which Shankarāchârya wrote so much as the means to Liberation, we must realize that, just because they are natural, and refer to daily life as it should be lived, without them there cannot be the realization of the eternal. These four Accomplishments are precedent to Liberation, just as the practice of good Karma is precedent to a happy future or to Heaven. The latter is concerned with knowledge of Dharma, or of what should be done to secure a result in course of time; the former describes the state of mind which prepares for that supreme intuition which enables one to realize the One Life while carrying on a bodily form.

The four *Sādhanās* were taken up and absorbed into modern Theosophical literature in the early days of the Theosophical Society, when Mr. Mohini M. Chatterji went from India to help in Europe, and translated and explained the four "Qualifications" which are so well-known in India, especially to the followers of Shankarāchārya. Before that, as early as the days of the letters to Mr. Sinnett, we find the question arising as to how life ought to be lived in order to attain illumination, and the Master replied in one of those letters to the effect that there was no need for him to prescribe any particular rules of living. He said that the illumination must come from within, and until that occurs no incantations, appliances, lectures, discussions or penances can give it, and he referred to various well-known means, coming down from the ancient days of Greece and India, as having been empirically found by experience to conduce to the required object.

It is, of course, essential that these things are not done as a task. It is only when they become normal and pleasurable, in other words, when they express the kind of life which we desire and enjoy, that they conduce to the

realization of higher things. Only in such a case can they be considered to be "qualifications." Even then they are such only because they are the qualities of one who is ready to know Brahman.

The naturalness of the four means to realization bears out the idea given in another book, and quoted by Madame Blavatsky in *The Voice of the Silence*: "There is no travelling on that road." There is really not even a change of state for us, but merely a dropping of our dependency on external things, and an acknowledgment to ourselves of our own sovereign independence.

Shankarāchārya draws a clear distinction between people who want to have and people who want to know. To have is connected with external things. The whole world consists of things to have. Shankara does not deny the infinity of worlds or the existence of "higher planes," containing lofty and glorious beings or gods, or that by desiring things of higher planes or heavens and by worshipping the gods people may obtain centuries and even millennia of delight in various lofty heavens; but he affirms that all those things are either the playthings of children or the tinsel of mountebanks, who are making them all for themselves because they have not thought about the eternal realities.

He therefore draws a decided distinction between *dharma-jigñāsa* (the desire to know what should be done in order to obtain better conditions and opportunities on earth and in heaven) and *Brahma-jigñāsa* (the desire for that which is eternal). This is discussed very decisively in Shankara's commentary on the first of the *Brahma Sūtras*, or aphorisms. The desire for the heavens must be preceded by sense-experience, and belief in the *Vedas*, which declare that the heavens exist; but the desire for Brahman must be preceded by thought, thought and more thought (*vichāra*), especially with reference to an understanding of

the distinction (*viveka*) between the eternal (*nitya*) and temporary (*anitya*) realities. In emphasizing the latter, however, Shankara does not leave out the *Vedas*, which contain also much advice about seeking the eternal. Shankara's emphasis on thinking is very clear in his *Aparokshānubhūti*: "Thinking should be done for the sake of attaining knowledge of the self, knowledge is not attained by any means other than thinking, just as objects are never seen without light. 'Who am I?' 'How is this world produced?' and 'What is the material?'—such is the enquiry." (vv. 10-12).

Shankarāchārya, like Shrī Krishna, does not approve of those superstitious divergences in *yoga* practice which involve penance and mortification and other abnormalities of bodily life, in which some people indulge, thinking them to be means to the true goal of human life. Among these things he mentions the practice of silence and solitude, posture, fixing the gaze on the tip of the nose, the control of breath and the restraint of the senses, and declares that:

> Real silence is knowledge of that Brahman who is beyond the reach of speech; real solitude is that in which there is neither beginning, nor middle, nor end, though it is found everywhere; true posture is dwelling upon Brahman in thought; to see the whole universe as the one Brahman is right concentration of the eye; to feel "I am Brahman" is the true drawing of the breath, and the refusal of externals is the outbreathing.[1]

And he derides mere tongue-silence, which is "childish," and the foolishness of tormenting the body with unnatural postures, and the nose with abnormal breathing.

The naturalness of the Accomplishments can also be seen when we say that a man, when he is acting as such or is true to himself, *thinks*, *loves* and *wills*. These are the expressions of man operating on the world. (Really he never is *in* the world, any more than a chess player is in the pieces on the board). If his bodily, emotional and mental reactions come from the

[1] *Aparokshānubhūti*, vv. 108-125.

centre whence these powers spring, and are not dictated by laziness, fear or pride, which make him a slave to circumstances, he will soon bring his powers to fulfilment, for behind thought and love and will are always lurking the *intuitions* of understanding, unity and freedom.

The first three Accomplishments are *Viveka*, *Vairāgya* and *Shatsampatti*, and as they express respectively thought, love and will, their complete awakening is only the full assertion of our manliness in all the affairs of life. They are not special practices, designed to produce a particular end, but they constitute a description of how ordinary life would be lived if men kept their minds really healthy.

Viveka is discrimination, discernment, insight.[1] It comes from the practice of meditation upon the personality, so that life in a limited environment may nevertheless be the positive life of the indwelling consciousness, and not simply a succession of conscious states called into expression by personal stimuli. This meditation is threefold. First, one must dwell upon the body and realize that it is only an instrument for the conscious self to play upon. Then, one must dwell on the habits of feeling and emotion which have been accumulated during the present lifetime (or strictly, body-time), and realize these also to be merely part of the instrument—"I am surely not my feelings and emotions towards things and people." Thirdly, one must meditate upon the fact that the lower mind, the collection of information, ideas, and opinions that one has acquired up to this period, is also not the self, but merely an internal library more or less imperfectly indexed, in which the books have a tendency to open at certain places because they have been opened there many times before.

This meditation must then be applied to other people, so that one comes to think of them as the consciousness beyond

[1] See *Viveka Chūdāmani*, vv. 18-28.

the personality, and to deal with them in such a way as to assist and further the higher purposes of the self within them rather than to encourage the reactions rising from the personality. Being a material thing, even up to the mental state, that personality has its own quality of inertia, and dislikes the discomfort involved in new thinking and willing and feeling, until it is well trained and learns to rejoice in the sharing of a life freer than its own.

This meditation or thought must be extended still further, to all the business of life, to the family, the shop, the field, the office, society. All these things must be considered as of importance not as they minister to the laziness, selfishness or thoughtlessness of the personality, but as they bear on the awakening in power of will, love and thought of the evolving consciousness in all concerned.

Fifteen to thirty minutes of this kind of meditation or thinking each day is sufficient to establish an entirely new outlook in the personality. In his essay on Inspiration, Emerson speaks of something of the same kind as the way to an altogether richer life than any of us can possibly reach without it. It can often be practised to some extent under unfavourable conditions, as for example in the railway train, if one makes up one's mind to take the various disturbances of it with a sweet temper, and lend oneself to the rhythm of its noise.

The second accomplishment is *vairāgya*, an emotional condition in which one does not respond at once to impressions coming from the outer world, but first submits the matter to the discriminative power rising from *viveka*. If you strike an ordinary man, he will get hot and strike back, or run away, or do something else spontaneous and scarcely rational; but a man having *vairāgya* would use his spiritual intelligence before responding. The literal meaning of the word *vairāgya* is "absence of colour", and in this connection it means absence of passion. *Rāga* is colouring, especially

redness. People everywhere take their emotional colouring from their environment, according to well known psychological laws; like pieces of glass placed on blue or red or green paper, they change their colour. Likes and dislikes rise up in them without reason at the mere sight of various objects, and the appearance of different persons calls up pride, anger, fear, and the other personal emotions.

They are constantly judging things not with their intelligence, but by their feeling and emotional habits. "This is good, that is bad," means generally nothing more than, "I like this; I do not like that." A man dislikes a thing because it disturbs his physical or emotional convenience or his comfortable convictions, "I thought I had done with thinking about that—take it away, confound you," grumbles the man comfortably settled in his opinions, as in a big armchair. There was once a workman who loved his home after a fashion, and used to spend his evenings there. "Give me my armchair before the fire of an evening," he used to say, "a newspaper and a pot of beer and my pipe, and I would not call the Queen my aunt!" But the *vairāgī* does not love beer and baccy and newspaper, or any other such thing, but the living power in love, will and thought that he feels pulsating within himself, and sees flashing into life now and then in the people around him.

Vairāgya is the absence of agitation due to things outside. A mistaken idea which is sometimes associated with this word is that it implies absence of emotion. That is not so. The purified personality responds to the higher emotions, the love emotions that belong to the real self. Those emotions come from that aspect of consciousness which feels another expression of life to be as interesting as one's own. This is the root of all the love emotions—admiration, kindness, friendship, devotion and others—which must not be confused with any sort of passion, which is

personal desire for bodily vibration, sensation and pleasure. If a man has *vairāgya* and he is still emotional, his emotion must be some form of love.

Vairāgya may be developed by a form of meditation in which the aspirant should picture and turn over in mind the various things that have been causing him agitation, or the disturbing emotions of pride, anger and fear. Having made a picture of the cat spilling the ink on the best tablecloth, or of your enemy putting in a bad word for you with your employer or superior behind your back, you calmly in the midst of it all change the emotion that rises, and picture yourself as acting without agitation.

This is a question of feeling, not of action. You may certainly kick a man if you decide that that is best, provided that your emotion is calm and of the right kind. Do not here substitute the deadly coldness that some people sometimes feel instead of anger, and imagine that to be the calm state; but meditate upon the scene and decide what the right emotion would be if you understood what the whole matter meant to the self, and if you also understood what effect your own action would have in turn upon the spiritual progress of the man whom you want to kick.

The calmness obtained in this way will soon make all the other meditation far more effective than before, because meditation best opens the door to the inner world and all its inspiration when the body is quiet, the emotions are calm, and the attention is turned without any muscular or nervous strain or physical sensation whatever to the subject of thought. Incidentally, it should be said that meditation with physical sensation or strain may prove injurious to health, but meditation rightly done in this way can never do the least harm.

The third accomplishment is called *shatsampatti*, which may be translated "the six forms of success." The *will* is now used to make all conditions favourable for the further

development of *viveka*. To understand the function of the will, it is necessary to realize that it is the faculty with which we change ourselves. Thought is *kriyāshakti*, the power that acts upon matter; but it is will with which we change our thoughts and other inward conditions.

The six forms of success are: (1) *shama*, control of mind, resulting in calmness: (2) *dama*, control of body; (3) *uparati*, which means cessation from eagerness to have certain persons and things around one, and therefore a willing acceptance of what the world offers—contentment with regard to things and tolerance with regard to persons; a glad acceptance of the material available for life's work. It is willingness to make use of available materials, like a good architect, accepting wood as wood and stone as stone. The fourth is *titiksha*, patience, the cheerful endurance of trying conditions and the sequence of karma. The fifth is *shraddhā*, fidelity and sincerity, and therefore confidence in oneself and others. The sixth is *samādhāna*, steadiness, with all the faculties gathered together and turned to the definite purpose in hand. Will, love and thought must work together, and not one be idolized above the rest. Otherwise there will be an unbalanced life, harmful to oneself and others.

Every one of these six qualities shows the will at work producing that calm strength which is its own special characteristic. Anything in the nature of fuss, or push, or excitement is against this. In no case does this calmness mean the reduction of activity or work, but always that the work is done with greater strength but less noise. Success is marked by quietness, the best indication of power. Thus the mind and body will be active but calm; and there will be contentment, patience, sincerity and steadiness.

The three branches of training already mentioned make the entire personality exceedingly sensitive to the higher self, so that a great longing arises for a fuller measure of realization.

This is called *mumukshutwa*, eagerness for liberty, which must not be a negative condition, but a desire for more of that of which one has already had a glimpse.

It is very interesting to see that two other great teachers of *yoga* or union have also made similar statements, having the same natural implications of the use of will, love and thought. In the *Bhagavad-Gītā*, when Shrī Krishna had told Arjuna that no actions or objects have intrinsic value, but all "culminate in wisdom", and then advised him as to how to understand this, he said: "Learn this by devotion (*pranipāta*), enquiry (*paripashna*), and service (*sevā*)." (iv. 34). The first of these is obviously love, or good will, for throughout the *Gītā* the Teacher emphasizes devotion to the life of all beings. The second is similar to Shankara's *viveka*, or discrimination, and the third implies an activity of the will, not a life of personal ease. When thinking of service it is also necessary to emphasize broad conceptions. One must act "desiring the welfare of the world." Some would narrow it down to personal service to a particular teacher, but the whole *Gītā* points to that brotherhood which naturally arises out of interest in all forms of life which may come within our experience. In these three qualities love comes first and colours all, while in Shankara's list it is understanding that leads; but the two descriptions ultimately come to the same thing.

Patanjali, the great author of the *Yoga Sūtras*, also treats of the same three powers, expressed in a natural way, as the *Kriyā Yoga*, that is the yoga of practical life, a kind of accompaniment to the method of meditation which he prescribes for practice at special times. Without this practical accompaniment, meditation would be useless, for *yoga* is not an artificial attainment, the opening of a door into another life, but a great change in attitude towards oneself and the world. Right in the thick of life's activities our freedom must be realized, for to desire to slip away into some untroubled sphere

would be to deny the possibility of our real freedom. A man must be master of himself, whatever other people and beings, whose activities constitute the major portion of his world, may do.

With Patanjali, the will or faculty of self-government, comes first and governs all. His three practices are self-government (*tapas*), study of one's own true nature (*swādhyāya*), and devotion to the life in all (*Ishwara-pranidhāna*). The meanings of these three are also often narrowed down to asceticism, the reading of prescribed scriptures, and worship of a form of God, but Patanjali was too big a man to propose such narrow limits, as all his writing shows.

All these Accomplishments or, as they have somewhat less fortunately been called, "Qualifications" are therefore extremely natural. Living them, man would be man. In him would then be demonstrated the truth that spiritual laws are also the laws for the narrow sphere of bodily life and material success, that the infinite can be seen in the finite. These laws work out in a multitude of ways in life. But there are three main principles behind them all—principles of the unfoldment of consciousness. They express themselves in the powers of will, love and thought, creative in the world, and self-creative in man. There are only three things that the man must now not do. He must never cease to use his will in work. In that work he must never break the law of love. And in that work of love he must never act without using his intelligence. These are principles—greater than all rules and regulations, because they are the living law of the higher self; and not much consideration is required to see that he who follows this law must necessarily show in his life all the practical virtues that are admired by good men of every time and place.

AKBAR ASHRAM

By A. H. JAISINGHANI

POLITICS, to-day, form the chief object of our interest. Nationalism seems to be replacing religion as a force and as a link between various sections of mankind. We are becoming more and more conscious of the material aspects of unity and less and less mindful of the differences of our thought and religion. We do, sometimes, succeed in putting religion in the background or in neglecting our differences of thought, so as to be able to face the more urgent problems of bread and butter. But they make themselves felt again, as soon as the wave of nationalism subsides.

The political awakenings in India, as in other countries, have always been followed by severe storms of religious and communal quarrels, or other expressions of the differences of our inner life. The last Non-Co-operation Movement was succeeded by a storm of which the evil effects cannot have been forgotten. The political upheaval in Russia was followed by a war on religion, the only difference between the two countries being, that in the case of our country it was one community opposing another, whereas in Russia the State itself waged war against religion. But from both instances it may be seen that the need of inner readjustment arises immediately after time and effort have been devoted to the problem of outer readjustment.

In India our religious, social and communal problems remain still unsolved. Our notions regarding these matters

vary and oppose each other. To take but one example, *Katha-Kirtan* and Musical Processions are regarded as an essential part of their religion by the Hindus, but they offend many of their Muslim brethren. Many of the quarrels between the two communities during the last few years arose on this point. The term "Music before Mosque," funny as it may seem to others, was commonly used by our newspapers as signifying a big problem in our life. This and other such "problems" are still there, waiting to be solved; and they will not disappear unless they are attacked at their roots.

Therefore, I believe, as soon as the political movement of to-day subsides, whether it is suppressed or achieves success —but more especially in the latter case—it will be followed by some sort of a movement for religious or communal re-adjustment. For to suppress is not to solve the problem. People's religious emotions and feelings are suppressed to-day and put in the background; but the problem cannot disappear for long without being solved.

That is why I venture to write on the need of religious unity and the ideal of "Akbar Ashram," in these turbulent times, when the national aspirations of India are running high, when not only India but the whole East seems submerged in the tide of nationalism and the world at large forgetful of other factors in our life. In the face of such great national activities as we have witnessed during the last few months, this idea may seem almost ridiculous. Yet, I believe, it has a future. It is no mere dream; the atmosphere will soon be ripe for it, and it must, in some form, be received and realized, if our religious quarrels are to end and our social life is to be re-adjusted. Politics cannot forever form the sole avenue of our efforts in life; they form but one aspect of our problem, which is spiritual in its essence. The religious, the social, the political are its three important aspects to-day, and though politics engross us so much, they by no

means form its chief content. More than politics, the chief aspect of the problem, I think, may be the religious. And in a decade's time, as soon as the political equilibrium is temporarily restored, we may have to face this side of the problem in its most naked form. It is not enough, however, to realize the gravity of this problem; we must know what exactly is required to be done.

Our religions have ceased to be factors of unity; they are instead a cause of quarrels and divisions, though faith in God, prayers, performance of good acts, love for mankind and respect for life, faith in the higher form of power (soul-force) and belief in a superior kind of knowledge are common points which they emphasize, which form their positive content more than their theology, their systems of ethics, etc. In this strange fact lies the hope of their unity and the salvation of mankind.

The task may be achieved by bringing together the best of each sect, and uniting them in the service of those common ideals of their various faiths. Truth has its own appeal, and though it may for a time be camouflaged it cannot altogether disappear and die. Whatever differences we may have, it would be wrong for us to forget that we are first men and then other things. While it may be difficult to make men renounce their religions, it will not be impossible to make them see that they agree with one another in the main points. Once they are made to see that, it will be difficult for them ever again to separate themselves from or oppose their brethren on account of their allegiance to this or that religion. The Reality being one, there cannot, as a matter of fact, be different views; God being one, there cannot, as a matter of fact, be different religions. As soon as we begin to emphasize the positive side of our religions, their differences will begin to vanish slowly, till at last we realize that true religion is one, as God is one; that though there may be different duties prescribed for individuals at different stages of evolution, or

even, though there may be different paths, they lead to the same goal and intermingle.

We are not the first to think of such an object. Kabir, Nanak, and many Sufis of this land, have given us in their lives the best examples of such broad-mindedness and unity as we seek. Shah, Sachal and other poets in Sind were inspired by the same vision, and they preached it through their songs. To this day many a wandering saint may be heard singing of the One-in-all and the All-in-one. The idea is not new, but there is a need for organizing this movement and carrying its message to the educated classes who have not been touched by it yet.

The first effort at organization was made by Akbar, who established at Fatehpur Sikri an *Ibadat Khana* for the meeting of the learned men of various sects, who came together to discuss the common points of their various religions and tried to find out their inner unity. The *Ibadat Khana*, in the words of Abu Fazl, "became the resort of Shias, Sunnis, Brahmans, Jains, Buddhists, Christians, Jews and Parsis". It will, therefore, be fair to call such an organization after Akbar. The name "Akbar Ashram" for such an organization seems appropriate for many reasons; firstly, because Akbar has given us the precedent in his own life; secondly, he is regarded by both Hindus and Muslims as a great soul; thirdly, he was a Sindhi, and Sind is, I believe, suited to become a strong centre of such a movement; fourthly, the name "Akbar Ashram" represents both the major communities of India, Hindus as well as Muslims—*Ashram* signifies the Hindu ideal of life, and "Akbar" is dear to all Mohammedans, being the name of the great Muslim Emperor, as well as an appellation of God so often used by the Prophet Mohammed; lastly, and this is not the least of its charms, it sounds well. Akbar has also set us the best example in the work for Hindu-Muslim unity, not only by his

efforts to establish a common *Ibadat Khana*, but by his state policy and by his countenancing inter-communal marriage. And if Hindu-Muslim unity, side by side with human unity and the oneness of all religions, is going to be one of the ideals of this *Ashram*, we cannot ignore the value of Akbar's example in this matter.

What are the methods for the achievement of this object? How can it best be realized? These are important questions. There are in all matters of reform only two ways, I believe. One may be called the Way of Death, the other the Way of Life. With regard to this work, the two methods may be illustrated thus: the first, the Way of Death, would be to decry all religions, to expose them and attack them from all sides and draw them out in the field. The second, the Way of Life, would be to approach them softly, overcome their shyness, invite them to your house, win them for friends and thus assimilate them and overcome their individualistic tendencies.

I call this the "Way of Life" because when Life wants to overcome anything or kill it, it adopts this method. What does God do when he wants to kill a man? He does not draw out a sword to cut his throat, but He, somehow, makes it impossible for him to prosper, and then he dies. He gives him two options, either to come up to His expectation and march with Him on the path of Life or being left behind, in which case he meets his natural death. And by this way God avoids taking responsibility for anyone's death.

But man, when he wants to conquer anyone, at once draws out his sword, he enters into war against him. But wars create animosity, and hatred, and lead us away from happiness or truth. So if we begin to rail against these religions and abuse their followers, it will not lead us to unity but perpetuate our divisions. The way of hatred would be unwise, especially in the case of our religions, because they are deep-rooted and still command allegiance from some of the best of us. Ours

should be the way of Life, the way of overcoming, of conquest through assimilation.

The first essential thing to do through such an organization is, I think, to provide an opportunity for men and women of various sects to come together. We shall have done half our work if we succeed in attracting a small number of thinking men and women of various sects, and bring them face to face with each other. They are bound to find out how much is common among them. Falsehood grows in secrecy. When it is made to stand before Truth, it feels ashamed and departs without much resistance. Therefore, if any one sincerely believes in the truth of the unity of all religions, all he has to do is to let people face that truth, let them stand before it. A small number of men, meeting together daily or once a week, can form the nucleus of such an *Ashram*. Let there be no desire for big results. Talking, also, is not necessary, nor canvassing. We must believe in the power of Truth; it cannot but make itself known; its fragrance is bound to spread, if only it is not marred by unhealthy ambitions and desire for success. It needs a little time to grow in silence, and that we must give it without being impatient.

A good way of achieving this object is to spread the message of the prophets of various religions, whose lives are the best examples for our guidance. By accepting them we shall be robbing those religious institutions of much of their force and of their power to do evil. For, let us understand, they can mislead many only because they possess a good appearance, given them by the association of their prophets' names. When these become the common property of all men, what may be left behind will not give those institutions sufficient strength to oppose or do evil. They may then slowly lose their *raison d'être*. The *Ashram* may also take up various other matters directly connected with the ideal of human unity such as: inter-communal marriage, dissolution of communal

consciousness, reform in the system of education and widening of its scope with a view to create an atmosphere of broad-mindedness, etc. All such efforts will lead to the realization of true unity among various sections of mankind.

But it is essential that this organization should have no "constitution". Framing of constitutions, besides being a waste of time, diverts our attention from the spirit towards the rules, from the essential towards the unessential. Rules are of no help, as may be seen in the working of many institutions, when the spirit is not there. Spirit alone can give us the light and lead us to Truth. Rules, I believe, deter more than they help. They usurp the place of the spirit and try to kill it. Therefore, I think, such an institution as this should have no rules and regulations, in order to avoid becoming another sect or *samaj*. It must have no hierarchy of priests, no "president," no "prefect". It must work under the superintendence of God. We must make God our president and work under His directions. When He has ceased to give us His directions, it is a sign that the institution has lost its *raison d'être*. The *raison d'être* of an institution is the Will of God. An institution has a justification of being only so long as it receives its directions from God. When those directions cease to come, the sooner it disappears the better.

"Akbar Ashram," as such, may be an order of *Bhikshus*, of Servants of God. With such objects and such a "constitution," it can retain only the best minds who are eager to serve. It is my belief that a few such who are strong in resolve and united in their faith may be better than thousands who give their half-hearted support without caring to understand the spirit of its ideals. Many are not essential, but the true. And they are always few! [1]

[1] For those who wish to communicate with me on this matter I give my address: 15, N.I. Lines, Garden Road, Karachi.

SERVICE

By WILLIAM E. DUCKERING

II

ANY discussion of the problem of service is likely to lose its way amid a tangle of human relationships unless there is the most careful selection of premises. But in this, as in our previous study of brotherhood, the key proves to be nothing more distant or abstruse than the simple expedient of seeking an answer in the realm of causes rather than effects.

Just as the brotherhood puzzle fell apart as soon as we ceased to accept it as a fact in nature, and sought for that which alone could make brotherhood a fact, so now, the whole difficulty regarding service becomes almost too simple for our minds to grasp, when we come clearly to realize that pure love in action is service. It can be nothing else, and *vice versa*, service which is not the effect of an outpouring of love is not service at all, but mere reaction to a discomforting stimulus.

If we really love someone, every thought is a caress, every feeling is an expression of unity, every action is a service. We cannot count the costs, nor hoard the receipts in a matter of real love. Perhaps we should not say real love, or pure love, or true love; but just say love. The difficulty lies in the fact that so many relationships masquerade

under the name of love, that we must shock ourselves into some sort of special consciousness by means of these descriptives, before we can rid ourselves of the enormous overburden of non-essentials which have crystallized about the idea. Pure love then, or real love, does not count the cost of loving, because it is a cause, not an effect. When dealing with causes we are no longer concerned with materials and costs, with possessions and deprivations. We are like one dwelling on the shores of an ocean. The tide ebbs and flows. The waves rise and fall, but the ocean remains always, stimulating no desire to hoard its waters or reserve its fullness to ourselves alone.

The idea of having possessions is born of the fear of losing them. Realizing that they are not truly ours, that they cannot endure, for the temporary pleasure of separateness we cling to them and warn others to keep away from that which belongs to us. Out of this idea of possessions and separateness grows the idea of giving to someone else. We must first have the feeling of ownership, before we can part with something, yet the feeling of ownership is but an instinctive recognition that after all it is not really ours. We are Life itself. What *can* we possess? All possessions and things are but passing modes of expressing creative activity, but having created them, they are no more ours than the sound produced by the musician can be claimed by him. If he plays, the sound issues forth for all who may be within range, and no possible seclusion in sound-proof vaults can in any manner enrich his experience. The whole being of the musician may be released in the production, but his exaltation, his moment of living reality is born of the ecstasy of creating, not of the created thing. The moment he becomes conscious of giving his creation to someone else, he has ceased to create. Conscious giving is as the wind which blows dust in our eyes, blinding us to the beauties of living.

It is well-nigh impossible to divorce ourselves from this feeling that possessions are essential, and that in some manner they belong to us. The whole scheme of civilization is built upon this idea of property and wealth, so that one must cast aside the whole sand-bank upon which modern measures of success depend. Naturally, this is not an easy thing to do, but the razor-edge path, or rather purpose, that brings us to a consciousness of life, has never been advertised as equipped with sleeping-cars, nor are there dining-cars where we can gorge ourselves upon a menu of compromises. Comforts and compromises belong to non-essentials, not to life. Our material possessions are but the evidence of compromises with our environment. They are all in the category of barter and exchange, they have nothing to do with spirituality, nothing to do with life. All may be obliterated in the twinkling of an eye, yet life goes on, more than often enriched by the experience, never impoverished by it.

It is *choosing* to render service, or choosing to give something to some one, that can never be a living reality, that must be stamped as a mere transaction in commodities. All true service springs forth spontaneously to seize the immediate opportunity. It cannot be concerned with effects either upon the giver or the recipient. This may sound like rank heresy, but it is in this fact that we uncover the whole mockery of so-called service. The giver ordinarily either elects a recipient upon whom to lavish his offerings, be they dollars, doughnuts, or mental delusions, and then he calls attention to the transfer made from his own hoard of temporary possessions to the store of someone else. If there is no real need, the action is superfluous and confusing. If there is a definite and urgent need knocking at the door, relief is spontaneous and unconsidered, or it becomes a mere bargaining with passing values. It is the attitude of the giver, that classifies the action as spiritual or otherwise.

Incalculable harm has been done to each of the various subsidiary activities which have sprung up under the protection of the Theosophical Society, by the attitude of members who deemed it their duty to offer their assistance to help these movements. Two reasons spurred to action the majority of those who plunged into labours along the lines suggested: either the work was done because a revered leader or Great One was thought to have desired it, or it was believed that some spiritual significance was attached to the services rendered. Few, indeed, found the activity a release of their own deepest desire. Perhaps one blunder was the wrong emphasis so often attached to the story of the group of Servers who had done such valiant work in many campaigns. There was a sort of pride manifest among those who thought they belonged to such a group. It reflected a far away glory upon their present membership in the Society. This same tendency became equally dangerous in the consideration given to the formation of a Sixth Race colony. It was seemingly a spiritual badge if one could point to that colony as future work in which they expected to take part. How many times have individuals been designated as advanced egos upon evidence drawn mostly from the fact that they were active in all or many of the organizations born within the shelter of the Society. These remarks must not be construed to mean a deprecation of the birth of these many organizations. Each came into being as part of the effort of individuals to precipitate their ideals in action. It was the implication that support was a matter of enlightenment, that indifference or mere tolerance was a sign of spiritual inertia, that sapped the life-blood of each activity, and blocked the spiritual growth of the members.

Something of the same idea arises in connection with building armies from volunteers or mercenaries. The free volunteer joins out of the love of something or other, and

finds in the struggle an expression of his ideal; the mercenary was interested to a much greater degree in the rations and pay. Under some forms of government, even the volunteer may be swept along by fear of adverse criticism from his fellows. It has always been recognized that the greatest fighters are found among those borne along by an intense inner compulsion. For them the rate of pay is incidental. They hound Death from his lair and taunt him at every turn. How, we may ask, can one pour forth his life richly and freely in the simultaneous pursuit of a large number of widely varying activities? The true volunteer can serve but one cause, one master, and for that cause or master he willingly offers life itself, however heavily he exacts toll of Death's minions.

Is it wrong to classify much of the so-called service rendered by Theosophists as mercenary? So many were utterly devoted and unselfish in their desire to help something or someone. So many gave freely of time and money they could ill afford, supporting movements in which they had no interest beyond this desire to push something which might prove of value to someone else. Out of their very earnestness grew inevitably the doctrine that helping a movement was in itself a kind of spiritual activity. When a person cannot find in his own heart the reason for an action, he must rely upon an external support. One's heart bleeds as one contemplates the energies poured forth by our members under the vague spur of having to "do something to help the work along". They not only squandered their energies and raised barriers between themselves and any real spiritual understanding, but they blinded others by fostering the belief that joining movements and giving them material support, in some occult way, furthered the spiritual progress of the world, to say nothing of the spiritual recognition which would rest upon their labours.

On the level of causes, there is but one basis for service. That basis is *love*. With love as the living fire behind action,

all expression is service. The true lover is unconscious of effort to serve. He simply pours forth all that he is, and in that pouring renders the only assistance that one human being can extend to another. In spiritual affairs, no one can give help to another, beyond being that which kindles the flame of truth, which is life. Nothing but life can vivify the flame of life. All forms, all gifts of possessions, all precepts and crystallized beliefs, all offerings of any kind are but materials which smother and hinder the fire of another. Only flame can blend with flame. *Pure love is the living flame of spirituality.* It does not trade in gifts. It requires no badge of genuineness. Pure love is itself the standard by which all service must be compared.

Is it not clear that immeasurable harm has been done by the false atmosphere persistently shrouding the vital issues in regard to service? Service has been wrenched from its proper sequence; it has been made into a cause; it has been regarded as a source of spiritual values, and therefore has become an end in itself. Not until we realize that the only thing that can measure the spiritual progress of an individual is the unfoldment of his own unique perfection; that this alone stamps spirituality upon his attainment; and that from the standpoint of eternal truth all else is a definite hindrance, can it ever be possible to clear the jungle of human relationships and point the way to a perfect blending of human activities.

True service is simply an upwelling from the inner consciousness, an overflowing of life. Unless it is the effect of an expansion of consciousness, service is nothing but a barren reaction. Most of our efforts to give personal help to others in solving their problems, deteriorate into mere mental perception in which we take on the drab and shabby surroundings of the one in need. Misery may love company, but not in order that it may vanish. We do people no good

when we only intensify their feeling of unique and unusual misery.

In all ages, libraries have been richly endowed with volumes discussing human ills and miseries. We shall do nothing of value if we add to them by following the windings of the mind in its passionate instinct to avoid understanding. The mind has long sat as ruler of discussion and fears that its dominant place will be transferred to a higher attribute of consciousness, so we little realize how cunningly it maintains a ceaseless effort to divert the consciousness into the temporary comforts of blind alleys of thought. As long as we approach the problem of service under the impelling influence of the mind, we must inevitably lose our way in the labyrinth of conflicting needs and demands of form. Only by following the thread of life can we come to any possible solution, so in desperation the mind would cut even this thread, rather than abdicate its central position. It weaves intricate systems of reasons for action, services to be rendered, yet ever fights shy of admitting the possibility of releasing life as the true solvent. But once life is free to come into its own as the cause of all actions, thoughts or feelings, the mind, like the spirited steed that it should be, proves a noble companion and servant.

Let us reiterate once more, Pure Love, in action, is Service, but let us not confuse service with mere deeds. The less that our love is a cause, the greater the necessity for the performance of deeds to prove its existence. Pure love does not concern itself with deeds. It simply pours forth in service as a spontaneous expression of itself, for it can do nothing else. Service that is not a free, unshackled release of life, creates reaction. Everything that creates reaction is a hindrance, a bondage. The Teacher calls from us no reaction directed upon himself. He stimulates and fires us, but creates no desire to become like him, or to lavish intense perso na

service upon him. Those who react towards him, have not recognized the Teacher. Life fulfilled in him calls to life in us, and because of the perfect equality of nature there is no reaction. Life in us, bound as it has been by false systems of thought, make-believe canons of spirituality, crystallized channels of service and duties, springs to attention in his presence and strains at the leash. Woe unto those who, by false reconciliations, abject compromises with comfort, fearsome reverence to preconceptions, force life back into the cages of their beloved beliefs! In awakening and kindling the flame of life in us, the Teacher exemplifies the perfection of service.

As love becomes more and more pure, more incorruptible, more impersonal, it cannot be aloof or diffused. It burns with a greater intensity than ever as it becomes more clearly a cause, while its expression becomes increasingly spiritual. No wonder that there is confusion in the minds of those who are as yet merely theorizing as to love of their fellowmen. To them service is still a matter of duty, and love is only a reaction centred in the worlds of form. It matters not that these forms include lofty ideals, moralities and virtues. Only by being to the utmost his own unique perfection, can one individual help another. Only love, as a cause, can rise above deeds into the realm of pure action, true service.

THROUGH BALANCE TO BEAUTY

By M. A. ANDERSON

We all know the delightful experience of meeting people whose personality possesses that somewhat indefinable quality known as "poise". We never feel ill at ease in their presence, because they seem to shed an atmosphere of serenity around; consequently no friction occurs with the jaded nerves of others. Such people always seem to say the right word and do the right thing at the appropriate moment; they can therefore meet each man on his own ground and so can help him more effectually when needed. They are harmonious people, whose very movements often appear to be rhythmical.

On analysis it will be found that their minds are singularly free from the fear-, worry- and suspicion-characteristics that are well-known to have an obstructing, impeding effect upon man's inner nature. Hence, no doubt, their success in having acquired this eminently desirable quality of serene, balanced "poise". Through its aid we add beauty and joy to life. Harmony is thus brought into all our surroundings. Its presence implies the absence of all waste of energy in physical and mental directions. It enables fundamental spiritual attributes to manifest, because it is itself a reflection of unity in higher planes.

"As above, so below." One-pointedness or single-mindedness may be achieved through making contact with the source of our being: harmony or poise is the resulting factor. Like a compass with its needle always pointing to the North, it never goes astray. This balanced equilibrium brings in its train its partner equanimity—a self-reliant quality we sometimes call "presence of mind". They produce a sense of proportion which we name "justice": so we see that one-pointedness is triple in nature, for it reflects the divine Will, Wisdom and Activity (or Thought). We can take courage since the race of man is divine. Having realized the potentialities, we must next grow into a state in which this essential equipoise may be brought about. First, let us realize that we are living in "the Eternal Now," but are connected in series with our source. "Every good gift and every perfect gift is from above, and cometh down from the Father of Lights, with whom is no variableness, neither shadow of turning."

Now let us be practical. It has been shown that we have to work from our centre outwards in order to develop this harmonious condition of poise and serenity. The question next arises, "What can one *do* to produce this alignment between the inner and outer man?" Many find that nerve-tension blocks the way. Then we must apply our knowledge to eliminate that tension. Self-knowledge is the first step, and this must be followed up by a re-direction of energy or "sublimination".

(1) *Right Thought* is needed to give the mental poise. Meditate upon eternal truths, preferably in the early morning; ten minutes is enough at first, but it must be done regularly, or the rhythm will be broken. Try to be still and visualize a globe of light within the heart—a veritable fountain of light, springing up into the knowledge of truth which is life eternal.

(2) *Right Repose* is needed to give the physical poise. Put the obstructive states of tension to rout by the practice of relaxation daily for ten minutes—preferably at mid-day. The prescribed method is as follows: Lie down in a comfortable position. Then relax every muscle-group in turn, from the head downwards. Deep-breathing should accompany the exercise, consciously absorbing vitality with each breath. (It is easier to relax while one exhales.) Over-concentration must be avoided. Once the whole body is relaxed, it should be kept so, but for not more than ten minutes at first. It will be a help if the mind is allowed to rest in the thought of peace, or some phrase or verse may be used mentally to tune the system in that direction.

The above outlines a psychological process which adjusts our vehicles and so assists metabolism. There is not room in the mind for two opposing kinds of thought at the same moment. A constructive type of thought will expel the undesirable, effete thoughts and enable the all-powerful inner Peace to manifest itself. This it is to "rest in the Lord," with strength renewed; this it is which will in due course bring us into the one-pointed, poised Balance, Health, Sanity. Speedy good results can be gained by persevering practice of this two-fold process of mental alchemy: it has a sub-conscious cleansing effect. It transmutes the life-force into active powers, and directs it into right channels. The resulting sense of wholeness ought to increase our efficiency in the outer world, and give us an inward assurance of peace among life's changes and chances. The individual soul becomes attuned to the universal order.

Now let us take it for granted that our efforts have been crowned with success. The oscillations caused by the swinging backwards and forwards to extremes of feeling have been duly stilled. The point of balance has been found. What further possibilities remain? What new heights have

we gained the right to scale? Let us turn to the sayings of Mr. Krishnamurti:

> When the mind is tranquil . . . When the heart is chaste . . .
> You will discover a world beyond the illusion of words . . .
> Therein is the unity of all life.
> Therein is the Silent Source which sustains the dancing worlds.

At the point where harmony is established, a marvellous stillness may supervene. Then the Avenue of Beauty is found which merges into the "Pathless Reality". But we can only grow into the way of seeing and loving it when serenity and poise have been built up in our hearts and minds. If we open our souls to the influence of its indwelling presence it will surely irradiate our lives with joy. Beauty proceeds from and is one with intuition, "the whisper of the spirit," and Mr. Krishnamurti reminds us further that:

> A perfect harmony of emotions and of mind is necessary, so that Intuition, the voice of your true Self, can express itself . . .
>
> When every word, when every person, when every passing cloud and all things of earth give a new meaning, have a different song, a different pleasure, and a different happiness, then you will be able to enter that Kingdom of Happiness . . .
>
> When you see a statue, which is the perfection of human art, or a fair vision of the mountain-top in the light of the evening sun, or the sheen on the wing of a fast-flying bird, or a strong tree set apart . . . that very moment you must dwell with that beauty, take it and keep it as a precious jewel . . .
>
> Let us all go to those heights where there is perfection, where there is beauty, where is the sense of oneness.[1]

Each ray of that one Beauty is an avenue for individual approach to the consummate beauty which is their common Root. This foundational unity has been clearly explained by Bishop Leadbeater in one of his talks:

> All the beauty and glory of the world as we see it, in the earth and sea and sky, is nothing but part of the one Divine Beauty; and as we rise from different sub-planes, from level to level, more

[1] *The Pool of Wisdom.*

and more we see that beauty opening before us, until we learn to see all beauty through one beautiful thing. It is all one.

And again:

> Do you not see that as there is but one Love, so there is but one Beauty? Whatever is beautiful, on any plane, is so because it is part of that Beauty, and, if it is pushed back far enough, its connections will become manifest. All beauty is of God; and through His Qualities the pure in heart may always reach Him. [1]

It behoves us to remember that no beautiful thing lives for itself alone, for all things are complementary. This is finely expressed in a Sanskrit saying:

> Because of the lotus the water is made more beautiful.
> Because of the water the lotus is made more beautiful.
> Because of the water and the lotus the lake looks more beautiful.

So do not let us ignore the loveliness of even an individual flower. A single rose may be the appointed avenue through which we shall enter into the Kingdom of Happiness.

UNITY

THERE'S but one Art in music, architecture,
In dancing, painting, drama, poetry, sculpture;
There's but one Truth: its synthesizing kernel
Wherein all aspects find one common channel;
There's but one Beauty fills the plains and prairies,
Skies, seas and snowfields, mountains, rivers, valleys;
There's but one Wisdom which all faiths portray,
Its varied types descending through each ray;
There's but one Power, force or kindling fire
That melts the ice or builds the crystal spire;
There's but the Unity: our Lord the Sun,
Both Centre and Circumference while ages run.

M. A. A.

[1] *The Buddhic Consciousness.*

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(*Continued from p. 426, Vol. LII, March, 1931*)

THE two planes here dealt with are the only ones used in Hatha Yog. The Pratyeka Buddhas do not go beyond the 3rd Cosmic Plane. They have conquered all their material desires, but have not yet freed themselves from their mental and spiritual desires.

Prana and the Auric Envelope are essentially the same, and again, as Jiva, it, the A. E., is the same as the Universal Deity. This, in its 5th Principle, is Mahat; in its 6th, is Alaya. (The Universal Life is also Seven-principled).

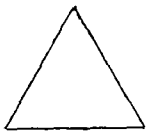
Mahat is the highest entity in [the] Cosmos; beyond this is no diviner Entity; it is of subtlest matter (Sukshma). In us, this is Manas, and the very Logoi are less high, not having gained experience.

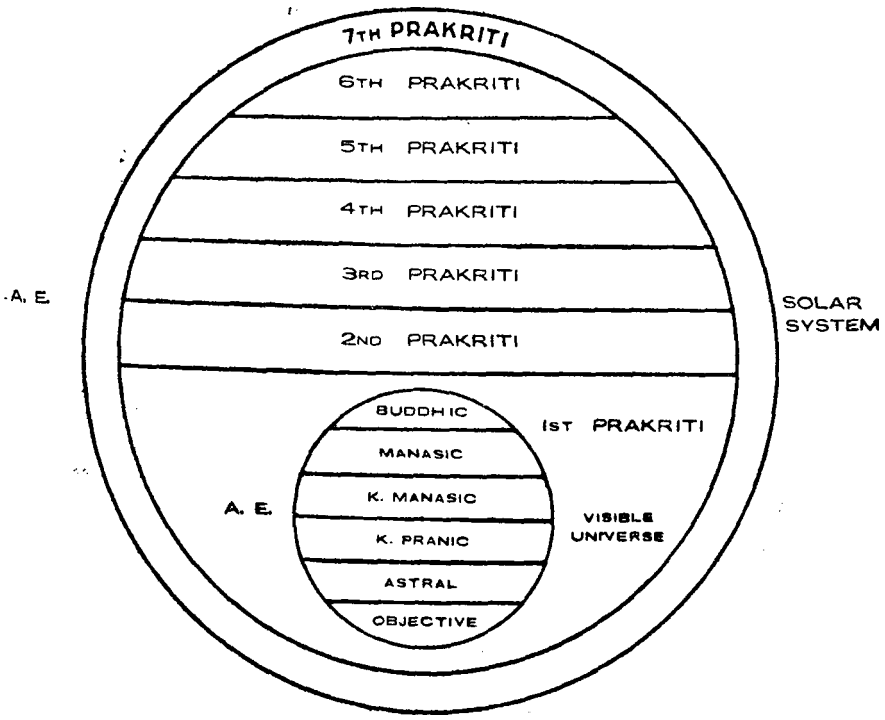
The Manasic Entity will not be destroyed even at the end of the Maha Manvantara when all the Gods are absorbed, but will emerge from Parabrahmic latency.

Consciousness is the cosmic seed of Super-Cosmic Omniscience. It has the potentiality of budding into the divine consciousness.

Rude physical health is a drawback to seership. This was the case with Swedenborg.

[COSMIC PLANES: SECOND DIAGRAM]

I II III	The  Unknown	
IV	Cosmic Kama Manas Fohat	
III	Cosmic Life. Jiva. Fohat Kama Pranic	
II	Cosmic Astral	Astral
I	Cosmic Body	Prakriti



(To be continued)

WHAT ADYAR STANDS FOR

By A. J. WILLSON

ACKNOWLEDGED or unacknowledged, the teachings of Theosophy have to-day a world-wide influence. Science, art, ethnology, religion, even materialism itself, have benefited by the big ideas promulgated by the Theosophical Society. The ends of the earth, the heights of the hills and the secrets of the deserts are being explored, and discoveries fall into natural sequence when the light of the outlook of the Elder Brethren makes dark places and things clear.

We need not therefore be surprised when strangers bear witness, as they sometimes do, to the power and peace of the atmosphere of Adyar. It is charged with the influence of our Elder Brethren. What are we residents doing to carry on and spread that influence?

In past years learned and powerful men and women have studied here in Adyar and have gone out into the world to deliver the message of peace and brotherhood, according to their individual conception of the wants of the world. We repeat: What should Adyar be doing now in order to increase its usefulness with each succeeding year?

In accordance with human nature the bad as well as the good in each resident, can be accentuated in Adyar's vital atmosphere; some residents may lose sight of the world-wide influence of the place and connect Adyar principally with Indians or their own personal prejudices and outlook on life, oblivious of the fact that Adyar is a home of service for men and women from the opposite sides of the Earth.

Adyar's cosmopolitan character naturally has special difficulties in food, housing, etc. A man from northern India often finds the hot spiced diet of South India bad for his health, and the same is the case with those who were born on other continents. To meet this difficulty various buildings have been constructed—so that all may feel at home. Cooks have to be very carefully chosen.

No one can reside in Adyar without the permission of the President. We think that a monthly or quarterly register of all who

occupy houses or rooms on the compound—also of their visitors—would be a great help, to ensure that men and women who are in earnest are not overlooked.

Adyar is also a training-ground for clean, honest, clever servants, and these should all be entered in a register kept for that purpose. This would help greatly to avoid the thieves who are attracted at Convention times and cause much trouble. Faithful service for a quarter of a century should be rewarded by an adequate pension.[1]

Certain rules have been laid down by the President to help to increase the good atmosphere of the Compound and the well-being of dwellers therein. Silence from noon to 2 p.m. is a very helpful rule, and silence before 7 a.m. is also useful, as it gives the quiet necessary for helpful thought. From 8.15 to 8.30 in the evening there is also a quiet time. Loud talking is at all times objectionable, as most of the houses and rooms are so constructed that even ordinary conversation is seldom private. Quiet times are absolutely necessary if residents are to profit by the atmosphere of Adyar. Silence is superior to gossip, but Adyar must have its times of recreation and fun: Tennis, athletics, sea-bathing (taking care of the treacherous and changing under-pull of the tidal currents), "Talks on the Roof" and meetings in the Hall and under the Banyan tree; also music, but not too loud.

Adyar's fine Library supplies the needs of students; lists for individual and group study should be made out from time to time on various subjects. Adyar Press-work is invaluable because of the world-audiences that can only be reached by books and periodicals.

There are many kinds of work that require willing and trained helpers. Besides typing and the work of good stenographers, there is the garden (flowers and fruit), the electrical Power House and Workshop, room and house cleaning and repairing. Accounts, laundry, dairy, cooking, and working committees should all be cosmopolitan and not merely Indian. Dwellers in Adyar should not realize that they are in India until they go outside the Adyar gates.

Cats and dogs, smoking and meat-eating are all forbidden on the premises. Cats, because some of our members seem to lose their balance over them and to think that they are individualizing their pets by making them a standing nuisance to all around. Dogs because of the noise of their barking, and because the ever present danger of hydrophobia is increased by their attraction of the wild dogs around us. The death from hydrophobia of one valued member and the long and painful illness of another have shown the wisdom of this rule. Such rules and restrictions are irksome to some, who consider that all Adyar residents should have arrived at the point where self-restraint has been acquired; but in truth we have members at all stages of growth, and Adyar exists to help all.

[1] Every employee who leaves the Society's employment with a good record has been getting a pension or bonus for years. The writer evidently does not know this.—C. J.

Many of us realize that we stand to-day at one of the critical points of our Earth's history. It is a period when certain predominating tendencies will decide whether man, and with him, all animals, plants, minerals and the deva world in general, can make a step forward in evolution, or whether all will gradually retrograde from the point now reached. The scraps of ancient history that we possess and the archæological researches that have been made, notably the remains of many fine cities built one over the other at successive and widely separated time periods, all prove that progress and decline are a rhythmical sequence in the work of helping those various grades of evolution that go to make up our world. Happily it seems possible that, at the present time, the teachings of the Elder Brethren of our Race have so spread abroad the main facts of world-evolution that the need of world-peace is widely recognized and will help all to evolve more quickly. The days when the fighter was the only hero are over.

The first material step towards the formation of the Theosophical Society, as we know, was made in America—that melting-pot of races, black, white and brown; but the central point of the Society was fixed at Adyar, a convenient point for a World-Centre, situated in this land whose inhabitants, fallen as they undoubtedly are, have still that mass-devotion to the ideal that makes them a potential instrument for helping all the world. It is not by accident that some of our prominent Elder Brothers now wear bodies of Indian birth, or that Adyar is the home of our President.

Certain spots on the Earth's surface have long been magnetized as centres of potential force, and Adyar was chosen to be a Centre of work and influence for our Elder Brothers when they planned what is now the world-wide and all-embracing Theosophical Society. Men are everywhere busy thinking to-day; and they have to decide between blind Martian materialism on the one hand and open-eyed glimpses into the inner ruling of the world on the other as their main guides for conduct in the future. We are thankful to realize that, in spite of much retrograde working, the latter aspect seems daily growing in force, and our gratitude to H. P. Blavatsky and to her pupils for their self-sacrificing work increases as time goes on.

A FOOTNOTE ON MAYA

MAYA is translated as "illusion". To say that our world—or all the worlds visible and invisible—is illusion is so annihilating of all our experiences, and also of all our hopes of individual immortality, that instinctively the mind seeks some explanation to prove that the world is only "relatively" an illusion. I should like to state my personal experience that the world is indeed Maya, an illusion.

From a boy I have possessed a strange clairvoyant faculty which sees the invisible, night and day, with eyes open and with eyes closed. There is no need to concentrate to see it; "it" is seen at the same time as I see the ink appearing on this sheet as I write. This invisible which I see is not the etheric world, nor the astral world; I do not know what "it" is.

"It" is everywhere, at all times, a moving *sub-stans* of all things. "It" is light, is movement of a strange kind. If one could imagine oneself to be a molecule of water surrounded by millions of other molecules, and all of them tossed up and down and this way and that way by a storm, then faintly one might realize the nature of this "it". It is certainly a writhing "mollusc"—that postulate by Einstein of what fourth-dimensional matter would be. But also, as I try to "focus" upon it, it instantly changes into myriads of microscopic moving pinpoints of light in a great dark—perhaps the "bubbles in Koilon" of Occult Chemistry.

This "it" is alive, terribly alive. Its alive-ness sometimes wipes out the consciousness of everything else. I have a fair command of words, but finally, fundamentally, cannot describe it, this the most persistently alive thing before me night and day.

It is the *only* "reality". Everything else is verily Maya. The table at which I write, my pen, my hand, the walls, the furniture, they simply *are not*. It is not merely that this "it" penetrates all things; far more than that, nothing exists but it. Certainly my eyes see the walls, the furniture; yet as my eyes see, my other faculty of seeing (both sights working simultaneously) proves, utterly proves, that there are no walls, no table, no hand. *They are not even concepts.* All things are *A-sat*, Non-being; it is not merely that they are not even like a transparent glass through which one sees this "it"; they simply do not exist. My physical eyes see them; yet my

consciousness is forced to say that they do not exist. They are just plain *A-sat*, Non-being.

If, then, as my strange faculty looks out and notes all things as *A-sat*, Non-being (even as I walk and feel the resistance of the ground, go in and out among the other walkers, dodge this or that resistant thing which might hurt me), what then am I? I do not know, except that I "am". Certainly every bit of this my body is *A-sat*; the hand which writes this has no "reality"; there is proof positive of that to me night and day. All things, all beings, even all those whom I love most and without whom my life is meaningless, even all these, as I look at them, are just *not*, for they are *A-sat*.

Yet I live, and act, thoroughly alive to a world which is *A-sat*, Non-being. That problem I shall not try to solve. But I do want to bear testimony that when the old Indian philosophers spoke of the world as "illusion," it was not a mere philosophic saying in order to wean us away from worldliness. The world *is* Maya, for there is only one "it," and all else is verily a Maya, an illusion. The experience of experiences ever before me is that—*Maya is*.

C. J.

WAS IT A DREAM?

DEATH, that sure event in every human life, with how much apprehension and awe is it not anticipated by nearly everyone, as the supreme Mystery, perhaps as the greatest of enemies?

Still, all-absorbing Mystery though it be, it cannot be anything but a friend, even a divine Friend—so was I taught (or so I believe) long years ago in a dream. This supreme Mystery was unrolled, step by step, before my intensely interested mind and, maybe, it will be of some interest to others who have not had the same experience at first hand.

I saw myself lying in bed, mutilated and swathed in bandages, but I felt no pain. Suddenly I was filled with an overwhelming impression that Death was approaching, bearing with it a wonderful peace and a deep serenity, and a soothing lull of all activities of the senses. Only one idea pertaining to outer things was left in my mind—that my mother, whom I could see in the other room, might be frightened on finding me unexpectedly gone; therefore I wanted to prepare her and tried to speak, only to find that my vocal chords were already paralysed. Then I left the matter as unimportant and lay waiting.

Now I noticed that a small, greyish cloud, about as big as a hand, and fastened to a thread of the same substance, was issuing from my left side. It grew rapidly and eventually became as big as the body lying on the bed, taking the shape of same, still bound to it by the same thread. What absorbed my interest much more, however, was the astonishing transference of consciousness from the dense brain to the etheric brain forming in the air above the head, which transference took place in the same measure as the etheric form was shaping itself. At last, only the least flicker of consciousness was left in the dense brain, whereas I could think with the finer one much more sharply and clearly than I had ever been able to do during my whole life.

Suddenly something happened when this point was reached and the etheric form became perfect. The thread was severed; still, some few, tiniest fibres remained, through which a shadow of consciousness was yet left in the physical brain. Now the etheric form began to move like a balloon tearing those last, thin fibres and consciousness was suddenly extinct in both the dense and the finer brain.

How long this "sleep" lasted, I do not know, but suddenly I awoke, finding myself lying on a lawn and looking on a half-circle of people surrounding me. I scanned their faces trying to remember them, without success however. I took in, as with my whole being, the scenery about me: the clear sky with the shining sun, the flower-strewn lawn and, in the distance, dark woods. I had quite forgotten what had happened; but suddenly I remembered, in its entirety, the whole Mystery through which I had passed, and I was so overwhelmed with the wonder and happiness of it that I half rose and cried to the people surrounding me; "Oh, I have just died! You cannot imagine how wonderful it was!", when I was silenced by their kind and knowing smiles.

Then I awoke—in my bed, in the middle of the night.

Was it a dream?

A. S.

UNION BETWEEN EAST AND WEST

By A. RANGASWAMI AIYAR

To help the understanding of why and how the Union between East and West should be achieved, we should know :

(1) The purpose of the sharp antithesis between East and West.

(2) Those who can at present be regarded in a pre-eminent degree as the representatives of East and West.

(3) Why the Union between East and West is important for the sake of the world and how it should be brought about.

1. This antithesis did not exist during the past of our humanity on this planet. In the past history of mankind, before Greece and Rome rose into prominence, there were old-world civilizations and cultures like those of India, Egypt, Chaldea, Babylon, Persia, China in the Old World, and Mexico and Peru in the New. But they could not be divided off sharply into two divisions with opposed or supplementary characteristics. They were separate or independent racial and cultural civilizations, having each its own distinctive characteristics, but also possessing certain common features which bring them together under one general group which may be called " Old-World Civilizations ". A modern European or American will not hesitate to classify them under East rather than West, if he has to do so. A leisurely way of action, a rather unworldly attitude towards life, lack of concentration in, and indifference to all those activities which make for physical comfort and pleasure, and a mind without a natural zest in the concrete as opposed to the abstract, may in a general way be said to represent the East.

This antithesis is first seen historically when Greece, represented by Athens and Sparta, came in sharp conflict with Persia, the former representing the embryonic West and the latter the East. It became a little more intensified when Alexander came into contact with India after founding Alexandria. Rome succeeded Greece and became a still more intense representative of the West, while Ptolemaic Egypt, though influenced by Greek culture with Alexandria as its centre,

became, in spite of the fact that it was not far from Rome, comparatively symbolic of the East rather than of the West. During the Middle Ages, the Saracenic culture came to enrich the West with its onrush of physical conquest and devotion to physical arts and sciences. After the Reformation, the cultivation of concrete sciences, the rise of European Nationalism on the ashes of Feudalism and the birth of the modern industrial era completed the antithesis.

The signs of the rise of internationalism which we see around us are an indication that this cleavage of East and West is a temporary fissure, to help the intense cultivation of two complementary sets of qualities or attributes necessary for the full development of human civilization as a whole, but for which these antithetical qualities would not have been so well developed in the course of a little more than a score of centuries. The equal importance of these two sets of attributes for humanity, considered as a whole, can be appreciated only by the study of human civilization as a unit, and not as if it consisted of two separate water-tight compartments, East and West.

2. In the progress of this division as East and West, England more than any other country in Europe or America represents the West. To be a true representative of East or West implies a comparative stability in the upholding of their respective ideals. England is such a stable representative of Western ideals in politics, sociology, arts, industries and commerce. For the East, India has remained from time immemorial its most stable representative. Her reverence for the One Life in all kingdoms of nature, her recognition of human duties in all worlds and realms of nature from gross to subtle, and her correlation of such duties with lives in the distant past and the far-off future, however defective or imperfect the application of these to practical life may be, mark her off as distinct from the West, which is supremely concentrated in the present, "the now" surrounding us on all sides, whether referring to this life, this world, and the material prosperity and happiness necessary for making this world a desirable place to live in. Besides, England and India (unlike China and Japan) represent two branches of the same, the latest, the fifth, or the Aryan race.

3. This antithesis is of a transient or temporary character, as will be seen from the fact that a common synthetic human culture is rising before our eyes, over-stepping the bounds of both East and West. Internationalism is slowly and surely becoming a mightier force than Nationalism, religious and racial differences are ceasing to divide men, distances are being annihilated by rapid methods of locomotion and interchange of ideas. Therefore, it stands to reason that this antithesis is only a means for the rise of a richer synthetic culture belonging to the whole of humanity, for which the past twenty or thirty centuries have been a preparation and a prelude.

This synthesis can be brought about in the most effective way by the equal co-operation of England and India, and not by their separation. But for this co-operation, the chief impediment is the giving of

false or mistaken values to physical environments under which the complementary qualities or attributes have been developed by England and India especially during the past thousand years, and not considering such environments as merely the field for the growth of the qualities or attributes themselves. It is unavoidable that physical might, political domination, superior organization, material wealth and prosperity, should figure as the environments under which certain qualities connoting material efficiency have been developed by England; and political subjection, indifferent skill in organization, and a low scale of wealth and prosperity, have not been serious obstacles to the development of those qualities which has been the lot of India to conserve for the humanity of the future.

A few outstanding facts connected with India which anyone who runs can read, apart from philosophy or metaphysics, will show what she can contribute to the enrichment of humanity. Avoidance of flesh as food and non-indulgence in alcoholic drinks have been in India for thousands of years not merely matters of individual preference but ideals for the whole people. Whatever view one may entertain as regards the soundness or efficacy of Mr. Gandhi's political method of "Non-Violence," it would not have been possible for any other country except India to show such remarkably little mob-violence in its country-wide adoption.

In giving true values to the qualities developed by either, and giving a subordinate place to the passing environments under which these qualities have been developed, a certain mental detachment and a comprehensive view of the needs of humanity as a whole would be requisite. The assumption of an air of superiority by England over India will be out of place. Also we can see the offensive puerility of expressions like "the white man's burden," "England is a trustee for India and her millions," "India will lapse into chaos when England withdraws from India," etc.

When England meets India as an equal, with an understanding that the exchange of their respective qualities is necessary for their fuller growth, and that such fuller growth is necessary for the union of East and West and therefore for the progress of humanity as a whole, India cannot afford to sustain loss by disconnecting herself from England, just as it will be against the interest of England to disconnect herself from India. This lesson must be pressed home, whether in India or in England, to the attention of all serious and sober-minded citizens; and the result cannot but end in India and England working as equal partners in a political commonwealth, for their mutual benefit and the benefit of the world as a whole.

CORRESPONDENCE

SUGGESTIONS FOR IMPROVING THE THEOSOPHICAL SOCIETY

DEAR MADAM,

Instead of blaming Krishnamurti's teachings for the confusion which exists in the Society to-day, would it not be wiser, especially in the case of those who have their own reasons for agreeing with his teachings, to try to apply them to the problems confronting the Society?

Taking the quotation—"Orthodoxy is set up when the mind and heart are in decay"—this seems to me to point to the source of much of our trouble to-day; practically all of the great teachers of the past have had to contend with orthodoxy, under one guise or another and it should hardly be necessary to remind members of the Theosophical Society what a strenuous effort it cost our two courageous founders to establish the Society in the face of the united orthodox forces of their time.

It avails little for the General Council to appeal to members fearlessly to express their opinions in this respect when our leaders themselves continue to issue literature which carries with it an inference that their writings and interpretations are The Society's. The general effect of a rank and file member expressing any different opinion is to stir up ill-feeling followed by much talk about the necessity for loyalty to our leaders—loyalty to our ideals being for the time forgotten.

Believing that the best of criticism is to offer a suggestion to help to remedy the defect, I offer the following suggestions for what they may be worth.

To avoid creating grounds which conflict with our claims that our "bond of union is not the profession of a common belief, but a common search and aspiration for Truth," greater care might be exercised in:

(*a*) Issuing books or pamphlets (however commendable), with such cast-iron or dogmatic titles as: "*The* Theosophist's Attitude," "Theosophical Manuals" and "Text Books on Theosophy," etc. (I do not infer that the Society should not encourage or even assist with the publication of books of this nature, but I feel it is imperative that the title should clearly indicate that it is, for example, "The Author's attitude to—" or "So and So's interpretation of Theosophy".

(*b*) Printing articles in the various Theosophical magazines which imply that it is an orthodoxy, such as "The best Theosophists are those who seeing *the system* is true, etc."

(*c*) And by lodges avoiding advertising titles for lectures such as "*The* Message of Theosophy" where "*A* Message of Theosophy" would serve equally well.

Also the definition of Theosophy in the magazine might be shortened and made more flexible, somewhat on the following lines: Theosophy is the body of truths which forms the basis of all religions and which cannot be claimed as the exclusive possession of any. Among the philosophies expounded by Theosophical Members or (and) Writers many students have found light which renders them an intelligible understanding of life, demonstrating the love and justice of Life.

FRANK MASON

TO THE EDITOR,

In the article on "Unity" by A. N. Ingamells, in the January issue, page 242, the electric-lighting system of a city, furnishing electricity to the various modes of lighting, whether by searchlight, street illumination, in the cathedral, home, etc., is used to illustrate the unity of life.

If to this, is added the realization that it is also the same electrical force that supplies the different kinds of electrical appliances with power, whether they be used for heat or cold, all for the use and service of man, we may begin to see that the "so-called" good and evil, that has occupied the attention of the preachers for so many centuries, may be for the use and service of the Self.

Boston, Feb. 3, 1931

Fraternally yours,
FANNIE S. PRITZKER.

Dr. F. W. Harrison Lucas writes from Bhubaneswar controverting the statements of Dr. Annie Besant in the March THEOSOPHIST, pp. 485-6, in the interview which she granted to Mr. E. H. James. Dr. Harrison Lucas refers to a fête organised by Lady Tegart in Calcutta in aid of the Society for the Protection of Children, which raised Rs. 1,000 for this excellent purpose. As the husband of Lady Tegart, upon whose life many attempts have been made, is the Chief Commissioner of Police in Calcutta, Dr. Harrison Lucas considers that Lady Tegart's efforts show that the English residents in India do much for the people. A second instance of such activity quoted by Dr. Harrison Lucas is the Rotary Club of Calcutta, which admits Indian merchants to its membership, and to which a Bengali gentleman has been elected as president for the coming year. Dealing with rural conditions, and as an employer of labour for the last eighteen years, "with never an accident, any strike or disagreement, and the very kindliest of feelings always between employer and employed", Dr. Harrison Lucas states that the people come to her and say, "If we only had sahibs in charge of us, how we could get justice". In conclusion she instances various outrages on Englishmen in Calcutta, such as being spat upon, "and other worse practices".

REVIEWS

The Inner Side of Church Worship, by Geoffrey Hodson. (Theosophical Publishing House, Adyar, Madras. Price Re. 1-8 and 1.)

Geoffrey Hodson has made a name for himself by his books on Fairies and on Angels. They appeal as truth because of their sincerity and understanding, as if he were tuned by his physical make-up and consciousness to communicate with these intelligences.

This book too deals largely with Church worship in relation with the Angels. Here they appear to act as agents of forces emanating from the Christ principle and from the heart of the Christ himself. They manipulate and ensoul these forces whenever necessary and liberate them during the Church services, enhancing their effect on the worshippers. It is said that the Angels utilize the active aspirations of the priests and, by preventing up to a certain point outer materialism from pouring into the church and from occupying the thoughts of the congregation to too great an extent, they direct the thoughts into purer spiritual channels and unite all in an atmosphere of religious devotion, which benefits not only the participants but the whole countryside.

In fact the book is a valuable contribution to the new science of unseen rays and forces, and should be read by those who have not yet directed their attention to this and have no conception of the inner side of church worship; though the fact daily demonstrated by wireless waves should prepare the readers for its revelations. It is written in easily flowing beautiful language; it will be of interest to many.

Thus Have I Heard, by Geoffrey Hodson. (Theosophical Publishing House, Adyar, Madras. Price Re. 1-4.)

In this book Geoffrey Hodson exhibits remarkable characteristics of a perfect teacher writing in a serene happy mood. Wise guidance is provided for the training into the occult and spiritual life. Every recommendation bears evidence of having been subject to a

sincere and practical test. The pupil or neophyte is led step by step to walk sweetly in the paths of men and of God and to dwell in the Holy of Holies within in spiritual realization.

The book abounds with the life of a calm joyous spring-time, free in the release of a new urge to blossoming, and deprecates the piety of the secluded hermit or monk.

The second part teaches how to co-operate effectively with the angels belonging to different types of work. Bishop Arundale contributes a Foreword on Roads as a God-speed. It closes with a clairvoyant glimpse of a campfire scene at Ommen with thousands of attendant angels and a great Fire-Angel in the centre of the flame together with other mighty Presences gathered around. A vision beautiful is here described.

I. H. M.

The Solar System, by Arthur E. Powell. (Theosophical Publishing House, London. Price 15s.)

The author has already published many works on Theosophy and his name is well known. The present is the fifth and last of a series of works which will be of great help to a modern student of Theosophy. The four previous volumes on the same plan are: *The Etheric Double and Allied Phenomena; The Astral Body and other Astral Phenomena; The Mental Body; The Causal Body and the Ego.* The various problems connected with man's evolution, the position of the Earth in the Solar System are dealt with in many works, and there is no one single book in which all the problems are dealt with. To quote the author, "up to the present no one book has appeared covering the whole of this vast ground, describing both the field of evolution and the streams of life which evolve in it as the ages roll by. The present volume is therefore an attempt to fill this need." There is nothing original in the present work. It is only a compendium, but is very well arranged. There are many charts and illustrations to make the points clear. The author has drawn upon the works of Dr. Annie Besant and Bishop Leadbeater mainly. When they differ from Madame Blavatsky, he has given the views of Dr. Annie Besant and Bishop Leadbeater. References to the various source-books are given in the margin. Many details are omitted, but the reader's attention is drawn to all such cases. This is an extremely useful book for all students of Theosophy.

C. K. R.

The Path of Purity, being the translation of Buddhaghosha's *Vishuddhimagga*, by Pe Maung Tin, M.A., B. Litt. (Pali Text Society, London. Price 10s.)

This is the third and last volume of the English translation of the work. The text of the work was published in the Pali Text Society Series in Roman transliteration about ten years ago. The first volume of the translation appeared soon after and the second volume was published some four years ago. Buddhaghosha's work is divided into three parts, and the three volumes of the translation follow this division. The transliterated edition of the text is in two volumes. Buddhaghosha was an Indian Brahman, who went to Ceylon to study Buddhist texts. Many of the authoritative works were then available only in Singalese. Buddhaghosha translated many of these books into Pali. The present work is an independent work of the author, and not a translation. It gives a comprehensive account of the ethics and philosophy of Southern Buddhism, which differs considerably from Northern Buddhism. Southern Buddhism does not recognize a positive eternal soul evolving and attaining perfection. It accepts a growth of life in the life stage, but it does not recognize an evolution into a stage of perfection through various initiations. It does not accept also the various stages represented by chelas, Adepts, Bodhisattvas. Now that the work of Buddhaghosha is completely available in an English translation, it may be recommended for study to understand Southern Buddhism. In this connection I wish to point out that the achievement of Europe in the field of Buddhism and Pali scholarship has been much more creditable than their achievement in the field of Sanskrit and Hinduism. Sanskrit remains purely a subject for intellectual pursuit in European Universities, whereas Buddhism has appealed to their heart. As such, this translation, appearing in the Pali Text Society Series, has an especial value to a student of Buddhism.

C. K. R.

Fate and Free-Will, by A. S. Wadia, M.A. (J. M. Dent & Sons Ltd., London. Price 2s. 6d.)

These age-long theories of Fate and Free-will have been generally and are still so intermingled with religious belief that any investigation with this background has been prejudged. On the one hand there exists the fear and folly of implicating God in the responsibility for evil, on the other hand the cruelty implied in the doctrine of predestination is unanswerable. The majority of inquirers have involved themselves in contradictions for this reason. The author, sometime

Professor at Elphinstone University, Bombay, belongs to those who honestly believe in Fate, and here contributes his quota of reasoning in very lucid style. He considers that the immensity of the Universe, with its innumerable complications held together in such harmony, precludes the idea of freewill; he ridicules that of choice and purposive actions in chemical elements and upholds mechanism on every count. Serialism or the law of causality is sufficient reason for all circumstances; heredity, experience and environment are the three forces that help to make them arise in the life of humanity. He points out the fact that modern surgery can change an apparently savage brute into a happy responsible member of society, and as in the simple example of a bodily defect humanity shews itself at the mercy of forces seemingly trifling, others far greater can turn the gentle Charlotte Corday or the noble Brutus into assassins.

The author spreads his net wide in that he quotes Nietsche and Mozart to substantiate his theory in the realm of creative activity. This latter, the moral law, the puzzle of prophecies, the question of time and space are certainly intriguing factors. In a scholarly fashion all the arguments of past religious and philosophical thinkers are reviewed. Bergson, the Pragmatists and other modern thinkers suggest that Free-will exists alone in the eternal now, and everywhere else lies bondage; in other words in extricating ourselves from dependence on the idea of time as a mere adjunct of space, and in a spiritual consciousness of realization of a unity of the human with the divine will, the solution to the problem can be found. However he characterizes this as an inexplicable paradox. The author continues that as fact and fiction express entirely different connotations that cannot be reconciled with each other, so do fate and free-will.

Religious Thought in Palestine in the Time of Christ, by T. Herbert Bindley, D.D. (Methuen & Co., Ltd., London. Price 6s.)

Dr. Bindley here seeks to bridge the gulf between the Old and the New Testaments by making researches into the political, literary and religious life of the Jews in the centuries preceding the Christian Era, and to examine into them from this standpoint. Particularly through the Palestinian literature of those days does he try to regain the atmosphere in which Jesus lived. It is very fine of him in that he prepares the stage and provides the setting and does not obtrude any personal probabilities. He lets the reader judge for himself and build up his own picture and impressions of that side of those times. To his technical knowledge and wide erudition grateful acknowledgments are due.

From the Wisdom Books and the Apocalyptic Books, principally, close parallels are found with passages in the New Testament, and expressions are compared with their origins. It is shewn how the Messianic idea arose, and where the horrors of hell and visions of the last judgment and end of the world came from. *The Assumption of Moses* is the title of a book, that was extensively quoted, and of which only a fragment remains, otherwise much light would be shed on this question. Angelology and dæmonology are ascribed to Iranian influence. In passing it is of interest to note how a people in captivity developed the hope of future bliss, whereas free and independent peoples are taken up with an actuality of present bliss both mundane and spiritual.

The word *Apocrypha*, signifying hidden things, gradually changed its meaning until it stood for writings which were retained for an inner circle of believers to whom they could be further explained, as in Esdras XII and XIV ; then Origen used it in the sense what came to be called later *pseudepigrapha.*

The Jews had always led a profoundly religious life ; it was the Scribes who turned it into a minute regulation of every daily action ; then different sects took up their own formulæ, and the name of God was forever on the lips of all.

Time, travel and letter-writing are discussed, and a very interesting chapter is devoted to the Lord's use of the Old Testament, how he affirmed or amended, or contradicted its teachings, and the instances are given where he employed its language. The author finds no historical basis for the idea that Jesus spent some time with the Essenes, though, as he says, " when the message of the Gospel became known Essenism disappeared. The greater light absorbed the lesser."

In that the book has an excellent Index and that much knowledge is compressed in these pages, it can be recommended as a sound book of reference for all theological students and general readers.

Religion and Culture, by T. L. Vaswani. (Ganesh & Co., Madras. Price As. 12.)

This little book on Religion and Culture reads like inspiring lectures singularly well-expressed and clear. The author dislikes the word religion, and its meaning " to rebind," because of the bondage implied, and prefers vision as being more uplifting. His chapter on " Culture " is a very fine one. For too long culture has been

confounded with scholarship or with some specialized art or mind faculty.

The East is the birthplace of the Aryan race, which from its beginning enclosed within itself the full outgrowth of spirituality. Parts of itself spread to the West and have been learning through new conditions, through strife and stress, external knowledge of the external life. These have returned to their motherland and have enriched her through their different religions, such as Islam and Christianity principally. In order to realize the whole, the West and East have to become unified more and more; in balanced co-operation will fruition be reached, then Vision and Science will be one, standing for a constant renewal of life, and will result in true culture with the great Rishis as rulers and guides.

Torchbearers of To-morrow, compiled by A. S. Satyarthi. (Ganesh & Co., Madras. Price As. 8.)

This book comprises reviews of books and interpretations of Vaswani's message by various journals and people in different countries, who have been deeply impressed by their stay in his Ashrams. They all express their great admiration and appreciation of his work.

The latter end of the book is by L. T. Vaswani himself and voices his inspiring idealism in a call to the youth of India as the torchbearers of to-morrow.

I. H. M.

Great Words from the East, by Mario Brandi. (Translated from the Italian. Sperling & Kupfer, Milan. Price As. 6.)

This is a small neat book containing fifteen sentences from Sanskrit, nearly all of them from the *Upanishads*. The text is printed in both Devanagari and Roman transliteration. There is an English translation and also explanatory notes in English. The text is printed on the left side and the translation on the right side. The text and translation are in green ink and the notes in black ink. There is nothing more to be expected for artistic effect. I am sorry to note that both in the Devanagari and Roman transliteration, there are some mistakes.

C. K. R.

Theosophische Studien, the bi-monthly organ for both the German and Austrian National Societies, which is published at Düsseldorf, Germany, is now in its third year. Glancing over the volume for 1930 we find some very interesting articles

such as: "Do we still need a Theosophical Society?" by Dr. F. K. Steinberger. Different points are brought forward and looked at from both sides; in formulating an answer to the question whether such organizations as the Theosophical Society are still necessary, the writer says that there is really only one way: individual intensive work and individual profound searching, without leaning on others. Organizations, though, can give an impulse and point out part of the way, but each must find his way and his goal for himself. We should always remember the special aim of the Society, which is the realization of brotherhood and the unity of life. There is no need to worry about the right of existence of our Society. The future will show. It is the way of nature that whatever has no life in it, perishes. But this is not the case with our organization, which has still many problems to work out. We do not know what we may have to do to-morrow, but we have sufficient for to-day. We should therefore go forward quietly and purposefully, as individuals and as an organization, and do the work of to-day.

Frau Olga Ebstein writes about Jacob Böhme, which should be of interest to students and non-students alike; to the first, because more light may be shown on the object of their study, to the latter because they are given in a few pages a bird's-eye view of the life and teaching of this mystic.

Dr. J. M. Verweyen, the General Secretary of the Theosophical Society in Germany, writes on "The Crisis in the Theosophical Society" and his observations are worth being carefully considered. Another article by the same writer is: "Change in the World's Outlook." It is difficult to quote from the article, which is rather long, but those who know German should read it. The fact that Latin script is used instead of German is a great advantage to those of us who are non-German! We hope that the magazine may be widely read.

The February number of the *Bulletin Théosophique*, the French official organ, contains two letters by Mr. Jinarājadāsa from Adyar, written in December. We notice that the French official organ regularly publishes some news from Adyar; others do it occasionally and some, as far as we can judge, never or hardly ever mention Adyar.

We find in the February number of *Theosofie in Ned.-Indie* a reprint of the article: "Theosophical Society (Neth. Indies)" in the *Encyclopaedia for Neth. Indies*. The origin and aims of the Society are stated and particulars are given about the Society in Neth. Indies.

We find among other information, that the Section publishes three periodicals, two in Dutch and one in Malay; two more periodicals in Malay and Javanese are published privately by members. The Section also has a fund from which assistance is given to students who have not the means to pay college fees, etc. Another fund, with a capital of 100,000 guilders, helps Theosophical undertakings of general social interest.

The new name of the monthly, published by the Theosophical Book-Concern at Batavia, is *De Pionier*, dedicated to the spiritual ideals and problems of our times.

J.

The Winter Number of the *Service Quarterly* deserves mention. It is the best modern review of human affairs. It is full of hope and high endeavour. It is interesting from cover to cover, and needs only to be glanced at to be appreciated and to arouse enthusiasm to go and do likewise. Some of the subjects dealt with are: human and animal prisoners; capital punishment; business reforms; dietetic advice; and reforms of every description. It is gratifying to hear of the success shown by the zealous and efficient workers of the Theosophical Order of Service in many parts of the world.

Vaccination Inquirer and Health Review is the organ of the National Anti-Vaccination League. It collects reliable data regarding deaths due to diseases as compared with those due to vaccination. As usual the figures are arresting. The length of time various vaccines render the human body immune is to-day a constantly changing factor. Small-pox inoculation is discussed, but one hears from America that without inoculation the disease is cured in twenty-four hours by intensive applications. The Minister of Health of Australia, it seems, himself proposed a new Health Bill to abolish the remains of compulsory vaccination, and he is proclaimed as a new crusader under the Southern Cross. Many interesting items of news in connection with these subjects are related here.

In the March issue of *The Occult Review* appears the first part of Mrs. Besant's "Memories of Past Lives". In her comprehensive and able writing, particularities are detailed illustrating and justifying her theme, and comparing them with the discoveries of modern psychology, sub-laws comprised within the general law.

Edith Harper has some observations regarding a new book on *The Cat in Religion and Magic* by M. Oldfield Howey. The cat transports one back to Egypt, where psychic worship assumed such

great dimensions, whose descendant was mediæval mediumship, from which modern spiritualism inherits much of its dangers. Dion Fortune seeks to find helpers in making researches into the many magnetic centres in Great Britain. Redgrove's learned and very stimulating article on Relativity refutes itself. He goes into his thesis philosophically and mathematically, but "we come out by the same door we entered in". If all is mind, and, according to modern science, matter an illusion, then mind-creations are as illusory as the "fairy fabric of our dreams," but this does not prevent us from studying their qualifications and measurements. As before, all is real and unreal at the same time—the only paradox in which we are allowed to take refuge.

A. E. Waite, a rare scholar with a fund of wide knowledge, takes up the study of Jewish Kabbalism and the Zohar, while H. J. Schonfield deals with another important aspect, that of Jewish Gnosticism in the *Talmud*. This March number, together with the reviews, is full of thought-provoking material, and helps to point out the trend psychic and occult science ought to take, which will abolish the unhealthy fear of the unknown with its concomitant attraction of sensational phenomena, and make the next more subtle plane of thoughts and feelings a natural advance and not an abnormality of diseased minds.

I. H. M.

The *Star Bulletin* for March contains a poem by Krishnamurti, and a further instalment of "Life's Problems" in questions and answers. These questions and the answers to them make one think for one's self; it so often happens that the problems raised have not struck the reader before and his attention is drawn to the fact that he must continually remain awake. Mr. E. A. Wodehouse gives the first of a series of articles on "Man, Nature, Reality, in the teachings of Krishnamurti". The author writes that: ". . . no authority is claimed for the articles. . . They are purely a student's exercise. . . The series may be taken as an experimental attempt to give an answer to the question: What is the great new thing about Krishnamurti's message? What will future ages be most likely to point to, as his outstanding contribution to the philosophy of the spiritual life?"

J.

BOOKS AND MAGAZINES RECEIVED

Religion and Culture, by T. L. Vasvani; *Torchbearers of To-morrow*, by A. S. Satyarthi (Ganesh & Co., Madras); *Forty-fifth Annual Report of the Bureau of American Ethnology*, 1927-1928; *Forty-sixth Annual Report of the Bureau of American Ethnology* 1928-1929 (Smithsonian Institution, Washington, D.C.); *Religious Thought in Palestine in the Time of Christ*, by H. Bindley, D.D. (Methuen & Co., Ltd., London); *Inter-Communal Marriage*, by A. H. Jaisinghani and Others; *The Gita and the Koran*, Akbar Ashram Tract No. 6 (Bharat Printing Press, Karachi); *Clairvoyance and Thoughtography*, by T. Fukurai (Rider & Co., London); *The Twelve Principal Upanishads* (In Three Vols.) Vol. 1, by Dr. E. Röer; *Talks on the Path of Occultism*, by Annie Besant, D.L. and The Rt. Rev. C. W. Leadbeater (T.P.H., Adyar); *Our Glorious Future*, by Johnhett; *Heal Thyself*, by Edward Back, M.B., B.S., D.P.H. (C. W. Daniel, London); Pamphlet: *Vivir la Teosofia*, by Santago Arquallo; Booklets: *The Christo—Buddhist Friend*, *The Main Text of Buddhism*, *Open Letter to the President "Buddhist Lodge," London*, *Christo-Buddhist Union of Non-Ritualists*, *The Unity of Asiatic Thought of All Religions*, by Bhagavān Das (T.P.H., Adyar).

The Pioneer (February), *The Vaccination Inquirer* (February), *Heraldo Teosofico* (December), *The Vedic Magazine* (January), *De Theosofische Beweging* (February), *The American Co-Mason* (January), *Bulletin Théosophique* (February), *The Canadian Theosophist* (January, February), *Theosofie in Ned-Indie* (February, March), *Strī Dharma*, (March), *Teosofie en el plata* (January), *The Madras Christian College Magazine* (February), *Theosophische Studien* (January to October, 1930), *World Theosophy* (February), *The Indian Review* (February), *Theosophy in India* (February), *Bulletin of the Museum of Fine Arts* (February), *The Beacon* (February), *Toronto Theosophical News* (February), *The Mahā-Bodhi* (March), *The Hindustan Review* (January, February), *Star Bulletin* (March), *The Dayadbagh Herald* (October, January, February), *Persatoean Hidoep* (March), *Theosophy in New Zealand* (January, February), *The Calcutta Review* (March).

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EDITED

BY

ANNIE BESANT, P. T. S.

May, 1931

UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY

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ON THE WATCH-TOWER

H. P. BLAVATSKY CENTENARY

THE Executive Committee of the General Council of the Theosophical Society is arranging at Adyar for a celebration of the centenary of H. P. Blavatsky's birth. The celebration will be on August 11th and 12th. It is impractical to try to gather at Adyar representatives of all the National Societies, in view of the economic depression everywhere, and the need in each National Society of all its present funds for further propaganda. Furthermore, H. P. B.'s ideals can be best served by celebrating the centenary in every country and in each Lodge, by making the occasion an opportunity to make the world acquainted in as many places as possible with H. P. B.'s personality. The Executive Council therefore advises every Lodge to make a special festival of commemoration, stressing her spirit of sacrifice to the Society and the greatness of her contribution to Theosophy.

At the International Headquarters at Adyar, during the two days there will be not only addresses on H. P. B., but also a special exhibition of her manuscripts, scrap-books, mementos, etc., which are at Adyar. Mr. C. Jinarajadasa will also then exhibit a selection from the Letters of the Masters.

The Executive Committee cordially endorses the suggestion already made by many that at this festival in commemoration of H. P. B., Lodges of the Society should

collaborate, if opportunities occur, with other Theosophical organizations which differ from the policies of the Society but are nevertheless deep in their attachment to H. P. B.

Though we shall celebrate this centenary festival of H. P. B.'s birth in August, it is well to remember that she herself desired us to celebrate the day of her *departure* to higher and greater labours, and said nothing concerning commemorating her birthday. H. P. B. was typically Hindu in ignoring the occasion when she took birth, and very few are the references to be found in her letters and writings concerning her birth. Her general attitude to H. P. Blavatsky born in Ekaterinoslaw is shown in her remark in *The Voice of the Silence* presented by herself to herself: "H. P. B. to H. P. Blavatsky with *no* kind regards." It is following her expressed wish that May 8th, the day of her departure, is made the particular festival of her commemoration; it was she who asked that those who felt that she had helped them should gather on that day, and read extracts from two books which she loved, *The Light of Asia* and *Bhagavad-Gita*. The name "White Lotus Day" for the eighth of May we owe to Colonel Olcott's happy inspiration.

***

Easter is a peculiarly Christian festival, but it looks as if it were becoming a Theosophical one also, to judge by the number of National Conventions of the Society held during the Easter holidays. The three, and in some countries, four holidays during Easter enable hardworking Theosophists to obtain a brief adjournment from "labour to refreshment," and foregather to plan for the furtherance of Theosophical ideals. Elsewhere appears a record of the Easter activities in South India. During those busy days at Adyar, the following cables were received by the President:

1. From the South American Federation of National Societies, meeting at Montevideo, Uruguay: "Federation extends Madame Besant, Leadbeater, Jinarajadasa heartiest greetings. South American members will work for Theosophical ideals adapting same to requirements of new era."

2. From Australian Convention at Melbourne: "Australian Convention conveys affectionate homage to Dr. Besant and Bishop Leadbeater. (Signed) Morton, General Secretary."

3. From Sydney Lodges: "Support Convention Sydney Lodges send you and Bishop Leadbeater love and loyalty. (Signed) Burt."

4. From the Italian Convention at Florence: "Theosophical Italian Convention sends President greetings, love, gratitude. (Signed) Gamberini Cavallini."

5. From the Netherlands Indies at Batavia: "Java Convention sends affectionate greetings and love. (Signed) van Gelder."

6. From the French Convention at Paris: "Devotion and love to President from French Convention."

7. From the South Indian Conference at Nilambur: "South Indian Conference and Kerala Theosophical Federation send you their greetings of deep love, utmost loyalty and steadfast devotion, and wish you speedy recovery to health and strength. (Signed) Manjeri Ramier."

Two of the messages, as will be seen, use the word "loyalty," a word to which great objection is being taken just now by many Theosophists. Loyalty means much or little, according to the understanding of it by the individual, but it never means blind unquestioning obedience. Acceptance of authority as such is not loyalty but abject submission. Loyalty only is possible when an individual has seen an ideal or principle, and recognizes its manifestation in a person; and his loyalty lasts only so long as lasts his vision of that person as embodying that principle. Sometimes, that vision may

be seen by the intuition and yet for the time not be elucidated to the mind. But he who intends to be loyal must see first.

Loyalty is still the same,
Whether it win or lose the game;
True as the dial to the sun,
Altho' it be not shined upon.

***

Among the responsible officers of the Theosophical Society, the General Secretary for Canada stands unique for the lack of accuracy in his statements when he criticises the workers at Adyar. But he has gone one step further than mere inaccuracy into a lack of veracity, in the March number of *The Canadian Theosophist*, where he makes the astounding assertion:

Mrs. Besant very wisely closed the E.S. and Mr. Jinarajadasa revived it.

What can the Canadian National Society, or the Society throughout the world, gain by propaganda of this kind, based upon hearsay, we must presume, since it is incredible that any rational person would purposely invent what he knew to be untrue? Criticism is only effective when the so-called facts, upon which the critic relies, are previously ascertained to be indeed facts, and are not just mere hallucinations.

***

A noteworthy activity helping to bring East and West together is that lately started in New York, the "India Academy of America" at 200 West 57th Street. Our old friend and stalwart, Fritz Kunz, is its Organizing Secretary, with another Theosophist, Ernest M. Sellon, as Treasurer. The Director of Studies and Research is Pandit J. C. Chatterji, already well known to American Theosophists for his lectures in Theosophical Lodges some twenty years ago, as also for his striking work *The Esoteric Philosophy of India*. He will also be remembered for his association with Mr. G. R. S. Mead

in a joint translation of several of the Upanishads. Many courses of lectures on the philosophy, psychology and architecture of India are announced by the Academy, as also two courses in Bengali and Pali. A new work by Pandit Chatterji, *India's Outlook on Life*, with an introduction by Prof. John Dewey, has appeared, though it has not yet reached India. It has evidently already received high commendation from reviewers.

***

At each session of a Federation in India, following the lead given by the Jubilee Convention of 1925, the first item on the programme is what has been curiously termed "universal prayers". The repetition of brief prayers by one or more adherents of the great faiths, while all stand listening in reverence, is a visible manifestation of the Theosophist's attitude of Brotherhood towards all religions. It is customary, at the end of the prayers of the religions, for *all* to repeat in unison Dr. Besant's truly universal prayer:

O Hidden Life, vibrant in every atom;
O Hidden Light, shining in every creature;
O Hidden Love, embracing all in oneness;
May each, who feels himself as one with Thee,
Know he is also one with every other.

***

During February, at the President's wish, an informal meeting was called of certain members of the Society, young and old, who live in the city of Madras, to consider what more can be done to bring the citizens of Madras nearer to the ideals represented by Adyar. We shall publish next month the result of the discussions. As one useful activity suggested, a series of lectures was organized in Gokhale Hall, with the general title "How to Live," the lecturers and subjects being: 1. The General Attitude of the Theosophist to Life, by Bishop Leadbeater; 2. The Theosophist's

Attitude to the City and the Nation, by Mr. Jinarajadasa; 3. The Theosophist's Search for Religion among the Religions, by Mr. Jinarajadasa; and 4. The Theosophist's Attitude to Death and After, by Bishop Leadbeater.

*
* *

During the last few years, very rapid and revolutionary developments have taken place in the scientific theories as to the nature of the atom. The solid atom disappeared into electricity; electrons or negative charges first appeared, and then protons or positive charges. Bohr suggested that the electrons moved in orbits like the planets round the sun; others mapped out how the electrons behaved throwing off quanta. One after the other, brilliant theories were announced, and for all practical purposes stated as truth, that is, as a statement of what the atom really is. It is therefore rather noteworthy that Prof. Herbert Dingle, in a series of lectures at the Royal Institution, London, has thrown out a challenge whether all these so-called statements are a description of *real* atoms, or just of imaginary, hypothetical atoms. For no atom or electron has ever been seen; their existence is postulated.

> Such entities can only be regarded as concepts, possessing no properties and subject to no laws other than those which are necessary and sufficient to correlate observations.

In other words, the atom of the physicist is a hypothesis which seems to fit certain facts, but since no one (outside Occult Chemistry) has *seen* an atom, there is no warranting that the atom described by the physicist is real. Prof. Dingle remarks, concerning Bohr's model of the atom and what followed:

> This step of Bohr's was the most significant in physical science since the introduction of the hypothesis of atoms. What virtually it did was to establish the fact that the hypothetical atoms were pure conceptions: that they belonged essentially to a different category from the facts of observation. They were creatures of the imagination, to be formed into the image of our fancies and restricted by whatever laws we cared to prescribe, provided only that when they

behaved in accordance with those laws they should reproduce phenomena. They were removed from the realm of experience and deposited in that of reason.

Developments have succeeded one another with almost alarming rapidity, but from the fundamental point of view nothing new has happened. The solar system model has gone and a conception devoid of any pictorial aspect has taken its place, but that—if in so speaking we may disclaim any disrespect to the brilliant physicists who have organised the process—is but the ass's kick at the dead lion. Whatever formal doctrine physicists may profess, they exhibit in practice no more belief in the phenomenal reality of atoms than in the philosopher's stone.

Often much scepticism has been expressed as to the value of Occult Chemistry researches, simply because the result of those researches do not tally with the present statements of physicists. It is perhaps for the first time that the reason can now be seen; Dr. Besant and Bishop Leadbeater observed atoms *as they are*, as the microcopist observes a bacterium, while the physicist, starting from spectroscopic records, constructs an atom which fits in with mathematical laws. Prof. Dingle's remarks will come as a shock to those who have cherished the belief that mankind was on the verge of discovering how to release the energy of the atom. A hypothesis which "works" may be an intellectual treat, but it does not give energy in foot-pounds.

***

The storm-clouds which lowered over India have passed away for the time. Never in her annals has there been such a period of suffering and humiliation, but also never such great sacrifices from men and women, old and young, for the sake of the great India of the future. Not very much longer can the triumph decreed for her be delayed by the forces which ever try to thwart the great Will, for upon the swift solution of India's national problem depends the swift springing forward of her people to live in the new era planned for her. Every day that delays the solution, every hand that hinders it, prevents the masses of India from receiving the

streams of life which the Great Teacher is pouring out upon the world, through His chosen Vehicle. For how may one listen in peace to the voice of a Great One, when husband or wife or child, when brother or sister or neighbour is held behind prison-bars, and all feelings are trampled under the heels of uncomprehending rulers? If for no other reason than that, the Will behind will force Hindu, Mussalman and Briton into sacrifices, till all three learn that all three are wanted in the Plan, so that India may do her work for the world. Already Hindu and Briton, in spite of extremists on both sides, have gained for the time an intuition of the way out of a fratricidal struggle; alone the Mussalmans are not yet ready. Yet it is ever the law that he who will not understand the Plan, and so serve it with gladness, must serve it in pain, till out of that pain understanding is born. As no other religionists in the world, the followers of the Prophet of Arabia have been brothers among themselves; if now His message could but be applied to the brotherhood not only of Mussalmans, but of all, Hindu and Briton and Mussalman alike, would not the Prophet from Paradise rejoice that at last His people had understood His message?

***

Bishop G. S. Arundale and Srimati Rukmini Arundale have arrived for a brief stay at Adyar. Accompanying him are Mrs. C. Gardner (U.S.A.), and Mrs. Ula Maddocks, Miss Esmé White, Miss Heather Kellett and Mr. Reginald Bennett from Sydney. Dr. and Mrs. Arundale will leave on May 11 for Europe via Colombo accompanied by Mrs. Gardner and Mr. Bennett. Though the train with the party arrived in Madras at 6.45 a.m. Dr. Besant went to the station to meet her beloved "George and Rukmini".

FACTS OF THE HEAVENLY WORLD[1]

THE BUILDING OF THE FUTURE

By ANNIE BESANT, D.L.

FRIENDS,

It is far more difficult to give a picture, as it were, of the Heaven-world than it is to deal either with the physical or the emotional world—that of which we speak as the astral plane—on which I spoke last Sunday. For when we come to consider this higher world of Heaven, we are dealing with kinds of matter and kinds of force which are difficult for those of us to grasp who have not quite realized in any practical fashion the creative power of thought.

Thought is really the great creative power in the world, and that is a somewhat difficult conception for people to grasp who have not looked into the subject and experimented with their own power of thought. Those who have not done this to some extent in what is called meditation, that is, steady, concentrated, one-pointed thought, will find it rather difficult to imagine how potent is this power of thought in the great work of creation. Yet if you take the ordinary lives of human beings, you will be obliged to recognize that thought precedes all effective action, that it precedes all effective creation, for you will find if you practise meditation definitely and steadily

[1] A lecture given at Queen's Hall, London, 23 June, 1929.

that you can very largely re-create yourself, that you can build up character by thought, that you can eliminate weaknesses in two very distinct ways, one by not thinking of them, by ignoring them, and the other by thinking of the opposite strength, and finding that your thought directed to the strength increases it steadily as you progress in picturing that strength in your imagination. And you come to realize that just as you find written in the various Scriptures of the world that God creates by thought, the Divine Mind is no mere image, but is really what we may call the active power of bringing matter into forms through which the thought can be expressed in action. The old mystics were not really using an imaginative phrase when they spoke of God creating Himself in His own image.

Take the consciousness of man as we know it, and try how far that consciousness can effect what I have called the work of self-creation, how by refusal to think of your weaknesses you take away the life in them, and they gradually disappear, how still more rapidly, by concentrating the mind on the opposite to any weakness, the strength which is opposite to it will increase quite definitely and steadily according as you exercise your thought. Think yourself that which you desire to become and you will then prove for yourself one of the ancient Hindu sayings: "Man is created by thought; what he thinks upon, that he becomes." For when by sound experiment along this line you find it true within your own experience—if you have been, we will say, inaccurate, as most people are until they correct the carelessness which expresses itself in inaccuracy, as you gradually build up a strong image of truth, of its value, of the way in which it can affect those around you and the whole world with which you come into contact—you will begin to understand that the old Hindu who wrote that phrase was one who was expressing a great law in Nature.

It is always better, so far as it is practicable, to think for yourself and not accept merely the thought of other people. You may learn from others who are wiser, who have more knowledge than yourself, but if you want to re-build yourself, thought is the great instrument for that re-building. Then you begin to understand very much more easily that which we call the Heaven-world; you begin to recognize that you have yourself at the present time, as part of your human constitution, material which belongs to that Heaven-world, and that the material which you will find in all its varied forms in the Heaven-world is material which is already in yourself in the making-up of the body in which you have lived here upon earth. Exactly along the same lines of natural law in which scientific people have discovered the various kinds of matter, have experimented with them, have learned to understand how certain vibrations of certain kinds of matter are connected with the great forms and forces that they find around them, it becomes to you not a very wonderful, but a very obvious thing that your bodies are built out of the various types of matter which are around you in the worlds which respectively belong to them; so by the exercise of thought you can build up yourself, you can get rid of deficiencies, you can create what now is absent in your general character. It is a literal truth with which you can experiment for yourself in order to test it, which you can practise in order to observe its results, that man is created by thought and that what he thinks upon, that he becomes.

You may remember a passing phrase of the Christ, spoken in Palestine, which points exactly to this idea, laying immense stress on the importance of thought, for He said to those around Him: "Whosoever looketh upon a woman to lust after her hath committed adultery with her already in his heart". Without going to that high authority we, by examination of our own make-up, can realize that before we can

form any object out of the matter with which we have to deal in our physical world, we must have the idea that precedes the shaping of the form. The thought of that which we desire to make must be in our mind, and according to the perfection of the thought will be the perfection of the execution of that idea.

Many of you will remember that in the Middle Ages when people were often subtle in their thinking and careful in their investigation of the less easy forms of thought, they state definitely that the idea that preceded the making of any object is the substance of that object. Out of that has grown, of course, a good deal of misunderstanding of the term met with in Christianity—transubstantiation—the transformation of substance. And you begin to understand that in our own make-up thought is not only the power of creating, of strengthening, of getting rid —if we refuse to think of them—of many things which are objectionable in our own general make-up, but we begin to understand that idea of the whole of our life, the whole of our future. As we find that in this physical world, thought, as we view it, is the inevitable precursor of the creation of form, we begin to recognize also more and more what is meant by this creative power of thought, and we learn both how to make and to destroy by the understanding of the way in which we direct our thought.

The reason why the Heaven-world is more difficult for us to grasp, unless we have considered carefully and studied the mechanism of thought, is because it is fundamentally a thought-world—that is to say a world in which matter is the servant of the life, the life being that which builds up the form after its own idea. We begin to understand the tremendous power that we wield by this power of thought that we have, so that we can help everything to which we direct our thoughts deliberately, steadily and strongly, and we become more and more creators of ourselves, making the matter of

our bodies subservient to the Divine Life within us, and changing as it were the very form which has its material clothing by the influence of noble thinking and the carrying out in action of that which the thought has suggested. This power of self-creation is one of the mighty powers that we possess, for, as I have very often put it, when we say that God created Himself in His own image, we can only mean, if we think, in the image of His own consciousness. And that consciousness which is the Divine Mind expressing itself in Nature, building up forms, destroying forms, renewing forms, that is the power of which a fragment, as it were, is in ourselves. So that it is possible for us by thought to change our world, and by taking care that the desires which we permit to arise in our minds are always to be directed to the noblest objects we can think of, so as to build up more and more of the Divine image in ourselves.

Now the Heavenly World is, as I have said, a world of thought; in a sense it is very much more perceptible than this world of grosser matter in which we are living in our physical bodies. Thought there exercises an enormously greater power than it does here, simply because the matter is finer, more ethereal as we may say. When we realize that the ethers belonging to the physical world also have far finer forms, change into more subtle matter, as we rise higher and higher in our powers of perceiving the more subtle, we know by learning how to control these subtler forms.

Taking that as a mere glance at the general subject, let us consider what we mean by this Heaven-world. We notice that all religions postulate a life on the other side of death. We also probably notice, as we look into the various descriptions of the Heaven-world that we find in the great religious books of the world, that their pictures of the Heaven-world are in a very real sense profoundly unsatisfactory, and we begin to realize as we read any of these that they continually

reproduce the things that were thought desirable by the writers of the time. All here present have probably entirely grown beyond the literal explanation of the description of Heaven that we may find in the Christian writings—*The New Testament*. We do not now, I imagine, think of Heaven as a place which has streets of gold, which has gates of pearl, and so on, because those are not the things that we regard as of real satisfaction to ourselves. We translate those as images, and we regard the writing as what we call figurative, that is, it expresses the thoughts of the writers as to the things that they themselves admired the most, and they had to use their own language which expressed those thoughts. When we come to read the later writings—the great Christian writers I am thinking of for the moment—we find that they describe Heaven in a very different way, that they seek higher satisfaction than the satisfaction of the senses, that they think of the life on the other side of death in terms of thought, terms of beauty, terms where their imagination finds rest in the higher things of life.

So gradually the conception of Heaven varies and we find it becoming more and more refined, its happiness consisting in the exercise of the intellect, of the artistic senses and of all that we consider beautiful and noble down here. By making that with our imagination more and more the real substance of our ideas about the Heaven-world, it takes on a higher aspect than the crude descriptions which appeal merely to the physical senses, and only now and then some phrase is used which suggests to us that the writers were rather accommodating themselves to the things thought most desirable in their own day, than giving their own noblest thought as finding its perfect satisfaction in the Heaven that they depict. Quite naturally, as the idea of reincarnation has come back to the modern world, notwithstanding that anathema which was pronounced upon one particular form of its teaching by

the early Church, we begin to think upon lines of the gradual building up of every human being towards Divine perfection, and to demand more and more time, more and more opportunities, so that those whom we find the practical outcasts of our civilization shall have time to build up all the higher qualities which you find in the most highly developed men, and so grow into a humanity which will build our world into a Paradise and make brotherhood the real law of intelligent human beings.

Looking at it in that way we begin to re-consider what we really mean by this Heaven-world, and we find in the Theosophical conception of Heaven a great deal of help, I think, although at first it may seem somewhat strange to those who are not accustomed to live in the thought-world, and to find in that their greatest satisfaction.

(To be continued)

WE are but the hands of the Builder, who toileth and frameth afar
System and order and sequence, sun and planet and star;
Faint sparks of a mighty Genius, a breath of the Over-Soul
Who shapes the thought of the workers wherever His worlds may roll.

On! though we grope and blunder, the trend of our aim is true;
On! there is death in dalliance whilst yet there is work to do,
Till the land that lies like a giant asleep shall wake to the victory won,
And the eye of the Master-Worker shall see that the work is done.

G. ESSEX EVANS

LEADERSHIP

BY THE RT. REV. G. S. ARUNDALE

(*Concluded from p. 78*)

LEADERSHIP is at work in the dust which becomes the diamond, in the rock which shatters and surges in cataclysms and upheavals, in the earth which fructifies and mothers, in the drop that becomes the ocean, in the torrent that crashes down the mountain side, in the lake that is lashed to fury by the wind or bears witness to eternity in its wondrous depths. Leadership is at work in the flower that imprisons in gorgeous hue the glory of the sunlight, in the tree that rises from the earth to meet the sky, in the forest that is alive with dark mysterious comradeship, in the grass which covers the ground in profuse and life-giving grace, it is at work in the animal living his busy life in free and unconscious abandonment, in the animal throbbing with motherhood or fatherhood, in the animal which fears or trusts or lays himself down to sleep and death.

Leadership is at work in the human being in every phase of his existence—leadership within and leadership without. Constantly is he being led by the Divine Urge within him, by the Divine Urge without him; or shall we say that he is leading himself? The words do not matter. He grows. He cannot help growing. Growing is inevitable, it is ceaseless, no less when it appears to have stopped or when retardation seems to have set in than when it appears self-evident. Life

the Great Teacher ever teaches, ever leads, and what is supremely wonderful is that in the vast majority of cases such growth is clearly perceived. Hardly an individual who does not bear testimony to constant growth. Those about him may deny his growth, they may even deem him to be descending into a death. They may declare that for him the sun of growth has set, at all events for the time being. Yet there is no waste in life, and even when evening after evening the world sets to its darkness there is the sun waiting for it on the morrow—a life renewed, a life rejuvenated by reason of the vigil of darkness into which the world descends under the Law of Constant Readjustment.

To each is given according to his need leadership from within and leadership from without, sometimes the one dominant, sometimes the other, sometimes the perfect rhythm between the leadership within and the leadership without, the perfect accord between the Life within and the Life without. For one there is a centring of leadership within; he becomes introspective, withdraws himself from outer circumstance, seeks the wealth within and finds that it suffices; he becomes a world unto himself, with a centre within himself and also circumference. He lives within himself and to himself; he perceives naught without to equal the treasures within, he turns away from outer things, and dwells, at all events for the time, utterly at peace within the sanctuary of his being. He has found Light within, Light which is to him abundant leadership; he moves onward—self-led. True, the self that he has found has not grown up alone; it has not grown up in isolation, in aloofness. The Life without has contributed to its growing; he owes much to leadership without, to mutual rhythm between the leadership within and the leadership without. But for the time being, the without recedes from his perspective and the within looms large in the foreground.

So be it. It is well with him, even if he have become convinced that all outer help is illusion and only the inner help be real. It is well with him even if he reject that which once he cherished. He must learn the lesson of choice and of discrimination, even though it may well be that in course of time he may come to learn that the supreme lesson of discrimination is not between acceptance and rejection, but between differences in modes of value and of purpose within the universal identity and equality of nature. In such an individual we perceive one type of reaction to leadership.

Another type consists of individuals who are comparatively blind to the leadership within and take up their dwelling-place in leadership without, suffering the leadership without to guide them, with varying intensity of acquiescence from the leadership within. Such acquiescence there must, of course, be in some measure. But as in the first case the centre of vitality was within, so in this second case the centre of vitality is without. The nature of the leadership is immaterial. It may be a teaching, a dogma, a doctrine, public opinion, a tradition, a habit, a form, a ceremony, an attitude, or it may be a person or persons, or a movement, or perchance some ideal—personal or impersonal. The form of the leadership is immaterial; the fact of the leadership is what matters.

So be it. It is well with him, even if he have become convinced that all inner life is as nothing compared with the splendour without. It is well with him, even if he feel himself to be a helpless child in the arms of a mighty power without, and that in obedience to such power—be it person or thing—lies his peace and salvation. Here again he must learn the lesson of choice and of discrimination, though here again he may have to learn that the Life within is no less glorious than any Life without, that salvation and peace and triumph are within as well as without, as the first type of individual has yet perchance to learn that salvation and peace

and triumph are without as well as within, indeed that there is neither within nor without for true peace, for true salvation, for true triumph, for true bliss. But ere we come to rest in all things we must first find peace here, or there, or first here and then there. Only by discovering peace here, and there, here and not there, do we gradually approach the peace that is everywhere.

And thus we come to the third great type of individual, rare indeed to-day, the individual who perceives leadership both within and without; leadership within him, great, splendid, wonderful; leadership without him, great, splendid, wonderful; leadership universal. Such an individual will follow the leadership without—person or principle—as a great enlightener of the leadership within. He will follow his own leadership within as no less an enlightener of the leadership without. In the case of the first type, the leadership within rejects, tends to destroy, the leadership without. In the case of the second type, the leadership without rejects, tends to destroy, the leadership within. In the case of the third type, there is mutual support, mutual enlightenment, mutual comradeship, mutual respect, between the leadership within and the leadership without. An individual of the third type will seek leadership everywhere, no less without than within, no less within than without. He will be greedy, eager, for leadership; and out of very haste for leadership may too quickly fasten upon what seems to be a leadership for him, whether it be a leadership from within or from without, but which is either no longer or not yet a leadership for him. He may be too careless as to leadership, as may also be individuals of the other two types—too careless, in the one case, of the leadership within, too impulsive with regard to it; too careless, in the other case, of the leadership without, too impulsive with regard to it; in all three cases, perhaps, a contentment with a

leadership sanctioned by the lower self, rather than with a leadership acceptable to the higher self. In all three cases, perhaps, a contentment with a leadership of the mind and of the emotions rather than with a leadership of the intuition and of the will, whether within or without.

Is there any one to decide for us between a leadership which is right for us and a leadership which is wrong for us? It seems not. The test must surely come from within. But its nature may probably be found in these words from the beautiful hymn of Cardinal Newman; "Lead kindly Light . . . lead thou me ON". The leadership that leads ONWARDS is the leadership that is true for the individual whom it thus leads onwards. It might lead another individual in another direction, that is to say in a direction not for the moment suitable to his needs. It might not be leadership at all for such an individual. But that which leads us onwards, that which we know to lead us onwards, is true leadership for us, for so long as it thus leads us. And since all leadership, recognized as such, leads onwards, all leadership is true—for the individual who thus recognizes it. We must be sure it does so lead us—onwards. We may well be slow to accept direction, whether from within or from without. We may well examine with meticulous care a direction indicated to us, whether it come from within or from without. Leadership takes us in the direction in which we wish to go, in which it is our will to go. Direction, advice, exhortation, urge, are only for us if they apply to the particular road on which we happen to be travelling, that is to say if they are perceived to have the effect of enabling us to travel more quickly on our roadway. They may be wonderful directions, sublime directions, but either they are or they are not for us; and the leader within alone can judge.

Hence the supreme importance of the leader within. He is the final court of appeal. But he must be free to

deliver his judgment and he must be free to follow his judgment, and his judgment—be it what it may—must be regarded as the best judgment for him and for the time. The most wonderful direction for any individual, the most sublime direction for any individual, is the direction which he perceives himself to need, is the direction which he perceives to be leadership for him. He who has found a leadership, be it within or without, is indeed happy; even though the time may come when, having fulfilled a leadership, he passes onwards to another. But as we pass onwards let us remember with deep gratitude those leaderships which have helped us, which once we knew to be everything to us, which once, perhaps, we thought to be never-ending, our final and ultimate haven of refuge, of peace and of power. And let us beware of despising those rungs of leadership on which we have climbed to our present summit. There is nothing more despicable than to kick contemptuously with the foot a rung on which once we stepped with reverence and gratitude. What we now are we owe in some degree to such a rung. That rung is part of us; and if we despise it, scorn it, wonder how ever we could have touched it, then maybe we shall have to descend the ladder to tread it again more truly.

All teaching that once was dear to us, all leadership that once was true to us, remains dear to us, remains true to us, if indeed we are growing. To the teaching that has helped us in the past, to the teacher who has helped us in the past, we owe an imperishable debt of gratitude and of reverence. Let us beware of dishonouring ourselves by ceasing to offer our gratitude, even though we have come to other teaching, even though we have come to other teachers. Let us beware of declaring that such leadership is valueless because we have come to discover no further value in it for ourselves. Has it ceased to have value for others because it has ceased to have value for us? Has it no happiness to give, no comfort to

give, no power to give, to others, because it has ceased for us to be a fountain of happiness, of comfort, of power? Are we so intent upon ourselves alone, and upon our own individual modes of growth alone, that we can perceive no other modes of growth for others? Must the light in which we now rejoice be the light for all? Is any one a final arbiter of the destinies of others? Even in our pride of new discovery may we not remember that there are others below us who may need the rungs we ourselves have trodden to our present heights? Standing where we do, may we not, perhaps, be well advised to guard our ladder—after all it is our ladder—for those who shall come after us? and shall we not remember that as we now may be doing to the rungs beneath us, so, under the law of probability, shall we be some day doing to the rung on which we now stand in such utter certainty?

Where is finality? Can any spoken word, any utterance, any declaration, any pronouncement, in this outer world of ours, be final and ultimate? Who dare say that the summit has been reached, that there are no more rungs to tread? Who dare say that such and such Light is the Light Eternal, that no Light more bright exists in heaven or earth? All of which means that, as with Truth or with Authority, while many may speak and declare, none may seek to compel, and only can it truly be said: "This is Truth for me" or "This is Authority enough for me" or "This is Leadership for me" where the deep waters of the Inner Self reflect in unruffled perfectness the picture cast upon them from without. Where there is instant response, instant acquiescence, or where response or acquiescence gathers strength as time passes, there is a truth perceived, there is a righteous authority recognized, there is wise leadership to be followed—at all events until time and circumstance bring about a change.

Let no one be afraid of leadership, of being led—be it from within or from without. Let no one be disturbed by

assertions from without to the effect that leadership holds him fast within its relentless fetters, that he moves blindly upon a way dictated to him from without, that he follows in clouds of prejudice or of hypocrisy. Let those who thus declare look to their own estate. In truth, there is but little blindness in the world save that of the universal ignorance. In ignorance truly do we dwell. Yet there is not a child of man who, in his own way and to his own utmost, is not an eager seeker after truth, or who would not be free from the fetters that bind him to relative impotence. Few are there more blind than they need be. Are there any? Who will admit he is more blind than he need be? Few are there who in reality are ensnared in prejudice and hypocrisy. Are there any? Doubtless there may be many to say that others are more blind than they need be, that others are ensnared in hypocrisy and in prejudice. True is it that all must guard against such dangers. True is it that blindness may continue when it ought to have ceased. True is it that in rare cases hypocrisy may overshadow sincerity and prejudice distort calm judgment. But most of us are to our own selves true. Such selves may be feeble, poor in quality and in stature. There may be but little truth in being true to them. We may be reflecting discords rather than harmonies. Yet do most of us reflect what we are, the best that we are, the most that we are, the truest that we are. And because others may be reflecting otherwise it is not for them to condemn that which has no counterpart in the images in which they dwell.

Some there are who condemn others for following ideas, principles, so-called facts, teachings, dogmas, doctrines, formulæ, forms and rituals, when they should be following persons, or when they should be following other ideas, other principles, other so-called facts, other teachings, other dogmas, other doctrines, other formulæ, other forms and rituals. Those who follow one pathway look askance at those who

follow another pathway, and often there is a sense of superiority which they would fain hide, or deny.

All must follow Life whithersoever it leads, for Life is more than all and more than each. All must follow Life, for all are Life. Let all perceive Life as best they may and how they may. So long as they are sure that they so perceive, does it matter that they should perceive it in one form or in another, in a person or in a principle, in a teaching or in a dogma? Let there be constant seeking for more Life, for more Light, never contentment, never self-satisfaction, never proud conviction that the Light and Life achieved are all there is of these to gain. All is Light and all is Life that leads us ON, though some may say that that which we call Light is but darkness, that which we call Life is but death.

Let all hold up before the world the Light and Life they know. Let each shine unto the Life and Light that dwells in each, that the pathways of all creatures may be illumined. To the world must each give of the Light and Life that is his. But in respect and reverence, while joyously, in utter confidence and peace, he holds aloft the Life and Light he knows, must he be glad that those around him follow the Light and Life that is theirs, different though these may be from his. Enough for him that his own shining illumines in some small measure the pathways of others, other pathways than his, that their way may be clearer for his own shining on his own pathway. Look for Light everywhere! Follow the Light wheresoever you perceive it, be it within, be it without! Who leads? What leads? The Soul leads. Have no fear of leadership. But be it you who lead or you who are led, be sure that the leading is ever onwards. "Lead kindly Light . . . lead thou me ON!"

MESSAGES FROM THE UNSEEN

BY THE RT. REV. C. W. LEADBEATER

I have received a number of letters lately from members of our Society in different parts of the world referring to spirit communications. It would seem that some of our brethren are really troubled about such matters, and scarcely know how to regard them; so it may be worth while to offer a few suggestions.

In the first place, we must try to realize that messages from the unseen world are quite common things. The person who receives a message of that sort usually feels himself to be specially favoured, and thinks that he alone out of all the world is selected for this very wonderful experience; and our spirit friends tend a little to encourage that idea. But really that is an illusion. It is not at all an uncommon thing for people to receive messages from the unseen, and therefore we need not attach undue importance to them. They come in many ways. In the old days they came most frequently through table-rapping, or table-tilting; that plan is less in fashion now, and people mostly receive them through writing by planchette.

Planchette is a little heart-shaped board which, when one or two people put their hands on it, will sometimes run about and write messages. Others receive communications through a contrivance which they call the Ouija Board. The name appears to be composed of two words—*oui* and *ja*, which are respectively the French and German words for yes. There are specimens of it which have inscribed upon them the words "Yes" and "No," and then the letters of the alphabet.

There is a little stick which turns about and points to the letters, and in that way communications are given. Other people receive them through their own hands by what is called automatic writing. A person sits quietly with a pencil in his hand, the hand resting on a sheet of paper, and the pencil presently begins to scribble. Sometimes it writes nonsense or draws meaningless lines, but sometimes it writes quite intelligibly.

Do not make the mistake of thinking that such phenomena are always fraudulent or a delusion. They are not necessarily that at all. I myself have seen sentences in classical Greek written in that way with a planchette under the hand of an ignorant Sinhalese boy, who did not know the Greek alphabet even; yet intelligible sentences were written in the Greek language by the hand of that boy. Such a message is not a fraud; it is a genuine manifestation of its kind—a communication from the unseen world; but we must bear in mind that the unseen world is after all an extension of the world we see, and the advice that comes from there is not necessarily any wiser than that which we might receive on the physical plane. Sometimes those who give us these communications are sportive Nature-Spirits, though much more often they are dead people; but a man who happens to be dead is not therefore all-wise. His advice directly after death is worth precisely what it was worth just before death; we must not take everything for gospel which comes in any of these ways. Sometimes such an impression comes to a person through a dream or a vision. He may meet in his dream some noble-looking person in flowing robes, generally luminous and shining, and he may bring back a clear recollection of what he thinks that person said. That may be a real occurrence in the astral world, but on the other hand it may not; and even if it be, we must not conclude that what is said is necessarily wise or accurate.

A case came before me sometime ago—a case of a person who was haunted and persecuted by a certain female figure who

never left him, who was always talking to him, and telling him that he had been Napoleon, Julius Cæsar, Hiram Abiff, Cavour, St. Joseph, and other great personages in his past incarnations. Furthermore she told him that she had seen round him various exalted beings, the Lord Buddha Himself among others!

Such a statement is typical and most significant. Any Theosophist should know in a moment what to say to a statement like this ; he would feel that, on the face of it, it is ridiculous. No doubt it is so from one point of view, but from another it is a very pitiable thing, because here is a really good person, earnest and devoted, who has actually believed this nonsense for apparently quite a long time, and is only now, because the creature worries him and is perpetually talking to him, beginning to doubt about it and to ask for advice. It is a sad thing that any member of our Society should know so little as that about such matters, and it certainly behoves all of us to try to understand something of the conditions in that life on the other side, so that we may not be deluded.

If any person came to us on the physical plane and made such a statement, we should say to him: "You must be under an illusion. These incarnations do not cohere; there are evident discrepancies; the story is impossible." But the same person, or one at the same level, has only to speak or operate from the unseen side of life, and at once people fall down before him and accept anything he may say. Is that reasonable? I do not mean that we must reject all advice that comes to us in that way, but we must use our own common-sense, and treat it exactly as we should advice given by a stranger on the physical plane. It may be good, or it may not. We must be careful about all these things; there is no need to be afraid of them, but obviously we must not trust in them blindly merely because they come from the unseen world.

There are perhaps more communications from the dead coming into the world now than at any previous period of history of which we know. That is largely due to the Great War. So many people who were killed in that war quite reasonably and legitimately tried to communicate with relations and friends in this world, and they to a certain extent introduced a fashion, or at least spread abroad much more widely a custom which had previously existed in a small way. Of course they were not in the least to be blamed for that, nor can we blame their living relatives for wishing to know what they have to say; but the fact remains that it is not wise to accept as gospel all that dead people tell us, even if we have definitely established the fact that those who are speaking are our own relations. It is well to make sure of this last fact, for there have been cases of personation. Also, we must remember that our dead friend or relative does not necessarily know the whole of the astral world. He will tell you, no doubt, various interesting things about his surroundings, about the condition which he finds. Many books have been published—some of them very striking books—containing communications of that kind—Sir Oliver Lodge's *Raymond* and *Christopher*, for example, and quite a number of others.

Some of those communications contain many true statements, but these are often confused and intermingled with remarks which, if not actually inaccurate, are at least only locally applicable. It is just as if a visitor from another planet should suddenly arrive in this world. He might describe afterwards to his friends the place which he saw and the particular set of people who surrounded him, but he might be entirely ignorant of a hundred other parts of the world where conditions were very different; and if he judged the whole world from the one little place where he happened to come down, he might with the best intention give quite a wrong view of our earth. Even when we are sure that we are dealing

with relations whom we know, we must therefore be cautious in accepting their impressions too readily, for they themselves may easily be deceived. They are living in a world where thought is all powerful, and they see everything through the distorting glass of their own thoughts.

Even down here on the physical plane we often find that two people's descriptions of the same thing differ greatly. We may meet, let us say, two people living in the same neighbourhood, and we may enquire, with a view to settling there, what kind of a place it is. The account that each will give will be biased by his own particular experiences. One man may be looking, perhaps, for facilities for fishing. If there are no fish to be caught there, from his point of view the place is unsatisfactory, and he will speak unfavourably of it. Another will commend it because it is beautifully picturesque, or because he happens to have found there a house which suits him. Each man has a different point of view, and he decides that the whole neighbourhood is good or bad according to his personal predilection.

It is the same with the astral world. There are many subdivisions of it—not only the sub-planes about which we have read, but all sorts of local cliques and coteries. People in the astral world herd together just as they do on the physical plane, and although locomotion is much easier there, men naturally keep with those who have similar tastes. If you consult the dead about their religious beliefs, as people often do, they will nearly always tell you that the belief which they held on earth was largely justified, although as a rule they have widened out a little. Whether they were Catholics, Episcopalians or Dissenters on earth, they will most likely congregate with friends of the same point of view in that other world, and so they will have their own ideas confirmed. So it does not follow that we have a full and correct account of anything from the dead, any more than we should

in talking to people on the physical plane, even though they may be perfectly honest in their opinions.

There are entities in that other world who think it amusing to make fun of enquirers; those are mostly of the Nature-Spirit type, and we are more likely to find them at public séances than at those which are private. Still, even when the communicating entities are what they pretend to be, it does not follow that they are all-wise, although many people have a tendency to think they are. We must exercise our judgment about it, and we must not be led astray by the fact that a given phenomenon or experience happened especially to us. That is always a danger; there is a sort of subtle flattery about it. Some creature comes to us and announces himself as a Master, as the Mahachohan, as the Archangel Michael or Gabriel, or whatever exalted name happens to occur to him, and he tells each man who listens to him that he, the listener, is the only person in the world who is sufficiently in sympathy with him (the Archangel) to be a suitable channel; and that therefore he (the Archangel) is going to make his auditor the instrument for a great work for the world. We of the Society are always looking for work to do, and we are quite right in that; but that very fact predisposes us to listen to this subtle form of flattery. We ought to know better than to be caught in so obvious a snare, but there are quite a number even of our members who will believe things spoken from the other side in a way which we should think the height of credulity down here; and the fact that so many of these astral communications are quite true, and agree with our Theosophical teaching, makes it all the more difficult for people to discriminate—to separate the statements which are worthy of attention from those which are not.

People in the other world often misunderstand its phenomena, just as ignorant people here misunderstand physical phenomena. For centuries the whole world (setting aside

India and Egypt and possibly China, of whose condition at that time we do not know much), misunderstood the common solar phenomena, and supposed that the sun, the moon and the stars were all going round this particular insignificant speck of mud which we call earth. Now we know better, but it is only a very short time ago in the history of the world that the European nations at any rate discovered the truth. So they would have described all these matters quite wrongly if they had been asked about them by someone from another world. Just so, those who pass at death into the astral world often misunderstand the conditions around them; and then we in our turn often cannot understand the details which they give us, even when they are correctly described. We can understand a plane fully only when we are able to rise above it and look down on it from above.

I think that those of you who may presently develop (as some of you have already done to some extent) the senses (it is one sense rather than many senses) by which we cognize the astral world, have a better chance of knowing the plane as a whole than the dead people who are confined to a small part of it. They are not confined in the sense that they are shut in, or that their movements are restricted, but that their lack of faculty restricts them. A person in the astral world can sense only that type of astral matter the vibrations of which he is able to receive, and because of the re-arrangement of this matter in his astral body after death, he is able to perceive only a small part of what is going on even close around him. If he is able to report to us, he will report that small part, and he will report it as if it were the whole, because that is all he knows; so we must not take all that he says for gospel. We have a better chance ourselves of being able to gain a general idea of the astral world than the average dead man has.

I am not for a moment denying that sometimes useful information has been communicated from the unseen world.

I have read in books of quite a number of valuable facts being given by dead people to the living; indeed, I happen to know personally of one or two such cases. For example, many years ago, when General Drayson and I were fellow-members of the London Lodge, he received from some dead astronomer an exceedingly valuable statement about what is called the second rotation of the earth. The demonstration which he was able to give of the truth of this motion was beyond any possible doubt, and he tried to put the case before the public. I must say he put it very badly, for he had not the gift of expression. He wrote some books about it which are so dull and technical that no one reads them, and that is a great pity, because a valuable fact is enshrined in them. He was able by means of this communication which he received to make astronomical calculations both forwards in time and backwards in time, far more accurately than they can be made by the ordinary methods. In certain cases one has to make unexplained allowances in order to bring the calculations to tally with the facts. In Drayson's system that is unnecessary, because it works out accurately, which is an absolute proof; but no one would pay any attention to him because of the unfortunate way in which he put his statements. Still, there was a really useful scientific fact which came to us from that unseen world; no doubt some dead astronomer had discovered it, (for naturally scientific men continue their studies as far as they can in the next world) and he came across this fact and communicated it.

Also there was the case of the great philologist Terrien de la Couperie, who wrote a great deal about the Chinese. I understand that from the unseen world an important fact about their early history was conveyed to him. He was the first, so far as I know, to promulgate the idea that the Chinese nation arose originally from a colony coming from Bactria, which afterwards spread all over that part of the world. There was

an important fact, and it is said that it was communicated in that way. So sometimes quite useful fragments of information have been given, but we must not assume that all information coming in that way is equally valuable; that simply is not so.

Another case is that of a book written by a certain Mr. Babbitt in America, called *The Principles of Light and Colour*. He is rather fantastic in many ways, but we find a number of statements in that book which are true, and I am told that he received them all in some way (I do not know in what way exactly), through spiritualistic influence, inspiration, or teaching. For one thing, he was the first man, so far as we know, to depict a physical ultimate atom. We find a drawing of it in his book which very closely corresponds to that which our President and I made nearly twenty years later. I think his book was published in 1878 or thereabouts, whereas our first attempt at occult chemistry was in 1895. You will see that his drawing of the atom is practically correct. There are a great many other statements which he makes about it which we have not been able to verify so far. He represents atoms as actually touching one another, and in various ways he puts them into combinations which I should think from our own observation would be impossible. We find atoms always floating with a certain amount of space round them; but the fact remains that whoever communicated with him gave him the real shape of the atom as a kind of spiral, wire-like body.

It is not very likely that a scientific man carrying on his work in the higher world would communicate through the average medium. I do not mean anything disparaging when I say that the average medium is not as a rule a specially intellectual person. One who is very keenly intellectual would be unlikely to be a good medium, because the strong vibrations of the intellect would rather repel the astral vibrations. It is not actually the *thoughts* that would repel;

but the corresponding vibrations which they would arouse in the astral world would be out of tune with those of the average medium, and consequently it is not likely that scientific facts of great importance will often be given through such a medium. The scientist could more readily make a mental impression upon some intellectual person who already knew something about his subject. Those of us who move about quite freely in the astral world presently come to be known there, and we are often accosted by people who have ideas which they wish to ventilate on the physical plane.

It is now just as in days of old. You remember the story of Dives and Lazarus in the Bible—how Dives said he wanted Lazarus sent back to his brethren to warn them, so that they might live differently. And the answer was: "They have Moses and the prophets; they ought to know all about it; why do not they read them?" "Nay," Dives said, "but if one came back from the dead they would listen to him". And the reply was: "If they hear not Moses and the prophets, neither will they believe even though one rose from the dead." That is absolutely true. The man who is what we call dead knows the reality of that other life, and he feels: "If I had only known this before, how differently I should have lived;" and he expects that everyone will be influenced by what he says, forgetting that such communications have come to the world over and over again, and that very few people have taken warning thereby—forgetting even, perhaps, that he himself while on earth may have heard or read of such messages, and ridiculed the idea that they could possibly be true or important [1].

(*To be continued*)

[1] Spirits to-day, in order to carry more weight, do not claim to be angels or even Masters. Their latest fashion is to announce themselves as Mr. Krishnamurti, and in the Americas, also as H. P. B.!—C. J.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(*Continued from p. 131*)

General Notes

Hierarchies

Colours		Plane
Yellow 7		Astral Buddhic
Indigo 6		„ Manas
Green 5		Lower Manasic
Red 4		„ Kama Manasic
Orange 3		„ Psychic or Pranic
Violet 2		„ Astral
Blue 1		„ Objective

Cosmic Prakritic

1. Colour.
2. Sound.
3. Sound materializes into the spirit of the metals, *i.e.*, metallic elementals.
4. These again materialize into the physical metals; then the harmonial and vibratory essence passes into

5. The plants, giving them colour and smell, both of which "properties" depend upon the rate of vibration of this energy per unit of time.

6. From plants it passes into the animals.

7. Finally culminates in the "principles" of Man.

The 7 Prismatic Colours are direct Emanations from the Seven Hierarchies of Being, each of which has a direct bearing upon and relation to one of the human principles, since each of these Hierarchies is, in fact, the creator and source of the corresponding human principle.

December 3, 1890

H. P. B. continued to explain the planes of Consciousness.

General Notes of Cosmic Septenary

Fohat. Fohat is everywhere; it runs like a thread through all, and has its own 7 divisions.

Auric Envelope. In the Cosmic Auric Envelope is all the Karma of the Manifesting Universe. This is the Hiranyagarbha. Jiva is everywhere, so with the other principles.

Solar System. The diagram represents the type of all the solar systems.

General Notes

Taking the figure to represent the human principles and planes of consciousness, then

7, 6, 5 = respectively Siva, Vishnu, Brahmā, Brahmā being the lowest.

Siva is the *four-faced Brahm:* the Creator, Preserver, Destroyer and Regenerator.

Between 5 and 4 comes the Antaskarana. The △ represents he Christos, the sacrificial Victim crucified between two thieves; this is the "double-faced" Entity.

Vedant. The Vedantins make this a □ for a blind, *i.e.*, Antakarana, Chit, Buddhi and Manas.

Notes. Perceptive life begins with the *Astral;* it is not our physical atoms which *are*, etc.

Consciousness proper begins between Kama and Manas. Atma Buddhi act more in the atoms of the body, in the bacilli, microbes, etc., than in Man himself.

1. *Sensuous, objective Consciousness:* all that pertains to the 5 physical senses in Man, animals, birds, fish and *some* insects, etc. Here are the "Lives", their "Consciousness" in Atma Buddhi; these are without Manas entirely.

2. *Astral Consciousness, viz.*, that of plants (sensitive) and of ants, spiders and also some night flies (Indian), but *not* of bees.

The vertebrate animals are without this consciousness; but the placental animals have all the potentiality of Man consciousness, though it is of course at present dormant. Idiots act on this plane; the common phrase "he has lost his mind" is an occult truth. For when through fright, etc., the lower mind becomes paralysed, then the consciousness acts on the Astral plane. The study of lunacy will throw much light on these points. This may be well called the "nerve plane", it is cognized by our "nerve centres" of which physiology knows nothing:—Ex: Clairvoyant reading with the eyes bound, from the pit of the stomach, etc.; this is greatly developed in the deaf and dumb.

3. *Kama-Pranic Consciousness*: the general life consciousness which belongs to all the objective world, *even to the stones*, for if a stone were not sentient it could not emit a spark. Affinity between chemical elements is a manifestation of this Kamic Consciousness. Again there, where there is decay, must also be life, etc., and stones crumble away.

4. *Kama-Manasic Consciousness*: the instinctual consciousness of animals and idiots in its lowest degrees, the planes of

sensation ; in Man these are rationalized :—Ex : a dog shut in a room has the instinct to get out, but cannot because its instinct is not sufficiently rationalized, whereas a Man at once takes in the situation and extricates himself. The highest degree of this Kama-Manasic Consciousness is the *psychic* :—(Ex : when under laughing-gas). Thus there are 7 degrees from the instinctual animal to the rationalized instinctual and psychic.

5. *Manasic Consciousness* : hence Manas stretches up to Mahat.

6. *Buddhic Consciousness* : the plane of Buddhi and the Auric Envelope, from here it goes to the " Father in heaven" (Atma) and reflects all that is in the Auric Envelope : 5 and 6, therefore, cover the planes from the psychic to the Divine.

(*To be continued*)

LETTERS OF W. Q. JUDGE

(*Continued from p. 464, Vol. LII, March, 1931*)

XI

71 BROADWAY, NEW YORK, 7 Jan., 1882.

DEAR OLCOTT,

Got back from Venezuela the other day and found your many letters on my desk. I am therefore much in your debt. Among them is the picture of Meguttiwatte[1]. It is very fine; such a splendid attitude.

... As to the lecturing tour[2], nothing has been done about it, and you know I am not a good one to manage such a thing. I am wholly unfitted for it, because my training has been such as to keep me in a certain groove. I could not manage them if they were here and would only be in a living hell were I to try. You surely must understand this feeling. It is inherent and does not relate to my family . . . why couldn't you come here with them? Then the whole affair would be Indian; and you are so eminently fitted for such an undertaking. Besides I cannot give you any points for the reason that you do not state whether these men would speak in English or Singhalese. How then can I go to lecture bureaus? I would be only half primed and not cocked. Why don't you write from India direct to those men whom you know are

[1] A leading Buddhist priest of Ceylon, well known for his militancy against Christian missionary endeavours.

[2] Evidently, a tour proposed of some Hindu or Sinhalese members.

in the business and refer them to me? Meanwhile I will try to get at something about it and send you word. I am, to tell you the truth, in such a position that I can attend to very little. If this mining operation succeeds, I will then have time and money to devote myself to Theosophy actively.

I am so poor and so need money that I have determined to devote myself to making a little money, because the strain of having no money and trying to do theosophical work while ruminating on my temporal condition is awful and, as it seems to me, injurious to mind and body. So I have decided to stop for the present. Again this enterprise in S. A. takes my attention in toto, and I have every reason to believe that ∴[1] is interested in it and keeps an eye upon it. Yesterday at a talk with Ski I heard during a pause much whispering with Ski[2] in a voice which sounded very familiar.

Much changes have not taken place for some years. Indeed, it seems that it takes years to bring about changes. I am still as devoid of friends as ever and apparently as far from a settled condition. I suppose there may be a restful condition, but I have not yet found it. To be sure, I have certain fixed bases, but constantly am assailed by doubts and that black despondency which produces the absurdity of suicide. I have seen too much and advanced too far for my present good. I hope to go farther, and only hope I can hold out till the time comes, for all things come to the man who can wait.

I get splendid letters from Damodar. He is a good thinker I should suppose from his correspondence.

My few remarks on compensation were printed, but contrary to my own wish my name was given. I did not desire this, but since it has been done I do not much care. I suppose either M.∴ or some one else directed that to be done, and I await a lot of ridicule to be poured out upon my hitherto

[1] The Master.

[2] The spirit guide of Mrs. Hollis Billing.

unknown head. Still I have this refuge, that "ex" means "out of" and "away from", as well as anything else . . .

I got a letter from H. P. B. Mulligan[1] from Simla, which is very gratifying considering the hellish row I was said to have raised in her gentle breast. No one better than myself can tell how gratifying the letter is.

I suppose you are burned as black as any Hindoo, and what a fellow you must be with your immense beard. How do you come along? Are you still travelling or have you stopped at the East Gate to parley with assassins or people who are ignorant of what is within and would like to know.[2] Ah, my dear fellow, the night is almost gone and as yet I have accomplished nothing . . .

Well, my dear friend, Good Bye again. I will write further soon. The Society is *in statu quo* here. Absolutely doing nothing. Your explanation about the ritual is satisfactory; yet I submit whether it was due to Doubleday or myself some time ago under the circumstances . . .

I am,

Sincerely yours,

WILLIAM Q. JUDGE

एफ ॥ दो ॥ एस् ॥[3]

XII

71 BROADWAY, January 16, 1882,

New York.

DEAR OLCOTT,

I get the Theosophist regularly, and as I do not pay, it is very pleasant. But, old man, I haven't a cent to pay

[1] During the period in New York, H. P. B. among her intimate circle was nicknamed "Mrs. Mulligan" and Colonel Olcott "Moloney"—both typically Irish names.

[2] Colonel Olcott was a Freemason; evidently Mr. Judge also was one.

[3] These sanskrit characters read "Epha, Do, Es". They are evidently meant for एफ् ॥ टी ॥ एस् ॥, that is, Eph, Ti. Es = F.T.S.

with. 'Tis with feelings of thankfulness that I can look back on the past two years and say that I have lived at all, because business died—dead, dead, dead, about a year ago and there I was with that damned —— and his mine. But 'tis surely fate, because my living since then has been derived from that mining affair. Although —— is out, I am in and up to my neck, or more correctly up to the neck of my friends. It may yet prove my financial salvation, and if it shall, that day will be the day when I can do many things for Theosophy which I cannot now . . .

By the way, what has become of Wimbridge? The only interest I have in him is to know if he received a draft for $15 which I sent him long ago . . . If I was a little harder by nature in my profession, I would perhaps to-day have a little more to enable me to do some good. I draw a small pittance from the Mine Co., not over $16 a week and am living within the narrowest limits. If it is a success I will then be able to either get a good round salary, or else sell to my friends and be free.

My dear fellow, I am near dead in this fight. It is awful. I haven't the semblance of freedom, and my only consolation is that it is a discipline. There is no doubt at all about its furnishing me with discipline, and I think does me a little good. Of course you know I refer to home. I live daily with my head in the pillory. My mind, I think, has two bents: one for art, the other for Theosophy or Spiritism. All the other things, be they legal or literary, are simply accidents. The two great lines of direction are as said, for I find myself even in the most troublesome days thinking of art if I am not engaged upon the other. But the stronger of the two is for Spiritism and Theosophy. Now imagine me at home with those feelings, in a place where Theosophy is worse than the devil, and if you are good at osmozing yourself into another man's place, you will know just how it is, and you know how

strong my feelings are. In one of your letters you advise me not to despair. Well, that's good advice, but it is not always possible to prevent it.

I would be willing, were it possible, to clear out of here and never be heard of again, burying myself in India and helping the cause, but if I did that, you see I could not come out openly, for being known, disgraceful things could be said of me. I know that M.·. and the other are watching me—and maybe helping too—but *they say nothing*. They know what is best for me. One thing I want to prove and that is, how strong is my desire for Occultism when unopposed. In the present circumstances it is constantly opposed, and with me opposition always stimulates my desire. I would like to see how the world would look when I face it with untrammelled hands. I feel that I can and shall do a work for Theosophy, but when is more than can be told by me. Well, I will not bother you with any more of these personalities . . .

I have started a new thing here in Theosophy, I do not mean a *new* thing, but a new THING. Some people in Rochester ask for permission to organize a branch and I have said that they should make up a solicitation to the T. S. for a charter for Rochester. Parker Pillsbury is one of them. When that solicitation is signed I agree to forward it to India for the issuance of the charter, which is to be sent to me or to Doubleday. Meanwhile they are to organize into a provisional association, so that when they get the charter a good-sized society can be organized. Of course the charter will be directed to the Society's Officers in New York and not to the Rochester men. I think you had better send with it or immediately on receipt of this a dispensation to the Society here permitting organisation by us of branches wherever we may see fit, and if you think it just as well perhaps you can send it now so that it may cover the

Rochester case and avoid a special charter. Of course you will consult them (∴) on this because, now that I reflect upon it, it seems a little curious that Rochester where the rappings began should loom up as a possible place for a strong advance of Theosophy. It would be a thing to throw at the spiritualists.

Still I suppose N.Y. is really the beginning of the movement. The people who propose it in Rochester are members of the liberal league there, and whether they are good or not for the Society I do not know. What I have always been afraid of is that we might get in some people who would not do us any good, for here in the U. S. the people who first run after such an "ism" as ours are generally the crackbrained spiritualists and free-lovers, none of whom I care to have in.

You need not talk so much about the Ritual. We did not care for it, but from India an order had come not to go ahead without it, and stop we felt we should. Anyhow, I had a strong intuition that it would be bad policy to go ahead as yet, because we had no money and therefore no time; and this country is going ahead itself in the path of infidelity fast.

If you should be sent back here, I will be very glad to see you, not only for friendship sake but also because I know that you would come well-primed to give the Christians fits. The very first step necessary here is to show the people how wrong is their estimate of the East, and what lies they have been told by the missionaries. When one has shown them that, then you can go on and offer them the philosophy of the East; because with the lies of their youth and their preachers before them they do not want to hear about the philosophy of a land of fable and idolatry. Oh, these damn preachers make me furious . . .

I tell you, Olcott, I long for the day when I can tell the misguided people some of the things they should know, and

where I am compelled to begin is in my own home. I suppose some of those Hindoo friends of yours would laugh at the idea of a man of family who cannot get his own wife to agree with him on matters of philosophy and religion on which he is necessarily the better informed of the two. Now and then when I think of it myself it galls me. When I wrote "man of family" I referred to a wife. I have no children but am pestered to death to procure another.

Well, I have run on pretty far and must stop, as I have no more to say.

Good bye, old man, and may we meet again soon either here or in the glorious East.

Yours,

WILLIAM Q. JUDGE.

P. S.: Curious! I was just going home when in came H. M. Stevens, that fellow we made sign a retraction of talk against H.P.B., and he started off by exhibiting great feeling about the occurrence which happened five years ago. After a while I cooled him off and he stayed forty-five minutes and got quite friendly. He will be the Society's friend, and *mirabile dictu* wants to [be] remembered to H.P.B. I believe I was kept here to see him, and he was sent in, because he was simply in the building. I tried him with molasses instead of vinegar. At first I felt very like giving it to him hot, but think the course followed was best.

Good bye,
W. Q. J.

(*To be continued*)

THE CONTRAST BETWEEN HINDU AND MUHAMMADAN ARCHITECTURE[1]

By C. JINARĀJADĀSA

IT was a very clever Frenchman who once said, concerning any Nation one chose to examine, "Do you want to know what the men are like? Then look at their women!" In a similar strain, I should like to say, "Do you want to know what a Nation is like? Then look at its architecture!"

For architecture reveals in a subtle way what a nation is dreaming of becoming. The study of architecture is as revealing as any psychological novel. This is the theme of my short paper, as I try to contrast Hindu and Muhammadan styles of architecture. I cannot hope to avoid pitfalls in venturing out into this uncharted domain, for I have not so far come across any author to guide me in this particular branch of Eastern architecture. In the field of European architecture, one has at least Ruskin as a guide; and let me say at once that it is because under his guidance I have been able to follow a Nation's rise and fall in its architecture that I am attempting to do the same with India.

We have in India two strikingly contrasted schools of architecture; they are the Hindu and the Mughal or Muhammadan. Typical Hindu architecture exists in Madura,

[1] A paper read in Madras at a meeting of the Islamic Culture Society.

Tanjore, Conjeeveram and many places in Mysore and Kathiawar; and typical Muhammadan architecture in the buildings in the forts of Agra and Delhi, and in the Mausoleums of the Mughal emperors. In what manner are these two styles contrasted?

First, in their material. Hindu architecture is of the hardest stone which the Hindu carver could find, which is granite; Mughal buildings are of softer stone, either red sandstone or marble. In north India, where the softer stones exist, the Hindu preferred the hard granite; it is as if he scorned the softer stone. But why? That is the psychological problem which confronts us, upon which I propose to touch later.

In Hindu architecture, the human figure constantly appears; in Muhammadan never. Gods, Apsarasas or fairies, and human heroes are constantly used by the Hindu sculptor for pillars, supports, decorations; but the Muhammadan uses different themes, those taken from nature, such as trees, branches, leaves and flowers. Where scroll-work is required, the Hindu uses geometrical or semi-geometrical designs, sometimes animals, as in a frieze of elephants heads; he very rarely uses flower designs. On the other hand the Muhammadan constantly turns to nature, copies her with scrupulous care, and takes his rhythms from flowers and branches. Mughal architecture uses the arch; the Hindu prefers straight lintels.

Hindu architecture is fond of massive dark colonnades, and the imagination is led by them to the Holy of Holies, a central shrine where never a sun's ray penetrates. But Muhammadan architects like to play with sunlight and shadow, and they seem to feel the constant need of light. The Hindu architect keeps to one colour—the sombre colour of his granite; the Muhammadan uses many colours, in inlays and in mosaics.

In every possible way, the Muhammadan is true to nature; if he carves a flower in marble, or fashions one in inlay, he shows that he has carefully drawn the flower first from nature. But when a Hindu sculptor sets out to carve a cow in granite, it is very evident that he has never troubled to measure a cow with a tape to find out the relation to one another of the various parts of its anatomy. It is not that he has not noted the true proportions of a cow; he is not interested in them. He is interested in the cow, and not in its anatomy, if one may so express it; and to go one step further, he is more interested in the cow inside his mind than in any living cow of this world. In exactly a similar way, when you look at his sculptured cow, he does not propose to evoke in your mind the *picture* of a cow, but the *idea* of a cow.

There we have the root difference between Hindu and Muhammadan; the former fastens on the idea, the latter on the thing. The Hindu observer of nature slips away swiftly from the thing before him to revel in the idea as to the thing; the Muhammadan delights in the thing, and seeks new beauties in it by a closer examination of it. The Muhammadan architect builds a palace of marble, adorns it with golden scrolls, and cries, "If Paradise can be on the face of the earth, it is this, it is this, it is this!" The Hindu architect takes a granite hillside, begins from the top to chisel out of it temple and shrine, and seems ever to say to us, in the words of the Upanishad: "Alone within this universe He comes and goes; 'tis He who is the fire, the water He pervadeth. Him and Him only knowing one crosseth over death; no other path at all is there to go."

What makes the two styles so markedly in contrast? We shall find the same contrast in Hindu and Mughal painting. The contrast is due to a subtle psychological difference in the Hindu and Muhammadan peoples. This difference exists in every land as between one individual and another; but also,

in a collective way, it distinguishes one people from another. What, then, is this psychological difference?

It is a difference which is already known in literature, and in every aspect of art. The two terms "classical" and "romantic" describe the difference. The characteristic of classical art—whether in sculpture, architecture, poetry or music—is that the theme is presented to the imagination in broad outline, and that there is no emphasis during its presentation. One of the most marked features of classic style is this lack of emphasis. The theme is placed before the imagination in such a form as to suggest to the intuition certain fundamental principles and laws; but they are not exemplified nor worked out in detail. They are not insisted upon. The individual must himself fill in the gaps, so to say. Only a framework is given to him, but within that frame there is indeed much light to hold his gaze. The classical style is primarily an appeal to the mind, and secondarily to the emotions. It suggests to the intuitions, rather than works upon the emotions.

But the romantic style is exactly the reverse; the appeal is first to the emotions, and thereafter to the mind. A theme is stated over and over again; it is repeated with variations and illustrated with examples. There is constant emphasis on the particular, and no reference to the general. An appeal is made to our enthusiasm, and our emotions are enticed away before the mind can step in to control them. The romantic artist points out to us the beauty in detail first of one tiny part, and then of another tiny part, of what lies within the framework, and so leads us step by step to know that there is a larger whole.

Now these two "temperaments" in artistic expression, the classical and the romantic, exist in men also. Jung in his *Analytical Psychology* tells us of the classification by Frau T. Vischer of learned men into "reason-mongers" and

"matter-mongers," that is to say, those to whom the idea is more important than the object, and those to whom the object is more important than the idea. It is the old distinction between classical and romantic, under a new guise. But more graphic are the two labels "tender-minded" and "tough-minded" of William James. It is the same contrast which is described by two terms becoming rapidly common in psycho-analysis: "introvert" and "extrovert". The tender-minded is introvert, and his temperament is to be intellectual, an idealist, an optimist, a partisan of free-will, and a monist; while the tough-minded or extrovert tends to be a positivist, an empiricist, a fatalist, and a dualist. It is once again the old contrast between the mystic and the pragmatist, two types which have been well termed the "twice-born" and the "once-born".

These two temperaments are clearly contrasted in the Hindus and the British; that contrast could not be better stated than in the words of Sir John Simon a few weeks ago, when he spoke of "the British tendency to test everything by its practical value and the utterly divergent tendency [of the Hindu] to test everything by its relation to some general ideal". But why the Hindu should be introvert and tender-minded, and the Briton extrovert and tough-minded, is a problem into which I shall not go; obviously there must be some subtle differences in the cortex of the brain to account for it. But this much at least is clear to me, that the instinctive leaning of the Muhammadan to the British rather than towards the Hindu is due to the fact that the Muhammadan is psychologically extrovert, while the Hindu is introvert. When Jung wrote in Vienna, he was not thinking of communal clashes in India; but what he says explains why Hindu and Muhammadan are so often at cross purposes.

> An Extrovert can hardly, or only with great difficulty, come to any understanding with an Introvert on any delicate psychological

question . . . I must emphasize the statement that this question of types is *the* question of our psychology, and that every further advance must probably proceed by way of this question. The difference between these types is almost alarming in extent.

It was a recognition of these differences which made Mirza Aziz Kokah, the friend of Akbar, say flippantly:

A man should marry four wives—a Persian woman to have somebody to talk to; a Khurāsānī woman, for his house-work; a Hindu woman, for nursing his children; and a woman from Maravārannahr, to have some one to whip as a warning for the other three.

Note the difference between the Persian woman and the Hindu; the former is extrovert, objective, willing to be interested in the doings of the puffed-up husband, no doubt watching him as a curiosity; the latter, introvert, subjective, wrapt up in the duty to her children, which is more real to her than her husband's vagaries.

This psychological difference accounts, at least to me, for the fact that the Hindu artist does not try to be "true to nature". He is subconsciously striving all the time for what the Theosophist terms the "life side," in contrast to the "form side". Out of the various elements presented to his gaze by outward physical Nature, the Hindu artist aims at creating for himself an inward, mystical Nature. Nature as "idea" is more real to him than Nature as "fact". But the Muhammadan artist distrusts vague dreams; he accepts Nature as she is, and reads her meaning in the things which she herself has created. It is the "form side" which appeals to him most, and not the "life side".

It is just because the Hindu artist cares more for the "life" than the "form," that he selects the hard unyielding granite and not the softer marble. With marble, you must be utterly true to Nature; you may, as did the greatest of Greek sculptors, make truth to Nature a stepping stone to a higher, more archetypal Nature, but you must start by being first of all utterly true to Nature. But not so with granite. The value

of granite is that it can never fully reveal the idea, and therefore the idea is still imprisoned in the granite. When then you look at a granite pillar, it is a pillar which is, as it were, still in process of birth. You can therefore read into it its unborn perfections. But the marble pillar is the pillar which has been born, and so is revealing its perfections. Neither pillar is fundamentally more artistic than the other. It depends upon yourself as the observer—the introvert observer or the extrovert observer—whether the granite pillars speaks to you, or the marble.

This to me is the fundamental distinction between Hindu and Muhammadan architecture; one is the architecture emphasizing the "life side," and the other emphasizing the "form side". Each is art of its kind, and neither superior nor inferior to the other. But to the truly sensitive observer, each is the complement of the other. Therein lies the value of both to him who is seeking the fullness of art.

I said at the beginning that architecture is a revelation of what a Nation is dreaming of becoming. Therefore any architecture worth the name appears only when a people is conscious of a spiritual unity. That unity may express itself in a compact political organization, with a constitution and a legislature; but the unity can be there without political selfhood. Under the Mughals, the Muhammadans were conscious of themselves as a people with a destiny, and therefore Mughal architecture stands out bold and precise. But in the past, the Hindus have not felt the sense of a political unity, and so should be without a characteristic architecture. But they possess a very characteristic one, because a subtle non-political unity of culture has for ages made the north and south, and the east and west of India into one cultural and religious organization.

The Hindus and the Muhammadans have both, in the past, had a marked type of architecture, because a sense of

unity existed with each people. But one need only glance at the architecture of buildings erected during the last one hundred years to note how the old unity has disappeared. Look at certain buildings in Madras, as for instance, Pachayappa's College with its Greek portico, and Presidency College with its Italian palazzo and its very un-Italian cupola. What can you expect, in the boys who have been educated there, of any deep recognition of unity among the people of India? What are the pillars to-day of the grand houses which the modern architects build for the rich? They are Roman pillars, which the French and the Portuguese introduced into India. Not that the Indian builder is not capable of giving us Indian pillars; but to find them in Madras you must go into the narrow streets of George Town, with its small and low houses, in which the rich will scorn to live. But why will not our moneyed class ask for the exquisite carved wooden or granite pillars which have been developed in the South? Because of the denationalization which has been going on during the last few generations. The Anjuman building in Madras is an exception; it is a sight for sore eyes in Mount Road, and the heart leaps at a glimpse of Mughal India. But what an anticlimax to that enthusiasm when one hears that the building is called "Lawley Hall"! Of course it is only like the shell of an egg; once inside the building, all is bare and depressing.

It is just because the old sense of unity has been lost that the buildings which have been erected during the last one hundred years in the cities of India are so chaotic. Government architects, either Europeans, or Indians nurtured on European models, have put up public buildings which are, speaking from a national standpoint, a complete misfit, both to the people and to the place. And the saddest part of it all is that the people are utterly unaware of that misfit, and go on ordering more misfits from their builders!

However, once again a sense of unity is slowly appearing. The political upheaval is only one indication of the subtle national unity being born. Whether the full realization of that unity take one generation or several, before it can abolish communal differences, that unity is on the way. What will be its reaction on architecture?

It is impossible to say. As the extrovert cannot become the introvert and vice versa, so Hindu architecture will not become Muhammadan, nor the Muhammadan the Hindu. Can the two blend? Evidently that has been attempted just a little at New Delhi, and the result has not so far evoked any enthusiasm. The future architects of India will simply pass New Delhi by as a mere historical interlude, because it is not the glorification of India's life, but the glorification of the British contribution to India, with Hindu and Muhammadan as minor accessories.

I cannot myself see any blending of Hindu and Muhammadan styles. I think their subtle power is greatest if they will remain distinct. But each must be developed along its own line to new uses. The new railway stations at Lucknow and Cawnpore are attempts to carry on the Mughal traditions; and on the Hindu side, the other day I saw a tiny railway station, on the Nidamangalam—Mannargudi section, which thrilled me, because it had square pillars and was so completely South Indian, though made of bricks covered with cement. I should like to immortalize the imaginative railway engineer who dared to build the small but typically Hindu station of Haridranadhi.

It is because the soul of India has been slumbering so long that our buildings to-day give us so little inspiration. But I hope the time is swiftly coming, with the building of India into a Nation, when the two great communities of India, Hindu and Muhammadan, will clamour for their architecture. And that, not for public buildings only, but for the architecture of

their homes and offices also. When the present day misfit architecture has been discarded, the good latent in us will manifest more easily. For everything in life which has line and colour, helps or hinders, according to its relation to us. Architecture has a very subtle effect on the character—a fact which has yet to be discovered by the school committees which pass the plans of school-buildings for children.

I have said that psychology shows that men are of two types: tender-minded, tough-minded; introvert, extrovert; twice-born, once-born; reason-mongers, matter-mongers; mystic, pragmatist. Neither is better than the other, only different. I suppose one ought to be both, but that is a counsel of perfection, and to be achieved only if we have more lives than one to live. In any case, to understand both types is to admire both types.

That is the case with Hindu and Muhammadan architecture. They are different. In that very difference lies their powerful inspiration for him who realizes that architecture is the "frozen music" with which man offers his praise to God.

THERE'S no way of getting good Art, I repeat, but one—at once the simplest and most difficult—namely, to enjoy it. Examine the history of nations, and you will find this great fact clear and unmistakable on the front of it—that good Art has only been produced by nations who rejoiced in it; fed themselves with it, as if it were bread; basked in it, as if it were sunshine; shouted at the sight of it; danced with the delight of it; quarrelled for it; fought for it; starved for it; did, in fact, precisely the opposite with it of what we want to do with it—they made it to keep, and we to sell.—RUSKIN.

THE SOUTH INDIAN THEOSOPHICAL CONFERENCE

[For seventeen years it has been customary during the Easter holidays to hold at Adyar the annual session of the South Indian Theosophical Conference. This Conference consists of the joint meeting of four Theosophical Federations, organized according to the languages of the various great divisions of South India. But owing to the vast distances in India, a large number of members cannot come to Adyar, particularly from the Lodges on the West Coast, like Malabar. This year for the first time a meeting of the Conference was arranged away from Adyar, at Nilambur in Malabar. In the original plan both the President, Dr. Besant, and Bishop Leadbeater were to attend, but finally only Bishop Leadbeater was able to go. As soon as it was obvious that while the Conference would be at Nilambur, a large number of members from the Eastern Lodges would not be able to travel such a long distance, both because of expense and time taken in travel, it was decided to hold at Adyar a gathering at Easter as usual. But as the official Conference was at Nilambur, the gathering at Adyar was called a "Students' Week-End". This was under the charge of Mr. Jinarajadasa, who in consultation with others planned a programme wherein three objects were aimed at:

1. That the members should have a great deal of time for meeting and chatting with each other, and if possible for recreation;

2. To bring to the members' attention certain principles in scientific study in botany, physics and chemistry;

3. To evoke ideas concerning the application of Theosophical truths to practical problems of Brotherhood in India.

The reports of the two Conferences have been written, for Malabar by Bishop Leadbeater, and for Adyar by Mr. C. R. Parthasarathi Iyengar, M.L.C.—C. J.]

I

THE Eighteenth Session of the South Indian Theosophical Conference was held from April 3rd to 6th at Nilambur, a village almost at the feet of the Blue Mountains, about fifty miles from the Malabar Coast. It is the centre of a beautiful

though not very populous district, and members gathered together for the Conference from many far-away places, from Trichinopoly in the south to Madanapalle in the north. One hundred and thirty definitely appointed delegates were present, and about seventy other members and friends, from the nearer neighbourhood. All these were guests of the Senior Rajah Sahab of Nilambur, who was in every way most kind to us, took the chair at quite a number of our meetings, and spoke to us very admirably on several occasions. Indeed, it was because of his very great kindness and his sympathetic support that it was decided to hold the Conference in his palace.

I ought to mention that the Fourteenth Session of the Kerala Theosophical Federation was also held at the same place during those days, though I did not see any separate programme of its activities.

On the way from Madras we received garlands at various stations where there happened to be Branches of our Society, and when we came to Nilambur itself, we found every cottage all through the village decorated in honour of our arrival. Obviously many of the cottagers were quite poor, but it seems that each one did what little he could, using strips of palm-leaves mingled with tinsel, and even coloured paper. It is only fair to say that all this honour was really prepared for our dear President, who was expected to take charge of the Conference; but her doctor so very strongly insisted upon an absolute rest-cure for a few weeks that it was not considered advisable that she should take a journey to the other side of India. Naturally our members could not but feel disappointment, but they all rose most nobly to the occasion and joined together to make the best of the situation, and I think that we all had a very happy and interesting time.

There are only 2,000 inhabitants in the village, but I think that they must all have turned out, for there

seemed to be a continuous line of them, all eager to see the white guests and the strangers from their own country. The manners and customs of the West Coast differ somewhat from those of Madras, and I noticed that quite a number of these villagers took off their turbans in greeting to us, just as a European would take off his hat—a thing which I have not seen done on the east side of India. As soon as we reached the gates of the palace grounds, we were met by some retainers in uniform, carrying strange old muskets, and also by a very curious band with unknown and primitive instruments, and by an escort of wild-looking Moplahs who performed most dexterous evolutions, apparently in imitation of an Arab sword-dance. Happily, instead of swords they used wooden batons with a curious metal ball at one end, in which were some loose parts that produced a bell-like rattling sound. Each of the dancers (there must have been from twelve to sixteen in the circle, but they darted about with such vigour that it was difficult to count) carried one of these sticks in each hand, and each turned as rapidly as possible, clashing both his sticks with those of his neighbour on either hand.

Unquestionably the play was exceedingly skilful, but it must have been very hard work, and the dancers, though naked except for a loin-cloth, soon began to show the effects of their exertion, keeping it up, however, with marvellous enthusiasm as our car moved very slowly not *through*, but *with* the densely-packed crowd of enthusiastic humanity. The noise was simply deafening, for all the people seemed to be shouting and cheering together, and a number of heavy maroons, sounding like cannon, were discharged at the same time. A number of gorgeously caparisoned elephants were also on view, some of them wearing silver-gilt head-pieces. The Rajah Sahab (who had sent his Diwan, one of our old and enthusiastic members, Mr. Manjeri Rama Ayyar, to meet us at the station) received us most

graciously at his palace doors and conducted us to our respective rooms. Naturally, our first proceeding was to bathe, change and eat, for the official reception did not take place until the afternoon.

This official reception was a very quaint affair—in fact it is unique in my experience, for I found myself confronted by a line of sixteen elephants (one of whom was a friendly little baby only two months old) and was expected to receive and reply to an address purporting to be from them, as the first part of the ceremony. An address had been composed in verse and written out on palm-leaves in the Malayalam language by one of our members on behalf of the elephants, and this was solemnly read to me by Mr. Manjeri Rama Ayyar. I append an English translation :

The intense heat of the tropical summer has brought about its inevitable effects. The lakes and tanks are dry. The rivers have become thin and small. The whole country is parched, and the pleasing green has disappeared.

And lo! it rains now, the air is cool, the dust is laid, the ground is moist, and there is relief from the burning heat. Your coming is verily heralded by this pleasing change.[1] The rain brought coolness and comfort to the physical world. Not less intense is the joy that we feel when you are amidst us. Our hearts are brimming with rare happiness at sight of you.

We bow to thee, Mother Vasantā.[2] Your very name is suggestive of the season of blue skies and cool breezes, redolent with the aroma of sweet-smelling flowers, of warbling birds and smiling nature. Such sights and sounds and smells of nature resemble your life, that is ever intent upon the welfare of the world.

Ideal mother! incomparable exemplar of brotherhood, stern and fearless follower of truth, teacher of the Ancient Wisdom, foremost pioneer in the field of the emancipation of women, we welcome you with gladness to our haunts, O queen of work and love!

To you, dear Elder Brother, (C. W. L.) to you who, like Bhishma of old, have led a life of Brahmacharya to serve the world one-pointedly, and who have lifted many a struggling pilgrim out of the slough of despond, to you also we extend our greetings.

[1] There was a good shower on the day previous to the arrival of the guests.

[2] "Vasantā" in Sanskrit means spring, and has often been used among Indian Theosophists as the equivalent of "Besant". Thus in Adyar, one part of the estate is called after Dr. Besant, "Vasantapuram," the City of Spring.

Verily, you have hallowed this "City of the Devas" (Nilimpapura) by your presence. Revered Elder Brethren, we present you with this address as the representatives of the mute animal world. In our wanderings through the forest depths, we have heard what the great Rishis have been saying in appreciation of your work. Since then, we have been anxiously looking for the day when we could meet you. We have heard it said that you two are ever working for the cause of *universal* brotherhood, that you are never weary of well-doing, and that you are great advocates of Ahimsā (harmlessness).

We were advised that our fellowship with humanity would help our evolution. Accordingly, we became willing comrades of men and have served them faithfully. We bear the images of the Gods, and thus help the Brahman in his temple worship; we help the warrior-caste by boldly fighting at the battle front; we help the merchants by carrying merchandise to distant lands; and we help the labourer in his hard manual work. But our love, so far, has not been reciprocated. They ill-treat us and our brethren in many ways. They cruelly train us for the circus. They want us to stand on two legs and sometimes on one—we who find the greatest difficulty in supporting our unwieldy bodies even on four legs. They hunt us and kill us and call it sport.

In the cruel treatment meted out to our sister, the cow, human cruelty and ingratitude reach their very acme. The cow was considered sacred by our noble ancestors from ancient days, and the Hindu kings vow, at their coronation ceremony, to protect the cow. But the murder of the cow is going on. Man is not satisfied with the nourishing heart-warmed milk given by the cow; but he is driven to murder it by his unholy craving for flesh. Can ingratitude go further?

We, the unlettered beasts, scribble and set down our thoughts of sorrow and trouble, and present them to you in the hope that you, the tireless apostles of universal brotherhood, will intercede on our behalf and advise erring humanity to be gentle and kind in their dealings with us.

May your blessings flood our suffering world.

As soon as this had been read, it was inserted into the hollow end of a very fine loose tusk, which was brought up and delivered to me by one of the elephants, who carried the tusk in his trunk. Being asked to reply, I said:

I have lectured in many places and to many people, but never before to elephants. What can be said to elephants, let me say.

Well, brothers, sometimes you may meet with those who treat you unkindly, beat you, and are cruel to you. But whenever you meet with Theosophists, they will always befriend you, and be kind and gentle to you in every way.

I ask you in turn to be always kindly and patient with human beings, even when through ignorance and stupidity they do not know how to treat you. I have always heard of you as noble and wise beyond all other animals, and I hope that every one of you will live up to that reputation. The Gods have given to you greater strength than to any other creature; show yourselves worthy of that splendid gift by using it always to help and never to harm. I thank you for your address, and I am much obliged to you for your endeavours to join in this Conference. (Here an elephant trumpeted, which caused much laughter).

I wish you well; I wish you *very* well; and such blessing as may be given to elephants, I give you with all my heart, (raising my hand in blessing).

The elephants seemed singularly unimpressed, but when the address was over, they lay down on their stomachs with their four legs projecting in front of them, as dogs do, and curled their trunks into the shape of an S, which seems to be their method of saluting.

This quaint preliminary being over, we passed on to the reception in the palace, where we were all garlanded again in the usual way, and an address of welcome was read. Not only was it read, but copies of it printed in gold were presented in very heavy gilt tubes, one for me and one for our absent President, which I accepted and acknowledged on her behalf. It is unnecessary to give copies of these addresses, as, though they were poetically expressed and of the most laudatory character, there was nothing particularly to distinguish them from the hundreds of similar addresses which I have received before. This ceremony was followed by a lecture in Malayalam by Mr. Manjeri Ramakrishna Ayyar, cousin of the Diwan.

On Saturday morning we began at 7.30 with the Universal Prayers which are so characteristic a feature of many Theosophical gatherings in India; and this was followed, at 8 o'clock, by a meeting of the Esoteric School. After that, Miss M. K. Neff spoke on "The Theosophical Family of the World," and this address was followed by a business meeting of the Conference, which I myself did not attend.

The afternoon work commenced with some music at 4.30, and then I spoke from 6 to 7 on "The Attitude of the Theosophist in Daily Life". After that the Senior Rajah Sahab entertained the entire Conference at dinner in his palace, seats being found (on the floor, of course, in Indian fashion) for all the two hundred visitors—not, however, in one great dining-hall, but in two adjoining rooms and in the passages between them. There is as yet no electric light in this remote village of Nilambur, not even in the palace itself, so the scene was lit by a large number of flaring Indian lamps, such as one sees in country-houses of the better class. These are heavy brass standards, usually from two feet six inches to three feet in height, the upper part being a large open brazen saucer which is filled with oil; in it are laid several wicks, perhaps half a dozen in each saucer. All these were flaring together, and a small boy was moving round at frequent intervals with a can to replenish the oil in the saucers. It was most picturesque, but not exceedingly practical, because when people with light flowing robes moved about among them, there seemed to be incessant danger of a conflagration on an uncomfortably large scale. However, I suppose everybody was used to it, for nothing untoward occurred.

Unfortunately, our well-known brother Mr. Ernest Wood, who is the Recording Secretary of the Society, when walking bare-foot and without a light, was stung by a scorpion on his way to the dinner; but luckily our host, the Rajah Sahab, knows something of Ayur-Vedic medicine and also something about charms, and he was very soon able to reduce the acute pain and to prevent any really serious after-effects. Mr. Wood tells me that he was a little light-headed the next day, but that he escaped marvellously well, considering the size and venomousness of his assailant.

After the dinner there was a Harikatha on the programme, to be given by one of our Pandit brothers. Feeling a

trifle fatigued, I did not attend, so I cannot comment upon it. For the benefit of our non-Indian readers, I may explain that a Harikatha is a musical monologue delivered by a single actor, and usually consists of a series of extracts from the Ramayana or some other sacred legends of the Hindus. The same actor impersonates all the characters which come in the play, changing his voice to suit the part which he is taking; but he is also expected to extemporize very largely and to comment with all kinds of topical allusions to persons who are present, or to others of local fame. I have seen several such performances, but as they are always in the vernacular of the district, I cannot say very much about them, except that they usually seem to amuse the audience greatly, and are constantly punctuated by roars of laughter. I believe that to be able to deliver a Harikatha really well is considered a very valuable social achievement.

On Easter Sunday morning we began with a meeting of the Esoteric School, lasting from 8 to 9, and on this occasion (I do not know the reason) the Universal Prayers were taken after instead of before that meeting, I myself performing the Buddhist and Christian parts, as usual. After that the adjourned business meeting was resumed, but in that I took no part. It had been arranged that Miss Neff should preside at a meeting exclusively for ladies in the afternoon at 4, at which an address to the President was read by Srimati V. K. Janakai Amma on behalf of the Women's Indian Association, followed by an address by Mrs. Wood. About an hour before the meeting some of the young princesses (I believe that is not the correct title to give to the daughters of the Senior Rajah Sahab—anyway, they were some of his thirteen children) came as a special deputation, to ask me also to attend the meeting and tell them something about the World-Mother. As a matter of fact, we and the deputation commenced talking about that subject of entrancing interest then and there, and

we had quite a rush to be back in the Lecture Hall in time for the meeting. As part of the entertainment for the visiting ladies, there was a very curious group dance called Kaykotti-kali, performed by professionals. In the place of a lecture by our President, I took a question meeting in the open air, lasting from 6.30 to 8 o'clock; and I understand that at 9 Mrs. Wood gave an interesting lecture on "The Women of Japan".

On Monday morning there was a lecture by Mr. Wood and some short addresses on "Our Immediate Work". At 10 o'clock the Conference was supposed to close; but as a matter of fact it was considerably later, owing to a very long string of votes of thanks to everybody who had been in the remotest degree concerned with the great success of the Conference. Even the elephants were included, but were not called upon to reply.

We left by the regular daily train at 2 o'clock; and after two changes we reached Coimbatore about 8 in the evening, and were taken at once to the hospitable home of the President of the Lodge, Mr. C. V. Venkataramana Ayyangar. Nothing was done that night, but the day's work started next morning with the Bharata Samaj puja at 7.30. Then they had a meeting of the Esoteric School in an upper room, and later descended to the very fine hall of the local Society, where an address of welcome was delivered to me, to which I replied—suitably I hope, but as briefly as possible. I then had the honour of unveiling an oil portrait of our great President, which is for the future to adorn the Lodge hall. The rest of the morning up to lunch-time was occupied by a question meeting.

Another private gathering was arranged for three o'clock, and Miss Neff was asked to hold a meeting for women only at four, which was attended by no less than eighty ladies. Not all of these spoke or understood English, so we had to avail ourselves of the services of an interpreter. Later on in that meeting, I was invited to come in and address the ladies, which I did; and the proceedings closed with the usual

vote of thanks, after which refreshments were handed round, and we hurried off to catch our train, whose poetical name was the "Blue Mountain Express". We spent a fairly comfortable night, reaching Madras at 6.35 next morning.

As it is eighteen years since I visited the Malabar Coast, I was much interested to see it again. It differs radically in many ways from the Coromandel Coast—one of them being that it is distinctly more fertile, and they have not the ten months of drought which makes everything brown and arid over here. As I have already said, manners and customs are different; the arrangement of descent in the ruling family, for example, is matriarchal, and seems exceedingly complicated to us who are used to an entirely different plan. Thus, not one of our noble host's thirteen children had the slightest chance of succeeding him! I think I gathered that he holds his position as representing his mother, and when she in due course passes away to a higher life, I think her eldest daughter will succeed, but I am by no means sure that he will be that daughter's representative and therefore still acting Raja. Mr. Manjeri Rama Ayyar has kindly offered to write an article on the subject, and perhaps when we have that before us our perplexities will diminish. The present holder of the office seems to be greatly beloved by his people—at any rate, by his fellow-religionists, for quite a large number of the inhabitants of that part of the country are Muhammadan Moplahs, who are occasionally apt to rise in rebellion on obscure religious questions. I saw in the palace a heavy teak door which bears marks of Moplah axes, inflicted when they tried to break it down in the late Moplah rebellion. We also saw some very interesting specimens of the wild tribes of the hills, some of those people about whom Madame Blavatsky wrote in her book on "The Mysterious Tribes of the Nilgiris".

C. W. L.

II

THEOSOPHICAL STUDENTS' WEEK-END AT ADYAR

A Theosophical Students' Week-end was held this year at Adyar, in addition to the Conference at Nilambur, during the Easter holidays. The main objective of these annual gatherings is to bring together Theosophical students in the South so that they may exchange ideas, co-ordinate their work and renew their enthusiasm for carrying on the year's work. Lectures and social gatherings were arranged to realize this ideal, as also attempts to live a communal life. The gathering was an entire success, its keynote being the spirit of goodwill and harmony that prevailed throughout.

Each day's work commenced with " Universal Prayers", during which members of different faiths recited prayers from their respective Scriptures, thus emphasizing the unity underlying different faiths. The consummation of this ideal is the most vital need of India, and one of the fundamental aims of the Theosophical Society. The main subjects of lectures were " The Will and the Plan of the Logos in Science " and " The Nation as a Spiritual Entity", the treatment of both being from a popular point of view.

In the former, in two lectures, by Principal C. S. Trilokekar of Madanapalle College, and by Professor V. Appa Rao, Professor of Physics in Presidency College, an attempt was made to point out the fundamental fact in all science, that everything in evolution proceeds in accordance with a definite plan, and under definite laws. The latter, by Mr. Jinarajadasa, emphasized a much needed truth at the present juncture, that a nation is not merely a collection of individual units, united by the material ties of country, race, language and religion, but a spiritual evolving entity, with a definite life, whose fulfilment necessitates the evolution of the political state which we call

a nation. Life can never unfold itself except through a form, and because life is ever evolving, its forms must also vary with its evolution, ever becoming more complex and therefore more refined. One of the chief drawbacks of modern political science is the lack of this realization, though some of the keenest of Western political philosophers like Bluntschli and Mazzini have instinctively realized it. As the latter has said, God has given to each nation the duty of striking a certain definite note in the universal orchestra, and therefore the harmony of the whole depends upon the development of each part. Hence national self-development is not merely a self-regarding action, but one in which the whole world is interested. The beauty of life consists in its diversity in all fields; only in death is realized uniformity.

There was in addition a symposium on "How to make Brotherhood effective in India" in the different fields of life—Education, Village Organization, Communal and Racial Differences, and Industrial Relations. Interesting suggestions were put forward in these talks, emphasizing the fundamental fact of the existence of innumerable daily opportunities in which each one can make Brotherhood more effective.

The social and community aspects of the week-end was perhaps even more important that the lectures, though little can be said about it in words. In all such gatherings there is a certain atmosphere, intangible, but none the less real, which unconsciously colours all the proceedings. To create a healthy and harmonious atmosphere at the very beginning is a most vital necessity for the real success of the gathering. In this respect the gathering was most successful. There were about 130 delegates from out-stations, who were all accommodated in the Bhojanashala and the Quadrangle, and one in Blavatsky Gardens. In addition, there were 50 residents. The meals were all taken together, irrespective of caste and religion, and

opportunities provided for the members to meet together after meals under the smaller banyan-tree opposite the Bhojanashala, where table-games, newspapers and magazines were provided in abundance to provide diversion. The Y.M.I.A. ran a restaurant to complement the excellent meals provided by the Bhojanashala, the National College and School at Guindy provided two entertainments, and scenes from the Ommen Camp were shown by lantern slides by Mr. A. Schwarz.

A spirit of harmony and friendliness pervaded the gathering, and the members separated richer for the experiences of four days spent in comradeship, cordiality and goodwill.

C. R. P.

MAY DAY VISION

I CROSSED the meads on First of May,
The gossamer was on the grass,
And larks were singing loud and gay,
The hawthorn blossoms strewed the way,
And then I reached the Fairy-Pass.

And something fairer than the light,
And sweeter than the may-blooms sweet,
There 'neath the hawthorns did I meet;
The Fairy Host, a glory bright,
With singing heart, my love did greet.

I have no words, that can convey
The magic radiance of the sight
I saw beneath the boughs of may,
When passed the Fairies on their way;
Save these: I've seen a living Light.

F. H. ALDHOUSE

WORK FOR THE THEOSOPHICAL SOCIETY—III

By A. RANGASWAMI AIYAR

(Joint General-Secretary of the Indian Section, of the Theosophical Society)

THE fact that we want to consider the work of the Theosophical Society indicates that that work is not as satisfactory as it was hitherto, or that new factors have arisen in the outside world which necessitate a readjustment in the working of the Society for that world.

The Theosophical Society by its very name recognizes Divine Wisdom as underlying and ordering all the arrangements in worlds visible and invisible. Physical activities in the physical world are as much within its purview as matters appertaining to subtler worlds and superphysical states of consciousness. There is Divine Wisdom in laws of health and hygiene, as in subtler facts of Occultism and occult worlds. The Theosophical Society was ushered into a materialistic world to impart to it a spiritual outlook; to give correct values to things which such an outlook implies, it concentrated its attention on Occultism and occult sciences. The result has been that much that lay hidden far behind public gaze has been laid bare for the ordinary man who, even if he cannot experience the facts himself, can learn and examine them by his mind and reason. We have cogent

descriptions, in physical-plane language, based on occult research of life after death, of "men made perfect," of the Inner Government of the world, of occult laws of nature, of the previous history of man, earth and solar system, of spiritual progress and Initiations and so on. In brief, much that was occult has ceased to be so, at least as systematized groups of facts.

As long as the process of assimilation of the average human mind proceeds *pari passu* with the supply of this super-abundant occult material, nothing untoward happens. But this process is a slow one, and in our time it is much too slow for the abundance and strangeness of the material available. The *rationale* of Occultism lies in the fact that matters are *hidden*, as man cannot understand at once all the facts in the Universe.

Some are temperamentally opposed to Occultism; their minds revolt against it. They have remained generally outside the Theosophical Society. Others who are attracted to it in different degrees and whose powers of assimilation do not cope with the occult facts, theories and hypotheses crowding round them, feel a sense of surfeit, which is succeeded by indifference, and gives place to repulsion or opposition for which any outside event, great or small, serves as a convenient cause, although the cause must really be sought for in themselves. A kind of spiritual indigestion is generally prevalent in the ranks of the Theosophical Society, a natural result, which need not cause any offence.

The next stage in our Theosophical life lies in strengthening the process of assimilation of those spiritual truths which are the gift of the Theosophical Society to practical life. This process of assimilation is natural, and no concentration in the process can give rise to surfeit. The work of the Theosophical Society, at this stage, is indicated by this need of assimilation, during which greater attention should be devoted to the

task of applying occult and spiritual facts to practical life. The Theosophical Society, with its main object of promoting brotherhood and its freedom from all creeds and dogmas, is eminently fitted to set an example of a high standard of genuine culture throughout the world; and it can offer solutions to the different problems of practical life from the standpoint of harmonized spirit and matter in the World.

Dr. Bhagavan Das in his article [1] under the same heading as this suggests that "the Theosophical Society can and ought to be, to such an Institution as the League of Nations, as soul to body, its spiritual complement"—a line of work which should appeal to the Theosophical Society in its relation to the whole world. The way in which the relation between "employer" and "employed" (a less irritant mode of describing the relation between what is usually called "capital" and "labour") has been solved at Adyar is seen from the article "Labour Problems at Adyar" in THE THEOSOPHIST of February last. This is a solution from the standpoint of Brotherhood, which may help to prevent the prevalent conflict between capital and labour in the outside world. If the standard of brotherhood underlying that solution of Adyar cannot be achieved outside, then just as an International Court of Justice is a desirable substitute for war, Mussolini's solution to have an impartial tribunal for the settlement of disputes between capital and labour instead of lock-outs and strikes, which are against the interest of the Nation, is the next one approaching brotherhood.

India in the immediate future will teem with innumerable problems for which the right and enduring solution will have to be sought from the standpoint of Theosophy. I indicate a few of them:

(1) The relation between the diverse religions in India: "proving the identity of views of all the religions on each essential point,"

[1] See February *Theosophist*, p. 343.

which is so very necessary for the Indian Nation of the future, and is a better substitute than the common irreligiousness prevalent in modern countries.

(2) The rights of men and women in homes and outside homes, their respective rights to property, to offices, to inheritance, etc., marriage reform. The nature and scope of public education.

(3) The adjustment of the hereditary principle in the Indian caste system to the principle of modern democracy, where equality of training and opportunity should be given to all.

(4) Urban and rural interests in India; and their respective claims to public funds for their uplift.

(5) Promotion of sanitation and hygienic methods of living *versus* inoculation as a preventive of disease.

(6) The respective places of autocracy and democracy in modern government, and the limits of their usefulness and dangers.

(7) What permanent contributions can ancient Indian culture make to the several problems of modern political and social life?

(8) The rights of animals to their humanization, and the limits of the ownership of man over them.

These and similar subjects are innumerable; and Theosophy can help to give solutions which will be found generally not to be in a line with those prevalent at present, or considered to be proper. Theosophical platforms and magazines should consider these as suitable subjects to be studied, like more recondite questions relating to philosophy, metaphysics or Occultism. Every Theosophical Lodge should add to its present work, the work of playing the part of a great cultural centre in its area in modern India, thus contributing to the solution (which Theosophy from its unique position as a broad Spiritual Movement can do) of the complicated problems which confront the country.

This work is not less spiritual, though the ordinary man of the world may consider it as secular and cultural. When the process of practical assimilation has progressed, need may arise that greater emphasis should be laid on the study and practice of Occultism on a higher spiral of progress. Occultism, of course, will have its students at all times in a greater or lesser number.

THE UNITY OF ASIATIC THOUGHT

By BHAGAVĀN DĀS

(*Continued from p. 93*)

THE DUTY OF EDUCATIONISTS. Educational institutions can and ought to take a leading part in the ushering in of this new proclamation of Scientific Religion and of the consequent new era of human history.

If the daily Press reports at all correctly, at least many, if not yet all, of even the statesmen and the generals who were busiest in promoting and conducting the Great War, are now feeling that war is not a glorious business at all, but something very mean, sordid, shabby, and shameful, all due to the most evil motives. A Field-Marshal of England, one of the outstanding figures in the Great War, has recently said in a public speech[1]:

> War as a means of settling international disputes is now more universally condemned as a failure than ever before, and every day it becomes more evident that there are really no foreign nations, but that the interests of all are so closely interwoven that if one nation suffers all will suffer to some extent. Undoubtedly, the maintenance of great and costly armaments is not the first essential measure required to prevent war. By far the most important requirement is *less jealousy* and *less selfishness* in the conduct of international affairs.

[1] Sir William Robertson, at Leeds, on 10th Dec., 1930.

That spirit is, we may hope, now gradually appearing, and when it is adequately forthcoming, and not till then, disarmament will follow rapidly and easily enough and the nations will be at last on the road to peace and goodwill.

These are the words of a war-worn veteran of to-day. *Jealousy* and *selfishness* are the important words in his speech. Kṛshṇa, who had probably more personal experience of war than even a modern Field-Marshal, said long ago that: "Lust, hate, and greed form the triple gateway into hell." There can be no worse hell than war.

In accordance with the realization of this fact, which is indeed obvious to eyes not blinded by those same evil passions, youth movements are afoot to-day in countries for bringing up the new generation in the purer moral and spiritual atmosphere of internationalist and humanist feeling in place of that nationalism which, very desirable while defensive and self-helpful, has now degenerated into something very offensive and aggressive and other-harming, which is indeed now nothing else than vulgar bullyism on a large scale, inherently barbarous and unregenerate. And it is being suggested, very rightly, by influential persons in that same West, that the tone and the nature of the teaching given in schools and colleges should be changed, in accordance with the new more truly refined and civilized spirit of humanism, which is manifesting itself in the thought and the feeling of the nations as a reaction against the horror of the senseless butchery of the Great War.

Educational institutions, which are not subservient to political jingoism, but aspire to guide politics into the path of righteousness—as in the technical ancient terms of this country, the Brāhmaṇa, the custodian of the spiritual power, ought to guide, nay, to command and compel the Kshaṭṭriya, the repository of the temporal power—should regard it as a sacred duty to help forward, to the best of their ability, this most desirable change of tone and teaching. Here comes the

use of well-planned religious instruction as the most potent instrument for the moral regeneration of mankind.

Men, according to their temperaments, may either admire with their head great military heroes and conquerors of history, or condemn them as predacious marauders and butchers; probably none will offer reverence to them. But there are few who will not offer the reverent homage of their heart to those truest and greatest educators of mankind by precept and by example, those whom we know as the Founders of the great Religions, the reproclaimers and illustrators of the One Eternal Truth of the Unity of all and of the concomitant Love and Sympathy and Self-sacrifice for one another.

Genuine educators, who realize their Brāhmaṇa-duty to be the missionaries of Brahma on this earth, who spend themselves in constant endeavour to uplift their fellowmen to the plane of righteousness, and help to usher in anew and maintain the era of peace on earth and goodwill among men, cannot do better than give to the teaching of the essentials of universal religion, by example as well as by precept, a foremost place in their courses of instruction to the younger generation.

THE GOLDEN MEAN. In the minds of some individuals, and among some sections of communities, or even perhaps among a very large portion of a whole very numerous nation, there may be revolt against religion. If newspaper reports be true, the governing power in Russia has set itself to abolish religion from the face of that country. But this is sometimes denied also. It is also reported that great masses of the people are clinging to their ikons and their churches, and refuse to part with them despite grievous persecution. All this only means that revolt against religion, as commonly understood and practised, may be local and temporary, due to special causes, as reaction against priestcraft and abuse, but that permanent eschewal of it is impossible.

The poet complained that the world is too much with us night and day; thoughtful Asiatics have good reason to complain that so-called religion has been interfering with our lives, private and public, far too much; but we also see that law, and science often misapplied by law, are now trespassing excessively upon our daily life and into our very homes, from birth to death, and that almost greater horrors are being perpetrated in the name of science, art and law, than ever were in the name of religon.

Especially is so-called "law" much too much with our private and public life. Every human being in a "civilized" country to-day (and the more "civilized" it is, the more is this the case) goes about in constant fear for his pocket and his liberty through fines and jails, if not also for his life through the gallows, as a consequence of a chance infringement of any one of a thousand local, special, general, municipal, sumptuary, social, fiscal, executive, procedural, substantive, civil, criminal, etc., laws, which envelop his life as the tentacles of an octopus its victim. And the "public servants" ("servants" forsooth!, "masters" and "monarchs of all they survey" rather!) of a hundred departments of the precious, "benevolent" state are ever on the watch to grab a victim, with, and quite as often without even any technical cause. The behaviour of the "myrmidons of law" is now much more arrogant and troublesome than that of the "myrmidons of religion". A Western statistician has calculated that one out of every ten, another one out of every seven, human beings in England passes through the clutches of one penal law or another, and pays a fine or serves a term in jail. Surely this cannot be a mark of health in a civilization.

All this, again, only means that too much of even a good thing is bad. Indeed, some hold that excess is the one sin of all sins, and the following of the middle course the one

virtue, in all departments of life. The way that the Buḍḍha taught is expressly and particularly known as the *Majjhima Paṭipaḍā*, the Middle Path. A Samskrit proverb says:

Āshrayen maḍhyamām vṛṭṭim aṭi sarvaṭra varjayet.

(Follow the middle course, avoid extremes.)

Kṛshṇa expounds it thus:

N-āṭy-ashnaṭas ṭu yog-osṭi, na cha-ikāṇṭam anashnaṭah.
Na ch-āṭi-svapna-shīlasya, jāgraṭo n-āṭi ch-Ārjuna!
Yukṭ-āhāra-vihārasya, yukṭa-cheshtasya sarvaḍā,
Yukṭa-svapn-āvaboḍhasya yogo bhavaṭi duhkha-ha. (*G.*)

(He who avoids extremes in feed and fast,
In sleep and waking, in work and play,
He winneth yoga, balance, peace, and joy.)

As the teaching of Buḍḍha is known as the *Majjhima Paṭipaḍā*, so the Jaina way, taught by Mahāvīra Jina, is known as the *An-ekāṇṭavāḍa*, the Doctrine and the Way of Non-extremism.

Ekèn-ākarshaṇṭī shlaṭhayaṇṭī vasṭu-ṭaṭṭvam iṭareṇa
Aṇṭena jayaṭi Jainī nīṭir maṇṭhāna-neṭram iva gopī.

(*Amṛṭa Chaṇḍra Sūri*).

(E'en as the dairy-maid, pulling and slacking
The two ends of the churning-stick by turns,
Gets out the golden butter from the milk,
E'en so the sage, working alternately
At both the two inevitable sides
Of every question, finds the perfect Truth.)

Muhammad enjoins the same:

Lā ṭa'aṭaḍu innā Allāhā lā yohibbul ma'aṭaḍīn. (*Q.*)

(God loves not those who go beyond due bounds in anything.)

Every question has "two inevitable sides" because:

Sarvam ḍvanḍva-mayam jagaṭ;
Sarvāṇi cha ḍvandvāni (*U.*)

(The world is made of pairs of opposites.)

Min kẖalagna kulle shayīn zaujain. (*Q.*)

(I, the Supreme and Universal Self,
Have made all things in pairs of opposites.)

Chiṭṭa-nadī nām-obhayatō vāhinī,
Vahati kalyāṇāya, vahaṭi cha pāpāya.

(*Yoga-bhāshya*).

(The mind-stream in two rival currents flows,
Heading to virtue, and to vice it goes.)

Bahr-e-ṭalkho bahr-e-shīrīṅ ham-enāṅ,
Ḍarmiyāṅ 'shāṅ barzakḥ-é lā-yubgḥiyān. (*S.*)

(Oceans of Sweet and Bitter rush abreast,
Between them rests the razor-line of Rest.)

Yaṭhā shīṭ-oshṇayor maḍhyé
n-aiv-aushṇyam nacha skīṭaṭa,
Taṭhā sṭhiṭam paḍam shāntam,
Maḍhye vai sukha-ḍuhkhayoh. (*M. bh.*).

(There is a middle point 'twixt hot and cold,
On the two sides of which spread cold and heat;
So of the Middle point where there is Peace,
On the two sides surge seas of Pain and Joy.)

THE NEED FOR SCIENTIFIC RELIGION. Religion, thus, is as necessary as science. So long as human beings suffer from and fear pain and death, and look before and after, and think about such things, so long will the human heart and head crave unavoidably for the consolations of religion. When anguish wrings the heart, then we overwhelmingly realize that it shall not profit a man anything if he gain the whole world but lose his own soul. If they are not given true and scientific religion by the philanthropic and the wise, men will inevitably swallow the false and superstitious religion given to them by priestcraft.

If it be true, as it obviously is true, that the human heart has an ineradicable conviction that there *is* something beyond this life, and yearns to know about it and its relation with this life; if it be true, as it evidently is true, that science is for life, and not life for science, then surely man cannot and will not accept as final the view that the present conflict between science and religion is incurable. Such a view means

that Truth is self-contradictory, that science is not consistent in all its parts. But this cannot be. It must not be. Truth, Science, *Veḍa*, *Haqīqat*, *Ma'arifaṭ*, Gnosis, *Buḍḍhi* (all meaning the same thing) must be all-inclusive, all-explaining, all-reconciling. Otherwise, it is not truth. This common conviction shows forth from behind the most hostile-seeming words.

The man of modern style piques himself on eating, drinking, bathing, sleeping, dressing, housing, travelling, doing all things in short, in the name of science. The man of older style has been trying to do all these same things in the name of God and religion. Yet the two modes are not antagonistic, not even really different. "In the name of God" means, among other things, "in the name of God's nature," and, therefore, of the laws of that nature in *all* its departments, physical as well as superphysical or psychical; whereas "in the name of science" means at present, "in the name of the laws of only the physical department of nature". Science, in the limited sense of physical science, is imperfect religion, is one part of religion. Religion, in the full sense, is larger science, is the whole of science. We owe debts and duties not only to our own and our fellow-creatures' physical bodies, but also to the superphysical. The rules of religion, *i.e.*, of the larger science, enable us, at least ought to enable us, to discharge all these wider debts and duties. Religion has been described as "the command or revelation of God". This only means, in other words, "the laws of God's nature," as revealed to us by the labours, intellectual, intuitional, inspirational of the seers and scientists of all religions and all nations.

We have heard of the three R's long enough. This fourth R, of genuine religion, is more important than them all and ought to be added to them everywhere, in every school and college. But it has to be carefully discovered and thought

out first. It behoves all sincere educators to help in this work by applying the scientific method of ascertaining agreements amidst differences. What are the elements common to the great living religions? What are the agreements between them?

AGREEMENT OF RELIGIONS. That there is agreement between the great religions, that all teach the same essential truths, we have the assurance by the promulgators themselves.

The *Upanishaṭs* say:

Gavām anèka-varṇānām kshīrasy-āsṭy-èka-varṇaṭā.
Kshīra-vaṭ pashyaṭè Jñānam, linginas ṭu gavām yaṭhā.

(The cows may be of different colours, but the milk of all is white,
Even so the proclaimers may have put it in varying forms,
But the truth enclosed within the forms is one and the same.)

Kṛṣhṇa says in the Gīṭā, and not once but twice:

Mama varṭm-ānu-varṭanṭè manushyāh, Pārṭha !, sarvashah.

(Men everywhere are marching on to but one goal, the Self. Self-consciousness, the All-Self-consciousness, however various the paths they seem to follow.)

This is the one far-off, yet also always very near, divine event to which the whole creation moves perpetually.

Confucius was a younger contemporary and almost a pupil of Lao-tse. Buḍḍha lived and taught in India, the younger sister of China, in the same epoch. China has adopted Buḍḍha together with Lao-tse and Confucius as her trinity of great Teachers.

Confucius says:

I only hand on; I cannot create new things.

Christ says:

I come not to destroy, but to fulfil.

Muhammad says more plainly :

Innahū la-fī zūburil awwalīn ;
Le kullè qaumin hād ;
Lā nofarriqo baīnā ahadim min rusuleh ;
Wa ma arsalnā min qablikā mir rasūlin illā nūhi ilaihè annahū lā ilāhā illā Anā, fa'abuḍūn.

(This that I am uttering, the *Qurān*, is to be found in the writings of the ancients.
Teachers have been sent to every race.
There is no difference, no disagreement, between the prophets.
All the prophets that have been sent, have been so sent to teach but one truth, *viz.*, I, verily, I alone, am God ; there is no other God than I, the Universal Self in all, and it alone should be worshipped.)

And not only does the Prophet state the fact, but also adds the positive counsel :

Kul ṭa'alau elā kalemaṭin sawāim bain-anā wa baina-kum.

(Let us all ascend towards, and meet together on those high truths and principles which are common between us.)

And so does the *Veḍa* :

San-gachchhadhvam, sam-vaḍaḍhvam,
Sane vo manāmsi jānaṭām (*V*).

(Walk ye together on the Path of Life,
And speak ye all with voice unanimous,
And may your minds all know the Self-Same Truth.)

Later Sūfis have said :

Faqaṭ ṭafāwaṭ hai nāma-hī-kā
Ḍar asl sab èka-hī haiñ yāro !
Jo āb-i-sāfi ke mauj mèñ hai
Usī-kā jalwā habāb mèñ hai.

(But the names differ, Beloved !
All in Truth are only one !
In the sea-wave and the bubble
Shines the lustre of one Sun !)

Indeed only the names, the words, differ. The thing meant is the same. Allāh means God, Akbar means greatest ; Īshwara or Ḍeva means God, Parama or Mahā means greatest ; Allāhu-Akbar literally means Param-Eshwara or Mahā-Ḍeva.

The Zoroastrian Ahura-Mazḍāo, equivalent to the Samskṛt Asura-Mahān, also means the wisest and the greatest God. Rahīm and Shiva both mean the passively Benevolent and Merciful; Rahmān and Shaṅkara both mean the actively Beneficent. Ḍāsa and Abḍ both mean the servant; Qāḍir and Bhagavān both mean Him who is possessed of *Quḍraṭ*, *Bhaga*, *Aishvarya*, the Almighty; Bhagavān Dās is absolutely the same as Abḍul-Qāḍir, the Servant of God the Almighty.

Such is a preliminary illustration of the fact that only the language of the several religions differ, and that the ideas meant are indeed the same. And, to some minds at least, the work of pursuing and discovering and clasping to their heart such agreements is a great joy, and the opposite process of dwelling upon the differences alone, a sheer pain.

As the Sūfis say:

Khush-ṭar ān bāshaḍ ke sirrè ḍil-barāṅ,
Gufṭa āyaḍ ḍar haḍise ḍīgarāṅ.

(It is a great delight to find
One's own thought in another mind.)

As the *Bhāgavaṭa* says:

Iṭi nānā prasankhyānam ṭaṭṭvānām kavibhih kṛṭam;
Sarvam nyāyyam yukṭi-maṭ-tvāṭ, viḍushām kim asāmpraṭam.

(In varying ways the sages have described
The same unvarying and essential truths;
There is no real conflict twixt them all;
The knowers know the way to reconcile.)

(*To be continued*)

THE EVOLUTION OF NATIONS

By LEONARD BOSMAN

THE Plan of Evolution, in the larger sense, is that the One Life is everywhere spread about and confined within the various bodies and personalities; ultimately each portion of the Life or Universal Spirit has, as it were, stamped upon it the seal or impress of the individual experiences and the reaction to them which the individualized portions of that Life produce. Each life in each body in the course of many ages has answered somewhat differently to its experiences, and so there is produced a kind of variety in THAT which is yet the same everywhere. Each part of the Life seems to become a definite Ego, a spirit within the *All*-Spirit, *a* life in contra-distinction to *All* Life. The One remains one, but its parts are apparently individualized. Thus the All is "enriched" by the experiences of its parts.

Though the general tenour of experience for every spirit in a body is in a large sense the same, yet the Life, having within it as the All every possibility, can answer therefore to every experience, and reacts somewhat differently in each case, as cause produces effect, and effect, in turn, becomes a new cause. The entanglements thus produced and the endeavour of the Ego to escape them, result somewhat differently in each case, and thus it is that a different "stamp," as it were, is made upon "portions" of life ensoul-ing the various bodies. In this way the Ego is produced and

a distinction *apparently* made in THAT which is really partless and indivisible, the Same everywhere. This is a difficult subject to which to do justice and it is not easy to explain it. Indeed it is better to leave it for meditation and self-discovery on the part of the reader than to make "confusion worse confounded" by mere "words, words, words".

The Plan, then, is to evolve individuals from the One Life and then further to evolve individuals from the mass of humanity, and next, slowly but surely, to bring individuals together as families, groups, races, nations, empires, and federations, until individuality is thoroughly transcended and the full realization of unity is attained. Yet though the realization of unity is thereby attained, the sense of *individuality*, in the deepest sense, is never really lost. It is as if the "dew-drop slips into the shining sea" and yet, in some strange fashion not to be explained in words, retains its identity. So, when all the worlds have passed and their lessons have been learned, the individualized portion of Life, which we call an individual spirit, slips into the great Ocean of God-Consciousness and is absorbed into a bodyless existence, and, being blended, is yet a distinct "individual". Individuality is thus transcended but not lost. This is, of course, a theory and may be possible of disproof in ages to come. Yet, for the present, it is absolutely affirmed in the writer's opinion and he believes it *true*.

Just as the individual is produced and ultimately transcended by this merging into the All-Consciousness, so is the human individual transcended by being merged into families, groups and nations. These, in turn, become individualized groups, and are similarly drawn together to form still larger individualized groups and so on, until, eventually, after ages, all will be brought together and a fusion effected of the groups and nations of the world; the true "millennium" will arrive and bring with it a new alignment of life, a new

"group-consciousness," all distinctions of caste and class, nationality and creed being transcended and perhaps obliterated.

Our own great Aryan Race may be cited as an example of this. The majority of the white and brown races of Europe and India, and also of America, belong to this Mother Race—Hindus, Kelts, Teutons, Aryo-Semites and all their offshoots and families. Now, this great Aryan Root-Race, in its original evolution, sent forth its sub-races all over the world. Thus from one Root-Race evolved many different races and these, in turn, split up into many tribes and clans and families. This attenuating process, continuing to an extreme point, might have threatened a general extermination of groups and might easily have led to chaos had not a new process been working to bring together the families and rebuild them into clans and nations, the method by which the Root-Race itself had been established originally.

Thus it was that in the face of the common dangers families were gradually brought together, fighting side by side against a common enemy and learning at last to realize the usefulness of such combinations. Ultimately clans grew up, collections of families still asserting their clan-individuality against all others, yet united as one within the clan, thus transcending the earlier and narrower view of the family.

The student of history will remember that, previous to the times of Alfred the Great, the state of England was chaotic, nationality not having yet developed. The country was cut up into zones, each occupied by warring tribes or clans, little nations or groups, which were ultimately blended into the English nation as we now have it. It was Alfred himself who was the originator of this by making treaties with the other small nations whilst he himself ruled over one. Gradually as the plan developed, the power which the ruling Wessex had hitherto wielded over the rest was broken by the inroads of Sweyn of Denmark in A.D. 1013. Each

smaller nation had in turn attempted to assert its might over the others, but each was foiled by the ambitions of the other, and when at last Wessex did obtain the supremacy, his power was likewise broken by another emissary who, though he knew it not, had his part to play in the Plan, which was far more important than the ambitions of men or nations.

Thus giants of ambitions, whether individual or national, not only seem to prevent unity and co-operation for a time but, fortunately also, through excess of individuality, tend to destroy the power of each other and thus prevent the individuality from becoming supreme. Pitted one against the other by the driving force of personal ambition, they rule each other out, and thus prevent the overstepping of the line which divides a pure individuality from utter attenuation and eventual destruction. In all this, the working of the human mind is to be noticed, free within certain limits, but with it is clearly seen, at least by the present writer and his teachers, the working of a greater Plan which in its ultimate is Divine.

Through the pressure of various foreign rulers the subtle link, which was to unite more definitely the clans and tribes of England, was gradually being forged. And it was a foreign conqueror, William the First, under whom the welding was done, unconsciously to himself but none the less surely. It is from his time that the smaller nations and clans began to realize their common nation-hood and the spirit of England began its real work, although many apparent evils were to come to the peoples concerned before the work was properly commenced, before the chain of unity was welded and each link made secure.

For this reason the British, being a blend of most of the other families evolved from the Aryan Race, need to be brought into touch with the Mother-Race, the original Aryan of India, in order to prevent their separative tendencies from

asserting themselves too thoroughly and ultimately obliterating them. This has been done and, though the English consider themselves the conquerors of India, a yet higher purpose than they understand is being worked out. As in biology and human conception, the separation of the cells is first effected and the cells themselves then drawn together so that a complete and perfect form may slowly be built up, so with the nations evolving from the Mother-Race which are now being drawn gradually together again in order to build a unified Race-body and a greater harmoniously-blended Race-consciousness. East may be East and West may be West, but the twain are destined to meet, Kipling notwithstanding, for the poet is not always right though his rhymes may be perfect.

Just as the individual, unless checked and welded with others in a group, tends to attenuation and hence extinction, so the development of individual nations is not sufficient to bring to perfection the Divine Plan. As in the smaller, so in the greater, for all are observed to work by analogy where universal law is concerned, as has been noted by many observers from Hermes onwards. Hence it is that individuals, having developed separativeness, must transcend it, not in the sense of destruction of the individuality but by transmutation. The individual need never *lose* his own particular "stamp" or "mark," but he must *loose* the hold it has upon him, which prevents him from becoming one with others.

Passing through the family, clan, nation, empire and federation he learns gradually to see that selfishness does not "pay"; then is born a purer form of selfishness, which ultimately becomes selfless and enables the man to share freely with the others his own special traits. It is this richness of individual traits which enables the individuals in coming together voluntarily to build that greater and more complete individual called Society or Nation.

In the same way the nation, when it has developed its own particular characteristics, has "the vices of its virtues" and needs to have these purged by contact with other nations. Hence, in the Great Plan, pressure is exerted from "without" as well as from "within" by the real Self of man, by the Divine Agents at work behind evolution, who use every opportunity of helping the wiser amongst each race, and thus help the nations through their administrators to transcend separative tendencies, while still retaining the individual tendencies which are all required in the evolution of the world; for all notes are essential to the Universal Harmony that will be produced.

Nurse Cavell, just before she was shot as a spy by the Germans, said: "I see that patriotism is not enough," and these prophetic words have been carved upon her statue in London for all to see and consider—a thing that would not have been possible fifty years ago. It is obvious that patriotism, in its real and purer sense, is something worthy of a great man and an ideal to be fostered; yet the attendant evils of patriotism as taught by "blind leaders of the blind" are not things to be admired by the humanitarian, and these evils must be swept away if nations are to come towards an understanding, are to co-operate and take their places together as a unified World-Federation.

Thus we see the Plan at work behind the evolving of separate nationalities to transcend national insularity and build unity, whilst retaining the special characteristics of each nation. This great task is often achieved by means of Empire-building which, however, is but a means; the end being the at-one-ment of all nations by means of the larger Empire transmuted into United States or Federations. This will surely come in no very distant future, and all the signs show its inevitability and the essential commonsense of the idea.

KĪMIYĀ-US-SA'ĀDA

By MOHAMMAD GHAZĀLĪ

(Translated from the Persian by Baij Nath Singh)

(Continued from p. 98)

CHAPTER VI

THE ACQUISITION OF KNOWLEDGE

1. The Prophet says: "The acquisition of knowledge is binding upon all Moslems." But the doctors differ as to what is this knowledge; some say it is theological dialectic, some say it is law, some say it is tradition, some say it is Divine Wisdom. The author holds that it is not a single subject, but a combination of several elements:

(*a*) See the sketch given in chapter V, paragraphs 1 to 4; (*b*) the rules relating to cleanliness, prayer, alms-giving, fasting, pilgrimage; (*c*) the rules of marriage and married life; (*d*) the knowledge of the particular profession one wishes to follow; (*e*) the rules of company; (*f*) the moral discipline enjoining avoidance of malice, envy, pride etc.

2. Man cannot engage in anything better than in the acquisition of knowledge. It is a necessary preparation for earthly and post-mortem life. Teaching as a profession even is, in many cases, superior to other professions.

If the learner be a man of sufficient means, knowledge will guard his wealth and secure him honour in this life, and happiness on the other side of death.

If the learner has not sufficient means, but is contented with his lot and he appreciates the value of poverty, knowledge will give him peace in this life and happiness after death.

If the learner is certain to be provided at the completion of his learning with a lawful livelihood by the king or the Moslem community, sufficient to prevent him seeking a dishonest living or begging of an unjust ruler, he too may be allowed to acquire knowledge.

Others of insufficient means, and desirous to gain money and position by fair means or foul, should acquire knowledge only up to the limit imperatively needed by a Moslem (vide § 1) and then take to a profession. Such men would be dangerous to the weal of the community and would disturb it by their mischievous examples.

3. Rules for the guidance of a student:

(*a*) The student should endeavour to purify his nature. Knowledge is meant to induce soundness of heart, inner devotion, and approach to Divinity. As prayer, which is an outer discipline, needs physical purity for its due performance, so the inner devotion (the object of knowledge) cannot be brought about without the renunciation of evil qualities. "The angels will not enter a house in which there is a dog." (The Prophet.) The human heart is the "house" which is visited by and impressed by angels, who are the agents for the transmission of the light of knowledge from God to man. The evil qualities (*e.g.*, anger, lust, malice, envy, pride, etc.) are the barking "dogs," obstructing the entry of angels.

Objection: There are many men of low character who have succeeded in gaining knowledge.

Reply: By no means. A man of low character cannot acquire the real knowledge (*i.e.*, knowledge which helps a

man after death and secures him the permanent weal). He is yet far away from the goal. The veriest tyro of the real knowledge has to realize that evil qualities are as injurious to the moral nature as the deadliest poison to the body, and it is impossible that a man should take poison who is aware of its destructive property. The knowledge of which the objector has heard is a mere counterfeit and not the real knowledge.

(*b*) The student should minimize his worldly attachments and live far away from home and relations, as all attachments are so many obstacles. He has one heart only. Divided attention fails to grasp truths.

(*c*) The student should be free from arrogance, and surrender himself in all respects to his teacher. He should willingly obey his instructions, faulty as they may be in his eyes, and seek virtue and honour by his service. He should be ready to learn from, and listen to all.

When Moses went to Master Khezar to seek His instructions, and live with Him as a disciple, the Master said: "Thou wilt not be able to bear with me, beholding things thou canst not understand." He wished Moses to be silent and not to ask Him anything which He did not communicate. But Moses, unable to be patient questioned Him repeatedly and had to separate from Him. But there is a verse in the *Qurān* permitting enquiry: "Ask the wise, if thou dost not know."

Conclusion: It is lawful to question, but only on the points permitted by the teacher. It is worse than useless to enquire of what you cannot understand, and when the time is not yet ripe for you to know. The teacher knows well what your needs are and when to pour in fresh knowledge.

Alī has declared that it is the privilege of a wise man not to be troubled with many questions; has warned people against condemning his answers, pressing him when tired, disclosing his secrets, speaking ill of any man in his presence, and

looking for his mistakes; he has advised to accept the explanation, if any, offered by him for his mistakes, and to honour him for God's sake, since he works to serve His will.

(*d*) The student—whether of secular or of esoteric knowledge—should at first not listen to or study the views of different schools in order to avoid distraction and confusion, but adopt one definite method recommended by his teacher. He may safely study other views after he has been perfected in his own line.

(*e*) The student should be conversant with all kinds of useful knowledge, so as to be acquainted with the principles of each. He may afterwards acquire proficiency in as many as possible. All the sciences and arts are interdependent, and, either directly or indirectly, help the student in treading the Divine Path.

(*f*) Life being short, the student should learn only the essence of all sciences, and devote the most of his time and the best of his energy to the acquisition of spiritual knowledge in each of its two departments—ethics and occultism. Occultism has for its goal the realization of the Divine and is the ultimate object of ethics. Occultism is not the traditional knowledge, lip-knowledge or elocution, but realization resulting from the Lord pouring the Divine Light into the human soul. The teachers thereof are the prophets and, next to them, the saints.

(*g*) The order in which the different branches of knowledge are connected should be taken into consideration by the student. He should not begin one, unless he has mastered the theory and the practice of another preliminary thereto. Again the defect of an individual should not be fastened upon the philosophy to which he subscribed. "Do not judge of a truth," as was observed by Ali, "by its adherents, but judge of it apart from them—then you will know its adherents."

(*h*) The student should ascertain the causes upon which rests the superiority of one science to another. Such a superiority will be found to consist in: (1) the relative usefulness of a science to humanity, (2) the accuracy of its reasoning. For example, comparing arithmetic and astrology, the former will carry the palm, as the one is more accurate in reasoning than the other. Again comparing arithmetic and medicine, the former seems superior to the latter in point of reasoning, but inferior in point of usefulness; usefulness to man is of greater moment than accuracy of reasoning.

Conclusion: The most important knowledge is that related to God, the Angels, the Prophets, and the Scriptures, and the instructions accessory thereto. The student should aspire after this knowledge alone.

(*i*) The immediate object of the student should be the development of the inner man and the acquisition of noble virtues, so that he may finally be nearer to the angels and gain a closer approach to Divinity. He should not seek knowledge with the motive of power, rank, wealth, controversy or pride. Hence he should devote himself to the study of spiritual science and that auxiliary thereto—grammar, lexicon, and theology.

(*j*) The importance of a science is proportionate to its contribution to the solution of the Final Problem; that which contributes more should be preferred to that which contributes less. The student should take up for study the most important science, *viz.*: that which urges him to think: nothing can urge him more to thought than his own condition; he should remember that permanent bliss is inconsistent with temporary pleasures. The most important subject of study is the science of Eternal Bliss which consists in Divine Vision.

4. Rules for guidance of the teacher.

(*a*) The teacher should love his pupil as his son. The position of the teacher is superior to that of the parents: the

former helps his pupil towards the eternal life, whereas the latter provide the child with a mortal body, which may plunge it into moral ruin in the absence of a teacher's guidance. By "teacher," the author means the instructor in spiritual science, and in secular sciences only as a means of its acquisition.

Fellow-students should love and help one another as brothers of one family. They may well do so, if their aim is spiritual life. They must be rivals if their object is worldly prosperity. Spiritual life is rich enough to feed all and to abolish strife and envy. The gifts of the world are too limited and must breed ill-feeling and rivalry.

(*b*) The teacher should not seek any return for teaching, *e.g.*, wages or gratitude—but impart knowledge for the sake of God alone and with the sole object of coming closer to Him.

(*c*) The teacher should be a constant advisor of his pupil, *e.g.*, he should express his disapproval, if the pupil seeks rank without the necessary qualifications, or takes to occultism without acquiring secular knowledge. He should impress upon him the real object of all knowledge—approach to Divinity, not worldly dignity and pride.

(*d*) The teacher should try his best to keep his pupils from vice. He may advise in gentle words, but never rebuke, since rebuking spoils discipline and impels to disobedience.

(*e*) The teacher of a particular subject should not speak depreciatingly to his pupil of other subjects, as is often the case, but should rather arrange for his instruction in other subjects. If the teacher is the master of many subjects, he should observe the order in which they are to be taught, so that the pupil may advance sequentially from the one to the other.

(*f*) The explanations of the teacher should be adapted to the capacity of the pupil, so as not to confound or disgust him.

"Do not give thy wealth to the mean," saith the *Qurān*. This rule has been followed by all the prophets, and has been recommended by Jesus, Mohammad, and Ali. Giving to the undeserving and withholding from the deserving are equally unjustifiable.

(*g*) The conduct of the teacher should be in harmony with his teachings: else the people will laugh at him and his mission fail.

5. Certain marks of the true scholar: The Prophet says not to seek the company of all scholars, but only of those who may lead you (*a*) from doubt to certainty, (*b*) from hypocrisy to genuineness, (*c*) from desire to renunciation, (*d*) from pride to humility, (*e*) from malice to good-will, and (*f*) those whose mere presence may remind you of God.

The true scholar should not use his knowledge as an instrument of sensual gratification and power over people. He should avoid controversy and the courts of kings, lead a life of abstinence and control his tongue.

The true scholar should study esoteric science and practise its rules. He may expect to know the truth only by purification and meditation. Self-discipline leads to occultism —the realization of the subtleties of esotericism—and from occultism flows the stream of wisdom. Books and explanations are of little avail here. It is recorded in a certain ancient book: "O children of Israel, do not say: 'Knowledge is in heaven, who will take it down? Knowledge is buried under earth, who will dig it up? Knowledge is across the sea, who will import it?' Knowledge is encased in your heart. Conduct yourselves before Me after the ways of the spirits and the saints, and I shall reveal the knowledge which will cover you."

The true scholar should also endeavour to strengthen his faith. How? By associating with, listening to and following those who have attained to certainty.

Another mark: he should rely for his knowledge upon insight born in his purified heart, but he should not rely on books and hearsay. He should follow the Prophet alone—not only follow his words and deeds, but earnestly probe into the secrets underlying them. The mere storing of hearsay information makes of man a vessel of knowledge, not a scholar.

[Pars. 3 to 5 have been taken from *Ahya* Vol. I. *Trans.*]

CHAPTER VII

CLEANLINESS AND RELIGIOUS PRACTICES

1. "Religion is rooted in purity," saith the Prophet. This purity is not merely physical cleanliness of the body and of the garment by washing. There are four stages of purity:

(*a*) Purity of the soul from attention to none save God, so that it is absorbed in Him and realizes fully the meaning of: "There is no God save the One God." This is the purity of the prophets and the highest saints.

(*b*) Purity of the mind from evil qualities, *e.g.*, envy, pride, avarice, etc., so that it is endowed with a noble character (love, humility, contentment, etc.). This is the purity of the abstemious.

(*c*) Purity of the senses from transgressions, *e.g.*, slander, falsehood, looking at that which ought not to be looked at, etc., so that they may be trained for devotional services. This is the purity of the devotees.

(*d*) Purity of body and of garments from dirt and effluvia, so that the body may be fit for the performance of prayer. This is the purity of the ordinary Moslem. Physical cleanliness is the least and the easiest of all purifications, and is attended to by all, being, in comparison, less difficult,

agreeable to the senses and the desire-nature, and acceptable to the public. The higher stages of purification (*a*, *b*, *c*) have very few votaries, being irksome to the desire-nature and beyond the ken of the popular eye, though visible to God.

Physical cleanliness, though the least of all purifications, has its value, if observed according to rules, and not exceeding the proper limits. Too much attention paid to it by the Sūfī should not be censured by the exotericist, nor should the Sūfī censure the exotericist for his lesser attention. A scrupulous regard for physical cleanliness is good, unless overreaching the following limits:

(*a*) Occupation in physical cleanliness may not absorb too much time and so interfere with the performance of a higher duty, *e.g.*, study, contemplation, working for the support of family.

(*b*) It may not degenerate into hypocrisy and show.

(*c*) It may not wound the feelings of others.

(*d*) It may only proceed *pari passu* with regulations in food, clothing, and speaking. (A Sūfī's food should be moderate in quantity, pure in quality, and not prepared by ordinary men; his clothes for prayer should not be washed by ordinary men). Carelessness in these matters indicates hypocrisy.

2. All observances (prayers, etc.), are made up of soul and body: the latter without the former is a lifeless shell, the former without the latter is crippled and deformed. The essence of prayer is humility and realization of the Divine Presence. Many men gain nothing from prayer, as remarked by the Prophet, save fatigue and disgust. He has recommended the relinquishment of personality at the time of prayer.

Want of concentration may arise either from external disturbance or internal confusion. In order to avoid the former, the place should be quiet, beyond the reach of sounds,

dark (if possible) and not spacious. The internal confusion is more difficult to overcome. If it comes from causes which can at once be disposed of, it is better to dispose of them first before beginning prayer. If it be due to anxiety and wandering thoughts, an attempt should be made to set them at rest by fixing the mind on the meaning of the verses and the formulæ used in prayer, and by completely renouncing the worldly attachments that give rise to anxiety and wandering thoughts.

3. Fasting has three stages: the lowest stage consists in restraining the appetites of food and sex; the highest consists in standing aloof from all save God, not thinking of other things and being devoted to Him alone; the middle one consists in controlling the senses and the organs from evils and abuses.

4. Study of the *Qurān* is the best form of worship. The study is intended for memorizing, and the memorizing for practical guidance. The student should be pure in body, humble in spirit; he should feel the importance of the Divine words read slowly with the mind fixed on them and the Author thereof, and imagine he hears them from God Himself.

5. The object of all worship and sacred muttering is the remembrance of God. The chief formula for constant practice is *Lā elāha illallāh* (There is no God save the One God); all worship is intended to lead to this practice. There are four modes of muttering or remembrance in an ascending scale:

(*a*) With the lips active but the mind absent. This mode is comparatively inefficacious, but not wholly so, as the tongue is thereby restrained from idle talk.

(*b*) With the mind brought to attention by force.

(*c*) With the mind easily concentrated.

(*d*) With the mind completely merged in God and having lost the consciousness of muttering. This state is called "unconsciousness" or "non-existence" by the Sūfis,

and is the first step of Theosophy—*Tasavvuf*. As there are regions of the universe of which we are not aware and which do not exist for us—for only those exist to us of which we are aware—so when a student loses the consciousness of sensuous objects and of his own individuality, they all cease to exist for him: and when he is stripped of all save the true God, his is the Divine Existence; he sees nothing save Him and says: "All is He and there is nothing save Him"; he has pulled down the barrier between himself and God and reached Unity. He perceives the supersensuous regions, beholds the angels and the Prophets in glorious forms, unfolds the Divine qualities and perceives many a mystery ineffable. When he reverts to the normal life of the world, he still retains enough of the spiritual relish, so that he is disgusted with earth, and lives with men in body only, but is internally away. He looks with pity at worldly men, while the latter take him for a fool and laugh at him.

A man should constantly practise contemplation so as to realize the Divine Presence. But if he do not unfold unconsciousness and the supersensuous faculties in spite of his devotion, he need not be dejected: when the soul has been illumined by the Divine Light, it is ready; the deficiency of unfoldment will be made up after death.

(*To be continued*)

LONG, long ago
For thirty shekels love was sold!
E'en now 'tis so,
For men are bent on hoarding gold,
Without ado
We fling out love, for hearts are cold;
Yet Love withdrawn
Life's Light has gone.

F. H. A.

GURU NANAK AND HIS TEACHINGS

By S. M. RAHMAN, M.L.C.

AFTER centuries of conflict between science and religion, the civilized world is entering upon an era of spiritual and intellectual concord. The epoch-making discoveries of science are gradually convincing mankind that there are more things in heaven and earth than can be comprehended by the process of the imperfect logic of fallible humanity. Although modern man is outwardly not as religious as his ancestors, yet he is less prone to consider religious teachings as a bundle of meaningless dogmas, demanding unreasoning adherence on the part of their votaries. Increasing doubts as to the supremacy of individual reason are making man more tolerant of the apparently irrational tenets, not only of his own but of other creeds. His heterodoxy is an implicit recognition of the fact that there is truth in other systems of religion, just as there is truth in his own.

Studies in comparative religion have demonstrated beyond any possibility of doubt that the principal religions of the world are but multiple manifestations of the same Truth, which has only varied in vesture to investigate diverse problems and to face different facts in different environments. The teachings of Sikhism, like those of other great Faiths, prove this principle of the identity of religious thought.

Guru Nanak, the famous founder of the religion of the Sikhs, was born in the year 1469, at Talwandi in the

Lahore District of the Punjab. His parents were orthodox Khatris by caste; they were poor and sent him to the village school, where he displayed a rare and uncommon intelligence and a deeply religious bent of mind. When he was nine years old, the family priest, in accordance with the Shastric injunction, wanted to perform the rite of investing him with the sacred thread, but the young Nanak vehemently protested against this sacerdotal formalism in the following impromptu verse:

Make mercy thy cotton, contentment thy thread,
Continence its knot, truth its twist.
That would make a *janeu* for the soul;
If thou have it, O Brahman, then put it on me.
It will not break, or become soiled,
Or be burned, or lost.
Blest the man, O Nanak,
Who goeth with such a thread on his neck.

Some time after this incident, Guru Nanak left school to study privately. He meditated often, and every now and then used to wander in the forests near his home to seek the company of ascetics from whom he must have imbibed considerable religious knowledge. His parents made every possible attempt to "reclaim" him that he might learn a trade or train for a profession, but he persistently resisted all their well-meaning endeavours. From the very beginning his "other-worldliness" was manifest. He entered the service of a Moslem Governor for a short time only and again retired to the adjoining forest for religious exercises. Now, as was natural, he began to feel the urge—the urge that all prophets and saints have felt—of preaching his gospel. He donned a religious garb and accompanied by his faithful and devoted minstrel, Mardana, set out on his mission of giving the message of God to mankind.

Guru Nanak's simple method, like that of Kabir, of imparting instruction through hymns was eminently suited to the mass-mind; Mardana used to sing the verses with the

musical accompaniment of the *rabab* or the rebeck.[1] These religious songs, set to 31 *rags* and *ragnis*, became very popular and caught the imagination of the people of the country. Nanak is said to have travelled all over India from the Himalayas to Ceylon, and is believed to have visited even Mecca, the sacred city of Islam. His garments symbolized the unity of the two great religions of India and were a peculiar admixture of Hindu and Moslem raiment. In the year 1538, soon after his teachings had made headway in the heart of the Punjab, Guru Nanak died at the age of sixty-nine. At his death an incident took place which is similar to one related of Saint Kabir. Hindus and Moslems began to dispute as to which should have the disposal of the body. He had, himself, before he breathed his last, commanded Hindus to place flowers on his right, and Moslems on his left; those whose flowers were found fresh in the morning, he had further enjoined, should perform the funeral ceremony. The following day the flowers on both sides were found fresh, but the dead body of the Guru had disappeared!

Nine Gurus, namely: Angad, Amar Das, Ram Das, Arjun, Har Govind, Har Rai, Har Krishan, Tej Bahadur, and Govind Singh followed Guru Nanak. Guru Arjun was the most notable of all the successors of the great founder of Sikhism. He completed the tank of Amritsar, which was excavated by Amar Das. He constructed the world-famous Golden Temple and compiled the volume of Hymns, consisting of the hymns of all the previous Gurus and also those of other religious reformers such as: Namdeo, Paramanand, Ramanand, Dhunna, Kabir, Ravi Das, Baba Farid, and Bhiku, the last two being Muhammadan saints. This collection of sayings of both Sikh and non-Sikh Teachers is called the *Granth Sahib* and is the sacred Scripture of Sikhism.

[1] A stringed musical instrument, one of the earliest known of the viol class.

The sixth Guru, Har Govind, was the first Guru to take to arms and to surround himself with a body-guard. He infused the martial spirit into Sikhism, which, subsequently, brought about its orientation as a "Church Militant". The last Guru, Govind Singh, instituted the ceremony of the "Baptism of the Sword" or *Khanda-di-Phul*. He declared that the martyrdom of Gurus Arjun and Tej Bahadur had left them no alternative but to maintain themselves by sheer force of arms. He gave the Sikhs the name of *Singh* or "lion" and enjoined upon every follower of the religion the wearing of the five articles, which begin with "K"—*Kes* (long hair), *Kangha* (comb), *Kripan* (short sword), *Kachh* (short drawers), and *Kara* (steel bracelet). The latter-day developments in Sikhism, as will be apparent from the above, were due, more or less, to political causes.

The teachings of Guru Nanak may be broadly divided into two categories: (*a*) the crusade against ritual, (*b*) the fusion between Islam and Hinduism. At the advent of Sikhism in the fifteenth century A.D., Brahmanism and Brahman ritual had reached the depths of soulless formalism. The teeming millions of India were groaning under the incubus of a priest-ridden caste. The crusade started by Gautama Buddha was continued by Guru Nanak. Like Sur Dass and Kabir, he waged a life-long warfare against the tyranny of ritual. The following quotations from the *Granth Sahib* indicate the intensity of his feelings on the point:

(*a*) If I please Him, that is my place of pilgrimage to bathe in; if I please Him not, what ablutions shall I make?

(*b*) Pilgrimage, fasts, rosaries, asceticism are of no avail in attaining salvation.

(*c*) Even if we rub and scrub our body with water, still, O brother! it is impure; let us bathe in the mighty waters of knowledge, so that the mind and the body may be purified.

(*d*) Call them not pure who wash their bodies and sit, O Nanak; those alone are pure in whose heart He dwells.

(*e*) Without practising virtue, no worship is possible.

(*f*) Nanak, without the true Name, what is a sacrificial mark?

(*g*) Hearing the Name is equal to bathing at the sixty-eight places of pilgrimage.

Guru Nanak has also much to say against the renunciation which the Sannyasis and Fakirs used to practise:

(*a*) O mind! practise such *Sannyās:* consider all abodes as a forest, by remaining unaffected at heart; keep the matted locks of self-control, besmear yourself with the ashes of the Name.

(*b*) I sought Him in the ten quarters, I found Him in the house.

(*c*) Of the things to be renounced, the most to be renounced are lust and hatred.

(*d*) Why go searching for God in the forest? I have found Him in the house.

In order to create a close unity between the people inhabiting this land, he sought to bring about a fusion of Islam and Hinduism. His teachings, therefore, owe their origin to the Scriptures of the two principal religions of India. If, on the one hand, Sikhism, like Islam, lays most stress on the unity and omnipotence of God, on the other hand, it embodies the Vedantic doctrines of Karma, Reincarnation, Nirvana and Maya. A few instances will illustrate the point:

(*a*) There is but one God, the True.

(*b*) He hath no father and no mother.

(*c*) By thinking I cannot obtain a conception of Him, even though I think hundreds of thousands of times.

(*d*) He is an Ocean of Mercy, the Friend of sinners, the Cherisher of the poor.

(*e*) His orders are absolutely binding; His ways cannot be questioned; He does what He pleases.

(*f*) Hail! Hail to Him, the Primal, the Pure without beginning, the Indestructible, the Same in every age!

These and a number of other verses in the Sikh Scriptures accurately echo the Quranic teachings on the subject. The following quotations will, however, show that

Guru Nanak, equally readily, borrowed many of his philosophical conceptions from the *Vedas*.

The belief in the indwelling and all-pervading Spirit was first taught in the *Upanishads*:

(*a*) Thou art in the tree, Thou art in its leaves, Thou art space, Thou art time, Thou art fasting, Thou art Wisdom.

(*b*) They who meditate on God have become absorbed in Him.

(*c*) I performed such penance that I became blended with God.

(*d*) Maya bewitched the world; all that is God's play.

(*e*) One Maya, in union with God, gave birth to three acceptable children.

(*f*) Maya hath bound this world on all sides by her cable. Without a Guru it cannot be untied.

As regards other doctrines of Sikhism—many of which are common to all religions—it will suffice to give Macauliffe's summary:

It prohibits idolatry, hypocrisy, caste exclusiveness, the concremation of widows, the immurement of women, the use of wine and other intoxicants, tobacco-smoking, infanticide, slander, pilgrimages to the sacred rivers and tanks; it inculcates loyalty, gratitude for all favours received, philanthropy, justice, impartiality, truth, honesty, and all the moral and domestic virtues known to the holiest citizens of any country.

Although, owing to unfortunate political complications, Guru Nanak could not fully realize his grand conception of a truly Catholic Church, serving as a meeting-ground for Islam and Hinduism, yet his laudable efforts in this direction will ever remain enshrined in the pages of history to inspire us to create a Federation of Faiths in this land, which to-day is torn by the internecine strife of conflicting creeds.

NATURE'S WAYS

O ROSY hope! a blessing pure
That Nature sends to hearts unsure
Of future things; you lead thro' faith
The waiting heart to certainty—
For hope but aims at certainty.

O gloomy fear! a curse and cure
That Nature sends to minds unsure
Of future things; you lead thro' reason
The watching mind to certainty—
For fear but ends with certainty.

O brightest love! the gladdest gift
That Nature gives to hearts adrift
With other beings; you bring thro' trust
The gentle heart to harmony—
For love but aims at harmony.

O darkest hate! the saddest shift
That Nature gives to minds adrift
With other beings; you bring thro' pain
The rebel mind to harmony—
For hate but ends with harmony.

D. R. DINSHAW

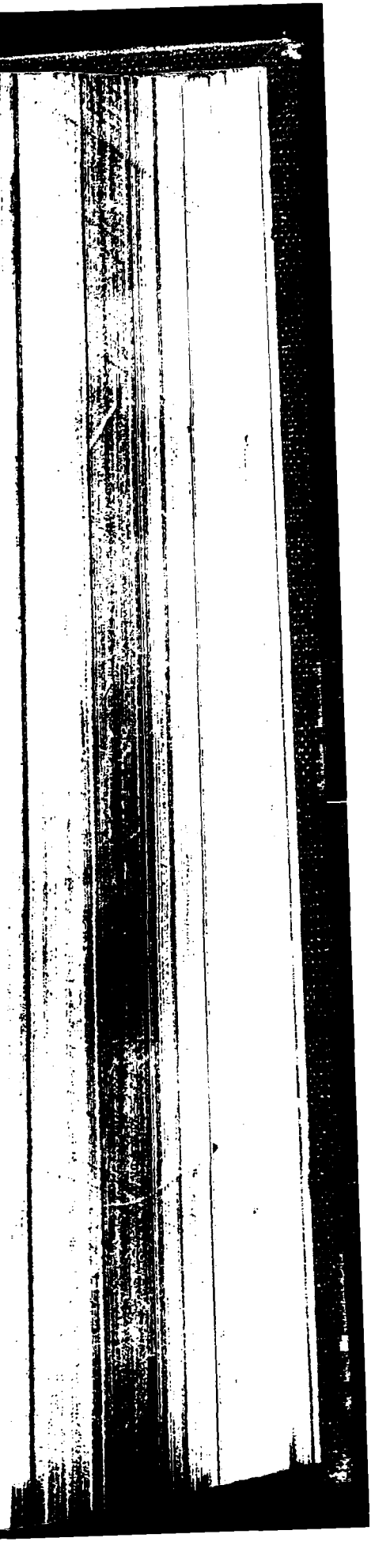
CALIFORNIA THROUGH A NEWCOMER'S EYES

BY EUGENE DEADERICK

FIRST visit to the Golden State! Entering California on one of the main highways to the Pacific coast is for all the world like crossing from one foreign country to another, with complications of customs, examination of baggage and the rest!

Driving West by the southern route takes one over leagues of desert. Fascinating, exotic and unreal as the desert is, the trip leaves one exhausted and with the senses flayed into paralysis. At last, Yuma. By then, one feels like a small, live coal in the midst of a great conflagration. The Colorado River is the first free-flowing water for hundreds of miles. Behind are river-beds as burnt and arid as the desert itself. Miles of cactus stretch before the wearied eyes. California begins to loom like the promise of another Canaan.

On the California side of the great bridge at Yuma, one's car is stopped. Baggage must be removed and examined by officials. Ownership of the car must be proved and new credentials for driving in California obtained. The officials, aware of the intense irritation that their duties are causing, are tactful and courteous to the point of tenderness. One remembers that and the marvellous drinking water offered to the parched traveller. It is California, at last!



Crossing the border involves a radical change in the desert scenery. From the glorious Arizona desert with its strange and curious life, one finds the road entering a small Sahara. Here the desert is nothing but dunes of blowing sand.

El Centro, the Imperial Valley and irrigation! How many feet below sea-level? Chinese and Japanese servants. Rows of eucalyptus trees standing in ditches. Vast irrigated fields. Lovely Brawley with its rows of palms and its many flowers. Hot, unendurable nights. The intolerable white glare of the Salton Sea region. Taste the salt on one's lips! Up and up one goes, the radiator constantly at boiling point. It is almost too much, now, this heat. Every cell in the body seems drained of moisture. Impossible to open the eyes wide even with smoked glasses. Up and up. Then the fruit country on a high plateau. Already it is cooler. By evening, entering Los Angeles, it seems almost cold.

Seen in the full blaze of its famous sunlight, Los Angeles looks like a succession of stage sets. "California architecture" here finds profuse expression. Of the whole of the United States, California alone seems to have an authentic architectural inspiration. Adaptations and copies of English cottages, Swiss chalets, French and Normandy chateaux, and Italian villas are largely lacking. The humble adobe hut with its severe lines and low roof has been taken as the seed of a new building phase. Brick and stone disappear, to be replaced by stucco in many colours. Soft shades of rose and tan abound. White walls gleam on all hands and even green stucco is used. Towards the northern part of the State the houses are simpler, there is a refinement of style. In the south, extravagance is the architectural keynote.

Like their architecture, the people of the north and those of southern California are differentiated. In the mass they differ, too, from the rest of the country. There is, first, the adaptation to climate which the human race makes wherever

it finds itself. Moreover one feels a "California consciousness" which obtains throughout the whole of the tremendous State and exhibits itself in definite characteristics.

By some incredible magic the people of San Franciso have achieved an effect of age. The Bay City has an air of culture which dawns upon the visitor as a welcome relief after the exuberance of Los Angeles. Someone, in comparing the two cities, likened them to their respective symphony orchestras. In Los Angeles, the louder the brasses the more the people enjoy the music. Among San Franciscans there is an appreciation of tonal light and shade and the people love muted violins.

There are three classes in California: those born in the State; those who settled in it a number of years ago; and recent arrivals. The third class is the most conspicuous. It is abundant around Los Angeles, Pasadena and Santa Barbara. These new arrivals are busily going through a set of reactions. All native Californians are familiar with these reactions, as they are practically standard.

The new arrival in California is at first caught up in wonder. Everything he sees is new to him. Trees are different. The flowers which he finds in such profusion are changed. Familiar plants take on a different aspect. The homely geranium bursts into exotic, flaming red and stretches itself into a vine. Pansies in California are stripped of sentiment and used as beds and borders. This flower, too, becomes vinelike and attains an intensity of colour almost tropical. It is a bewildering land and—after a few weeks of it—the homesick traveller decides he does not like it. The light and colour affront him. He longs for greyer skies, for red brick walls and familiar trees. He wants to see something old. He may not say just that. He is more apt to tell you he is tired of the infernal sunshine. He is tired of feeling sleepy all the time. He does not like Californians. Wearied of the

Golden State, the recent arrival goes back to whatever part of the Middle West or East he came from. But often, he returns!

The chance traveller returns because there is something in California which irresistibly draws him. His own part of the country has become pallid to him. He will be told that the climate or the scenery have pulled him back. Vaguely he may know that that is not the answer. He is glad to be in California once more. Sometimes he tires of it again after a few months, finding himself longing once more for snow and storm and lowering skies. When he trails back to California for the third time, it is the end. He stays.

The natives look tolerantly upon this procedure. They are hardened to criticism. Too many of the critical have gone away, only to return and "boost" the State.

The Californians' enthusiasm for their own State is justified in too many ways for them to escape smugness. They have climate. Scenery is magnificent and varied, ranging from desert to mountain and from the glittering Pacific to the painted rocks of Death Valley. There are such vistas as inescapably excite the imagination of the most stolid. They have an abundance of fruit and food in California and living is easy and cheap. Life is not hurried. A very simple, even menial job will serve to make ends meet.

Californians are setting up a new culture and their smugness is a protection while this is in its formative stages. It enables them to resist Eastern thought and tradition. Sheathed in their satisfaction with themselves and what they find around them, the people of California are sloughing off the culture of the East. Absence of tradition is a great asset to them because everything they start has a new beginning. As they are filled with enthusiasm for all they are doing, Californians seize the opportunity to build without having first to tear down. The grip of the Machine Age which has

so much of America in thrall, is slack along the Pacific. It will, one feels, never gain a real hold. If that proves true, thrice-blessed are these people, seeking happiness and self-expression as the first laws of their life. Workers are subject to routine, certainly. It is not, however, the deadening routine of the factory.

Able to buy, Californians are not the bound slaves of their own purchases. For example, an automobile is a means of getting around. While it is an important accessory to the enjoyment of life, it does not victimize its owner. Nor does it serve as a nagging reminder that the man down the street owns a handsomer car. A low-priced car will take one to the place where one wants to go. Thus, it serves its purpose to the Californian, who is more concerned about going to that other place than he is about the finish or upholstery of the car which makes the trip.

The relation of California to the rest of the United States is not unlike the relation which existed for so many years between America and Europe. That prodigality which has always offended Continentals exists in California although it is on the wane in the rest of the nation. The State buys from the East as the country bought from Europe. Art is imported into California without appreciation of the factors which made that art possible. The belief is general that everything can be done in a hurry.

Small realization of the deep, slow growth of culture exists among the native children of California. A shade tree can be grown in a few years. They scarcely know what it is to plant for future generations. A garden is not the loving work of a lifetime—it is something one buys, *in toto*, from a nursery. A casual stroll through Golden Gate Park at San Francisco discloses an amazing assortment of statuary. One imagines that the city fathers, learning that other cities have statues of those whom they would honour, ordered a job-lot of

conventional heroes, poets and musicians for San Francisco. A native would be astonished if anyone criticized his nice statuary. They scarcely realize they are there. Such things belong in parks and public galleries. Other places have them. California will have them, too!

The people turn out in great numbers to listen to music. They have excellent orchestras and, like all American orchestras, imported conductors. Audiences applaud without partiality a Brahms symphony and a Spanish waltz. It is all music to them and must be good. Cities switch their conductors around and constantly bring in new ones because California audiences like variety. Ingenuous and kind! Californians are like children who work so that they may play. There was a day when another race brought to fruition a culture of cloudless perfection. Beauty arose out of the simplicity of the people.

Three thousand years ago a race found itself on the rugged Peloponnesus, hemmed by a sparkling sea. Out of the Ægean glimmered far-away storied isles, each with its myth. So gleam the Farallones and the Catalinas over the Pacific edge. Greeks toyed with tales of an older race even as California tells her story of Spanish dons and friars. The *Golden Hind* sailed past the Golden Gate and lost the land for England. Spain came, linking this new land to an ancient past. Greece learned some of the secrets of her architecture from dying Egypt. To-day, the dead hand of the Moors is seen on the Pacific coast in many a slender column and ornamented arch.

Europe and Asia are busily Americanizing themselves. California is engaged in stripping away the typical America and is building for herself. A genius moves these people. Is it, perhaps, the more effective because undreamed-of by themselves?

ON LEADERSHIP IN THE THEOSOPHICAL SOCIETY

By J. J. VAN DER LEEUW, LL.D.

General Secretary, Theosophical Society in the Netherlands

[*Editor's Note*: It has always been the policy of THE THEOSOPHIST to publish all criticism, however crude or violent, of the Editor's actions and policies. Some may object to certain statements in the following article, but Dr. J. J. van der Leeuw is a responsible officer of the Theosophical Society, being the head of the National Society of the Netherlands. He has therefore the right to say fully and freely what he considers is for the welfare of the Society.]

MANY of our present difficulties hinge on the question of leadership. In fact if the allegiance of members had been to an impersonal Theosophy instead of to a Theosophy incarnate in human beings, and if their faith had rested on the Voice of the Silence within them instead of on the voice of another, without, our difficulties would not exist.

Nothing could be more sublimely impersonal than Theosophy. It differs from religions in just this respect: that in them wisdom and guidance comes through priests or oracles, whereas in Theosophy man seeks but the Self within, impersonal, all-pervading, but speaking to each in his own heart alone and nowhere else. This impersonal basis of Theosophy implies utter tolerance, freedom from orthodoxy, an entire freedom of speech and a welcoming of new viewpoints. And these have been proclaimed again and again from our

Theosophical platforms, even while they were denied in practice. For they have been denied almost from the beginning. While the above impersonal approach to life was proclaimed openly as the message of Theosophy, another "esoteric" Theosophy was taught to the few in which every one of the above tenets was denied. Not denied openly, but denied tacitly by teaching the opposite.

This esoteric Theosophy, then, taught the Masters as the heart of the Society. In exoteric Theosophy belief in the Masters was unnecessary; in esoteric Theosophy it became the basis of all else. The Masters existed, They were superhuman men, perfect wisdom embodied, They and others above Them formed the inner Government of the world; They knew what humanity needed and what was going to happen. They were willing to share Their wisdom with those who would approach Them along the path of discipleship, where the first requirements were utter faith in the Masters and an entire surrender to Them, so that the life of the disciple might merge into that of the Master and the former become as an outpost of the latter's consciousness. Those who attained this discipleship were as part of the Master himself and therefore different from the rest of humanity; those who attained to initiation into the Brotherhood became part of that greater Consciousness and shared its power and wisdom.

It cannot be denied that this teaching, whatever its measure of truth may be, is incompatible with that of an impersonal Theosophy. Of course there are some to whom everything is "really the same, you know, only another aspect". They would call red and green the same, because they are all one in the white light, "only different aspects." But yet red is red, and green is green, and unity is not sameness, but diversity. So the above teachings are indisputably different, opposite in their premises and above all in their consequences.

Where in impersonal Theosophy man looks to the Eternal alone, that which is "closer than hands and feet," which speaks in each with a voice to himself alone and which is the Life of his life, Thought of his thought and Action of his action, man, in esoteric Theosophy, looks to the Master as his goal, in a further measure to the Brotherhood and in a more direct way to those who have been lifted out of the common herd of humanity by becoming pupils or Initiates. In fact, so thin is the dividing veil said to be between the high initiate and the perfect man, that to all intents and purposes the former was one with the latter, standing as he did "on the threshold of Divinity".

The result of this esoteric teaching was an inordinate measure of adoration and even worship of those who were proclaimed to have attained to these levels. This proclamation was only considered valid when made by another one acknowledged to have attained that height, thus constituting a true apostolic succession. The originator of this succession was Madame Blavatsky, whose claims were held to be endorsed by the Master's letters and messages; she, in turn, indicated who were and who were not Chelas and Initiates. Thus her successors in this apostolic succession were recognized and they, in turn, have indicated who were and who were not. And should this be doubted by anyone, I should like to ask this question: Was ever a person recognized as a disciple or an Initiate solely on his own saying, or was it not always because his occult standing was endorsed by either Madame Blavatsky, or later on, Bishop Leadbeater or Dr. Besant? I think the answer is obvious; the occult standing always had to be endorsed by a recognized authority.

By many it will be considered almost indelicate to speak thus openly of matters long considered secret. My answer is that much of the present trouble is due to the fact that these matters which once were to many a question of sacred intimacy have of late been vulgarized by ambition and lust of

power, that they have been fought over by those who ought to have known better as if they were but assets in a political campaign, and that the very words have consequently become so desecrated to the minds of those to whom they meant most and were most sacred, that they cannot bear to use them or hear them used any more. But more than that, the secret character of all these matters was but an illusion. In reality all that happened in the (exoteric) Theosophical Movement came forth from this esoteric body; even matters of policy such as the appointment of officers was but too often influenced by this inner group. Not for nothing was it called "the heart of the Society"; the esoteric section indeed pervaded the entire movement and what its leaders wanted, went.

This situation has ever been an ambiguous one. Either a group must pursue its own ends, having nothing to do with the outward happenings in the movement as a whole, or it must openly and clearly be recognized as its true governing body. But the situation which has prevailed in the Theosophical Society all these years has been a thoroughly misleading one: an esoteric section about which nothing was to be said and all the doings of which were kept wholly secret, was yet—*de facto*—the deciding factor in the exoteric body's policy. Add to this that the latter's constitution was democratic and its ideals impersonal, whereas the former's organization was hierarchic and autocratic and its ideals extremely personal, and it will be clear that the Society was bound to suffer a perpetual inner conflict.

Imagine a State, run on democratic lines, but pervaded in all parts by a secret organization, influencing and determining the outer policy in every respect. Such a situation would make a mockery of that State's democratic institutions and government, unless the head of the State and the head of the secret organization were one and the same person. It will now be clear why Colonel Olcott as head of the democratic

organization strongly, and, I think, rightly, resented this influence of the Esoteric School.

The main objection lies in the contradictory aims and methods of the two movements. The public is attracted to a society by its exoteric and impersonal teachings, and members give their allegiance to the impersonal ideals thus held before them. But soon they notice, in every lodge or group they attend, a subtle undercurrent of something else, a sphere of hero-worship, an adoration of a few deified "leaders" as infallible and almost divine. Should he proceed into this esoteric group he will there find the source of these mysterious undercurrents. Thus, gradually, he is led from the Theosophy which attracted him to an esotericism which is at many points its contradiction. I maintain therefore that the Society sails under a false flag, and that the teachings held before the public as Theosophy are contradicted in their main parts by that which the persevering enquirer discovers in the esoteric group held to be the "heart" of the Society. The result is and has been an inevitable conflict.

The deification of leaders, with all attendant evils of infallibility, dogmatism and orthodoxy, is an element foreign to the serene atmosphere of the eternal Self sought by the Theosophist. The deified leader is not to be contradicted, he or she "knows"; they are not to be opposed, that would be "disloyal"; they are never to make place for other leaders, that would be "base ingratitude," etc. All these are unhealthily emotional elements which do not "belong" in the atmosphere of Theosophy, the eternal. Neither can these plants of Maya flower in these impersonal regions; those therefore who inhale their deadly fragrance become oblivious to eternal realities; they exchange the eternal Self for the deified leader.

I would not have touched at such length on the question of esoteric leadership in an exoteric body such as the

Theosophical Society were it not that our Society perishes as a result. Let me state the facts.

I know that when I do state these facts I shall be accused of "base ingratitude to our great leaders," of "disloyalty to the channels of the Masters" and the other platitudes hurled at the heads of those who try to see the facts. Let me assure those self-appointed defenders who feel their hearts swell in self-righteous "loyalty" while they leap up to defend the leaders they love from imaginary attacks, that I have known these leaders longer and more intimately than most of them, and that I have a deep friendship and admiration for them founded on long years of close association in the work of our movement. But far from blinding me to the facts as they are, it is just this friendship which enables me to say what I have to say, without there being even the possibility of an unkind feeling in it.

I look upon Dr. Besant as one of the greatest women it has been my good fortune to meet. And I doubt whether a greater leader could have been found when H. P. B. died. But nevertheless I am sure that it has not been to the advantage of the Theosophical Society that she should have remained its President when political interest began (quite rightly) to absorb her. Then was the time—I think she should have refused election and enabled another—say Mr. Jinarajadasa—to take her place. Even if he should not have attained to her stature as a Theosophical leader the change would have been to the good of the Society. Added to this a change of policy and viewpoint (and no leader can help expressing his own to some extent on the society he leads) would have been beneficial to the movement.

Still more did this change of leadership become imperative at the last presidential election. Dr. Besant is now in her eighties and may live yet for many years, but may also depart from us quite suddenly. Should she die now the

Society would find itself in a very much more difficult position than if she were to relinquish the presidency *while still alive* and enable her successor to settle in office while she was still there as a moral influence to support him, or her, if necessary. Surely it is but common sense that a change of leader is easier when a previous leader (especially one who held the office for over twenty years) transfers his responsibilities during his life-time than if he leaves the change to be necessitated by his death.

And especially while the Society passes through a crisis which yet may prove fatal to it, it is imperative that a change of leadership should take place while Dr. Besant is still alive. A policy of *après nous le déluge* has never been hers and should not be now. Therefore the change should take place as soon as possible.

Let it be understood by "the loyal defenders" of whom I spoke previously that no question of lack of confidence, of gratitude or of disloyalty is implied. It is a case of necessity.

And surely it would be very bad policy to wait till Mr. Jinarajadasa too has grown old, before enabling him to fill the office for which he seems to be the only possible candidate on the Theosophical horizon. Let us in our Theosophical Society too adopt the very sound every-day-life policy of regular transfer of leadership, which can only enrich the life of the movement by the very different outlooks and interests of each successive leader. There is no need for any one to wax tragical over the suggested resignation of Dr. Besant. While she lives her presence as a Theosophical leader and teacher will remain, and it should be a joy to her to know the Society safe in competent hands before she passes away. I think myself that there is no greater compliment to be paid to her leadership than to prove that we can carry on without her. And this inevitable necessity will be faced very much more successfully if it can be faced while she is alive.

Of course, if to-morrow Dr. Besant asked the members of the Theosophical Society whether they wanted her to resign, the answer could only be "No!". What else could it be? This is a move which can never come from the members of the Theosophical Society, but only from Dr. Besant herself.

It is only with the greatest reluctance that I have, in this article, pointed out the necessity of the only course which can ensure the safety and well-being of the Theosophical Society in the near future. And what can any one of us, and more than any one of us, Dr. Besant herself, desire?

A REJOINDER

By C. JINARĀJADĀSA

It is true that there are two aspects to the Theosophical Movement, the exoteric and the esoteric But I believe there are thousands of Theosophists who will disagree with Dr. J. J. van der Leeuw's conclusions on the absolute need to keep apart exoteric from esoteric in connection with Theosophical activities. For one thing, it cannot be done, without removing from Theosophy what makes it so vital to many of us.

To us in India, most of the principal ideas of Theosophy are not novel; they have been part and parcel of our philosophies, and we have imbibed them with our mother's milk. There was no need for us to join the Theosophical Society merely to study an impersonal philosophy, or to discover the Self in us by our unaided efforts. What made us join the Society was just the esoteric aspect of its work. Dr. van der Leeuw can scarcely realize what it was to us, born in Hinduism

or Buddhism, to have the testimony of even one person, H. P. Blavatsky, that the Rishis and Arhats still live in this world, and are still willing to enrol pupils and workers. The *truths* we have long known; but all our traditions as to living Teachers were hazy, and the statement of the esoteric teachings that the Teachers are still to be found in the world made the spiritual life for us vivid and a matter of intensest reality. Many of us sacrifice much for the Society, not because of an impersonal Theosophy, but because Theosophy, and the service of the Masters, and the service of mankind are inseparable one from the other.

Where Dr. van der Leeuw denounces the way that members from the esoteric side have influenced the exoteric doings of the Society, I am heartily at one with him. I have had much to do with the Esoteric School, and a constant emphasis in my addresses to its members has been to warn them against claiming any more right to direct the exoteric affairs of the Society than any other member who had no esoteric connections. If there has been in the past such an unlawful use of the esoteric to override the just claim to freedom of the exoteric—and I admit there have been such indiscretions on the part of some esoteric members—it is not due to any inevitable clash between esoteric and exoteric, but simply to the fact that human nature is what it is. The smaller the man the more domineering he becomes, when a little power is put into his hand. But that is no reason to deny the privilege of great service to those who can wisely use great power. Besides, if in Theosophical Lodges esoteric members predominate as office-bearers—as Lodge presidents, secretaries, and so on—is that not because on the whole they have shown a greater devotion to the welfare of the Lodge, and done more work for it, than the non-esoteric members?

Dr. van der Leeuw considers that Colonel Olcott was justified in his attitude of suspicion towards all that was

esoteric, as likely to give the Society a wrong direction. But at least those whom Colonel Olcott himself obeyed unquestioningly as his Gurus did not think so. It was the Master K. H. who commented on Colonel Olcott's attitude, and pointed out that he was guiding the Society not to life but to death, because of his resentment of H. P. B.'s esoteric dominance among the members of the Society.

> He says he has saved it? He saved its body, but he allowed through sheer fear its soul to escape, and it is now a soulless corpse, a machine run so far well enough, but which will fall to pieces when he is gone.[1]

This resistance of Colonel Olcott towards the esoteric, as personified in H. P. B., went to such an extreme that the Master K. H. interfered at last, at a crisis in the Society's affairs. On August 22, 1888, as Colonel Olcott was in his cabin, the day before he reached Brindisi, there was precipitated Letter XIX, published in *Letters from the Masters of the Wisdom* (First Series), in which come the following sentences:

> But your revolt, good friend, against her "infallibility"—as you once thought it — has gone too far, and you have been unjust to her, for which, I am sorry to say, you will have to suffer hereafter, along with others. Just now, on deck, your thoughts about her were dark and sinful, and so I find the moment a fitting one to put you on your guard. . . . To help you in your present perplexity: H.P.B. has next to no concern with administrative details, and should be kept clear of them, so far as her strong nature can be controlled. But this *you must tell to all:—with occult matters she has everything to do*... In the adjustment of this European business, you will have two things to consider—the external and administrative, and the internal and psychical. Keep the former under your control and that of your most prudent associates, jointly; *leave the latter to her.* You are left to devise the practical details with your usual ingenuity. Only be careful, I say, to discriminate when some emergent interference of hers in practical affairs is referred to you on appeal, between that which is merely exoteric in origin and effects, and that which beginning on the practical tends to beget consequences on the spiritual plane. As to the former you are the best judge, as to the latter, she.

[1] The full quotation, containing H. P. B.'s memorandum of the Master's remarks, was published in *The Adyar Theosophist*, May, 1930.

The solution, in which Colonel Olcott acquiesced, was the formation of the Esoteric School in October, 1888 (though a pledged esoteric group round H. P. B. had existed from 1884). The Esoteric School began as the "Esoteric Section of the Theosophical Society"—thus reverting to what was once the original basis of the Society, with its three "Sections". Later, the name was changed to the Eastern School of Theosophy and the Esoteric School. Colonel Olcott, in order to prevent identification of the Society with the Esoteric School, did not join the School, though on a few occasions he attended its meetings.

When H.P.B. passed away, Dr. Annie Besant succeeded her in the direction of the Esoteric School. And when Dr. Besant was elected President in 1907, she retained the direction of the School. Should she have been asked to choose between the two, so as to prevent the complications between esoteric and exoteric which Dr. van der Leeuw describes? To do so would have created an intolerable situation, for Dr. Besant would have refused to give up a sacred trust given to her by H.P.B., and the members of the Society would have declined to elect any other person as President. I agree with Dr. van der Leeuw that it will be wiser to keep the two offices distinct; but if the only suitable person for the Presidentship happens to be the head of the Esoteric School, what solution does he propose? We should not forget, when theorising, that when the time comes for election, it is the members who decide.

Dr. van der Leeuw thinks it would have been better if Dr. Besant had refused in 1928 to be re-nominated as President. One reason he gives is her identification with Indian politics. Dr. Besant's identification with politics began in1914. In 1917 she was interned by the British Government, and that same year she was elected the President of the Indian National Congress. Her second period as President of the Society ended

in 1921. She was then re-nominated as President. Was not then, in 1921, the time to show, by a refusal to elect her, that she was devoting too much to politics and not enough to the Society? Why suggest this reason in 1931, when her identification with politics is so much less? I wonder if Dr. van der Leeuw is aware that I too have been mildly identified with politics—sufficiently so for the British Government to have refused me my passport in 1919 when I desired to visit Australia? In Australia and New Zealand, at every visit, I have worked for India; and only last year I addressed one political gathering in England, and was booked for two others, but was prevented from addressing them.

The plain fact of the matter is that he who understands Theosophy, not as an impersonal philosophy, but as a gospel of human regeneration, cannot help engaging in "politics" —those high politics of Plato's dream which plans ideal cities for ideal citizens. If a President of the Theosophical Society, in his private capacity, may not take part in politics, ought he to take any more part in any movement for Art? But Art is not politics, it may be replied, Art does not stir up so much feeling, Art is more "theosophical". As an enthusiast for Art, that is just my grievance, that Art does not indeed stir up enough feeling in the public, and that, just now, more can be done for civic regeneration through politics, than through Art.

In spite of my differing from Dr. van der Leeuw, I feel grateful to him for his thankless self-imposed task of denouncing the way that some of those who are pledged to esotericism have often encroached on the field of the exoteric. But I would urge him on the other side to remember that, if the esoteric coteries are apt to be domineering, and so have tended to dominate, at least a great part of the Society's growth is due to their unfailing and self-sacrificing services to some at least of the Society's ideals.

ADYAR AS A CENTRE OF WORK

By ERNEST ERLE POWER[1]

SUGGESTIONS having been asked as to how Adyar may become a more useful centre of work, I take the liberty of making a few suggestions that may or may not be practicable.

Adyar, being the International Headquarters of the Theosophical Society, should not merely be a centre for those who wish to live in a congenial atmosphere of study, contemplation and instruction, but should also be made so attractive to enquirers that it becomes easy for them to understand why Theosophy has such a hold over people. For this purpose I would suggest the construction of three adjoining show-rooms, devoted to the three objects of the Theosophical Society.[2]

In the first show-room should be hung pictures and diagrams illustrating that humanity is a universal brotherhood and showing how the Theosophical Society can form a nucleus thereof and by what means and methods. The various races of man existing at the present time should be depicted, indicating not only the differences in type but also the correspondences physiological, psychological and mental; types should be shown of the races and sub-races, those of the past, the present, and if possible of the future. The various methods should be depicted which, from time immemorial, have been used for the propagation of the idea and the ideal of brotherhood. Alongside of each picture or diagram a list of references to books or sections of books should be given where further details concerning that particular subject are discussed.

The second show-room should be similarly devoted to the Second Object and the third show-room to the Third Object.

Each year a Convention should be held at Adyar at which Theosophists should give resumés, with comments from the Theosophical point of view, of the latest advances made in this world of ours along humanitarian, religious, philosophical, scientific, and

[1] Author of *The Path of the Elders*.

[2] An excellent idea; but who will provide the cost of the building, and provide for its upkeep?—C. J.

psychological lines, to be published annually in book form.[1] In such resumés the stereotyped Theosophical commonplaces should be avoided as much as possible, and original thinking should be encouraged.

An annual or bi-annual prize should be offered for the most original published contribution to Theosophical thought.[2] By Theosophical thought here is meant any subject falling within the purview of our object.

A space should be set aside in the gardens at Adyar for experiments to be carried out in the crossing or "Burbanking" of fruits and vegetables, so as to produce possible new kinds. Those studying this subject should pay particular attention to the less known fruits and vegetables that have to some extent been crowded out by the more common varieties.[3] The development of a little clairvoyant faculty in this direction might be rather useful and should be stimulated. Another plot should be set aside for the planting of medicinal herbs, and their use should be studied by a definite set of students. An annual publication on this subject would be a valuable contribution to Theosophical literature.

Care should be taken not to talk too grandiloquently concerning Adyar, the Theosophical Society and its relation to the Great Ones, as this is apt to antagonize many people and attract sometimes those indulging a somewhat excessive ego. The hub of a wheel always appears to be slower than the spokes or the rim.

Adyar should primarily be a centre for creative and productive activity. Those who come merely to study and imbibe the atmosphere of the place should be allowed a sojourn of no more than three months. Exceptions, of course, are to be made at the discretion of the President.

HOW I FOUND THEOSOPHY

H. P. BLAVATSKY was referred to in *Light* by correspondents as "a great medium," and I remember reading a letter in that paper stating that she would be in London. I have some idea of having seen a letter to the editor, signed by her; and there were references to reincarnation later on. I had never met Spiritualists, and beyond reading something of their periodicals, knew nothing personally, of the subject.

[1] Who will finance its publication?—C. J.

[2] This exists already, and is called the "T. Subba Row Medal".—C. J.

[3] A little is already being done in this direction, but Adyar soil is 90 to 95% sand, and "black soil" has to be purchased and brought to Adyar. If there were money, more experiments could be undertaken.—C. J.

There were severe tests in my life; during one crisis, there suddenly came the thought: "If it is the will of God, whatever it is, then let it come." Perhaps later on I might have expressed the idea in another way, but the despondency vanished, and an ecstacy too intense to last, took possession of me. I understood many things; words and doctrines did not matter, for the time being I was beyond all words and systems.

I knew of Annie Besant and Charles Bradlaugh, I had heard of them for years, and heard them spoken of with great respect. Then a friend in Los Angeles, U.S.A. sent me a magazine containing a lecture by Mr. Bertram Keightley. I had long before that come across the word "Theosophy" and though I was not clear as to what it meant, there was a power in the word which gave me great happiness; somehow or other "this was the thing". Bertram Keightley told of Madame Blavatsky, what an incessant worker she was, working even while she was out of the body during sleep. That was rather a new idea. Then there was something in the magazine, if I remember rightly, about reincarnation. I cannot now remember the exact order in which events happened. I recollect picking up a sporting paper on the seat of a railway carriage and seeing a paragraph about a book destined to make a sensation. Madame Blavatsky had been travelling over the world, and had been digging into the roots of the religions and was producing a book—*The Secret Doctrine.*

Then came word that Annie Besant had become a Theosophist, breaking off from materialism. "It's no fool of a thing, depend upon it, that's got hold of Annie Besant." That is what people said. Then appeared in *Light* an offer of literature on "Theosophy," by Mrs. Gordon, later Lady Gordon, the wife of General Gordon, brother to General Gordon of Khartoun fame[1].

Then came news of H. P. B.'s death, and the whole country from end to end was ringing with Theosophy. An article in the *Illustrated London News* gave H. P. B.'s portrait, the seal of the Theosophical Society and the interior of the lecture-room at 19 Avenue Road. That gave me information about the Theosophical Society; I subscribed at once to *Lucifer*, and joined the Theosophical Society. Then I was fairly in it. Theosophy was not a thing to keep to oneself. I arranged a little later on for a lecture by Mrs. Besant in the town where I then lived. Mrs. Besant came direct from America, and one night on board ship Lord Aberdeen had presided at her lecture. That opened up the way for lectures in three neighbouring towns.

It is of no use regretting; I feel that I have had numerous opportunities for useful work and for progress which I have carelessly let slip. But, it is a matter for profound thankfulness that I should be where I am to-day, and that at any rate I have done something in the world for the Masters' Work.

ULLIN

[1] I believe this is an error. Mrs. Alice Gordon, the Theosophist who appears in connection with H. P. B.'s Simla phenomena, was the wife of Major-General Gordon, but this General Gordon was no relation to the more famous Gordon of Khartoum.

C. J.

CORRESPONDENCE

[The following communication has been sent to us for publication, and though it covers much controversial matter, it is published because it contains historical data which will be of use to students particularly interested in the development of the Society. Mrs. E. R. Broenniman was once a prominent worker in the National Society of the United States, but later left to join other Theosophical organizations, and is now a leading worker in a group of Theosophists in New York who consider that they are under the particular ægis of H.P.B., and that they receive communications from her. There is no question of the sincerity of Mrs. Broenniman, but obviously her statements cannot in any way be guaranteed regarding their correctness.—ED.]

HAVING pledged myself "never to listen, without protest, to any evil thing said of a brother Theosophist"—I wish to contribute what I learned with regard to the alleged third and fourth volumes of *The Secret Doctrine*.

At the time in 1918-19 when I was rather ruthlessly retired from the old Krotona (Hollywood) board of Trustees, and later deposed by Mr. Wadia from the position as Manager of the Theosophical Publishing House (Krotona), I contemplated working with the U. L. T.[1] actively.

I had been for several years an Associate of the U. L. T. in the hope that eventually all Theosophists of whatever groups might demonstrate on the physical plane the Brotherhood to which all pledged themselves.

It is doubtless a known fact to you that the U. L. T. stands pre-eminently for keeping the writings of H. P. B. and W. Q. J. extant and available for circulation. At that time the U. L. T. purchased from the Theosophical Publishing House the first and second volumes of *The Secret Doctrine* only, considering the third volume spurious matter.[2] It was because of this that for many years the T. P. H. had the third volume available for sale separately. That their own

[1] United Lodge of Theosophists.

[2] [Yet in the third volume will be found five Sections which H.P.B. put in the First Draft of *The Secret Doctrine*, but later discarded from the first and second volumes.—C.J.]

(U. L. T.) members bought many of these single copies directly from the T. P. H. is also a fact, as they could not obtain them through the U. L. T. channel.

Perhaps you do not know that I introduced Mr. Wadia to Mr. Garrigue and was present at several of their interviews when much of the early history of our Society was rehearsed—bringing facts to my attention which had been unknown to me up to that time—and to which I took issue at once, *i.e.*, such as the treatment of Mr. Judge, etc.

Documents were then placed in my hands which proved many of the allegations made. But when it came to supplying proofs that Annie Besant was not in possession of H. P. B.'s ring and that the alleged manuscript of *The Secret Doctrine* had been withheld, real proofs were not forthcoming.

The anonymous leaders of the U. L. T. stated that Bertram and Archibald Keightley had typed the manuscripts and probably the Pryse brothers had brought it in their suit cases to America; but where (!) no one but they, and others responsible for their disappearance, knew.

Such statements seemed incredible to me, but they were made with such assurance that I set out to discover the truth if possible. Having already contributed to the republication of the original edition of *The Secret Doctrine* and having received a copy, I saw H.P.B.'s statements with regard to the third and fourth volumes with their contents definitely set forth. I found a Mr. Saunders here in New York who had known H. P. B. and he laughed at the idea of Mrs. Besant's not having the H. P. B. ring, and gave me a new picture of the H. P. B. personality in her excitable moments.

I wrote this to Mr. Garrigue and still have his reply, which quite met my own ideas that the succession, as such, had to be spiritual and not concerned with physical plane objects. This was a real surprise however after the declarations that had been made to me personally on the score that Annie Besant did not have the real ring, etc. I am glad to note that this point of the ring was not mentioned in the *History of the Theosophical Movement* which has appeared in monthly issues of the magazine *Theosophy*, and is now sold in book form.

I found Archibald Keightley a little later and had a private interview with him, as he had been named as one who had copied the manuscripts of the third and fourth volumes of *The Secret Doctrine*. He seemed, at first, loath to talk on the matter; but, when pressed, stated that *all that was copied was in print.*

I met Mr. Pryse, but never took the matter up with him, for by that time, I had contacted Claude Falls Wright who, as is stated in *The Path* (a magazine published by Mr. Judge during and after H. P. B.'s life), was the only one present beside H. P. B. at the time

of her death and removed the ring from her finger. This ring he stated definitely was given to Annie Besant upon her return from America—where she was attending the American T. S. Convention at H. P. B.'s request—having brought a letter to the Convention as well as a separate one commending W. Q. J. as her colleague and co-worker, etc., having already stated that he was "the Antaskarana for American thought with the trans-Himalayan Esoteric Knowledge".

When I showed Mr. Wright the allegations made in the magazine *Theosophy* about the third and fourth volumes, he was aghast as he had talked freely with Mr. Wadia the previous year and had placed much material at his disposal. At my request he wrote a letter to Mr. Garrigue correcting the statements made in the articles. He received an unsigned letter from the U. L. T. repeating the statements made in the U. L. T. articles and ignoring Mr. Wright's assertions to the contrary being the truth.

When the U. L. T. was organized here in New York City I was urged by Mr. Clough and Mr. Wadia to attend the opening night. Mr. Wright was not invited and, hoping the two U. L. T. leaders would repair the slight, I invited them to dine at my home and meet Mr. Wright, which they did. There the matter was again gone into and Mr. Wright stated what he said he knew, having been living at the Headquarters in London with H. P. B. for the last two years of her life. Mr. Wright was not invited to attend the opening meeting and I did not accept the invitation.

Why I feel called upon to write concerning this matter at this time is because of the recent publication of the book *Theosophy* by Mr. Alvin Kuhn, who is being questioned as to the correctness and authority for his statements by his publishers. I have given him these facts as I found them, and Mr. Kuhn says he is not only anxious to correct any mis-statements but as an old member of the Adyar T.S. desires to do justice.

It is a peculiar fate that holds a sincere brother (Mr. Kuhn) to account for incorporating in his book what has remained unchallenged for several years, in the *History of the Theosophical Movement* issued by the U. L. T. Mr. Kuhn and his Publishers are endeavouring to correct any inaccuracies and should be aided in every possible way.

I trust you will endeavour to help him by notices in your magazine and letters of encouragement from yourself and others who can but rejoice at the earnest effort he is putting forward to unearth the Truth. It was at a gathering of T. S. students where I replied to the above accusations that Mr. Kuhn learned of my familiarity with the matter, as few of our members know anything about these facts and we are losing members through their ignorance.

Sincerely yours,

ELEANOR R. BROENNIMAN

P.S.: Since writing the above I have learned from Mr. Kuhn, who has been obliged to correct many of his mis-statements at the request of his publishers, Henry Hold & Co., that he intends to retain the section dealing with the third and fourth volumes of *The Secret Doctrine*; and challenges Dr. Besant to clear herself of the charges made.

It is impossible to make him see that should Dr. Besant care to follow his suggestion she would be exposing H. P. B. to worse criticism in the layman's mind; for what lower manasic reasoning could accept the "occult" facts as best presented by Mr. Edgar Street, whom I met at an Independent T. S. Class. He said he once put that very matter to Mr. Charles Johnston (of the Theosophical Society, at Washington Mews, New York City) who married one of H.P.B.'s nieces, and he hesitated to answer at first, but ended by replying much as follows: "That every reader knows *The Secret Doctrine* was given (put down) differently from the contents of *Isis*. In other words the Masters, instead of writing through the H.P.B. body, as described by Olcott, when *Isis* was written, precipitated *The Secret Doctrine* texts into the Astral Light from which H.P.B. laboriously copied it—word by word!"

That she was suddenly taken from that physical body no doubt accounts for the fact that the two later volumes, though already written in the Astral Light, have never yet been transcribed for the physical plane readers.

It is shocking that the testimony of Mr. Johnston and Mr. Archibald Keightley (the alleged typist), both of the T. S., Washington Mews Group; of Mr. Percival, Founder of the T. S. Independent; and Mr. Claude F. Wright of H.P.B.'s household at the time of her death carries no weight with the individuals who claim to stand for *Justice* in all matters pertaining to H.P.B.'s teachings.

I am giving you these physical plane facts that have come to me through no psychic media (so-called), so you need not hesitate to make use of them as you may know best how to do. It is the displaying of such "dirty linen" or untrue allegations that can readily account for the "inertia" in our Society. It is certainly time the "loyal stalwarts" awoke to the present situation and corrected many of the misapprehensions put forward to-day by those that unconsciously open themselves to the Antagonist through their "doubt" and "pride". That gentleman (the Antagonist) and his forces seem to be more actively on the job than ever, and our members should be made aware of his ever ready presence.

I have also tried to explain to Mr. Kuhn the injustice of the attack upon Mr. Leadbeater from the point of view of the Mystery Teachings; but he says Mr. Warrington made no comment and offered no objection to his statements with regard to C. W. L.'s actions, so I could make no impression.

Should you care to print this letter you are at liberty to do so.

Sincerely yours,

E. R. B.

BOOKS AND MAGAZINES RECEIVED

In League with Life, by J. Tyssul Davis, B.A. (C. W. Daniel Company, London); *Intelligent Revolt*, by Dora E. Hecht (Rider & Co., London); *The Ninth Immortal*, by F. Hadland Davis (The Scholartis Press, London); *How Know?* by Walter Scott (C. W. Daniel Company, London); *That Ancient Way*, by Kate M. Francis (Rider & Co., London); *The Greater Pyramid of Ghizeh*, by Frances W. Chapman (Rider & Co., London); *The Crisis and the Truce*, by Chronicler (The New Epoch Publishers, Madras); *Darsanika Maha Pravachana*, by Swami Jhanananda (Satyanarayana Raju, Ralangi); *The Art of Religion*, by John Walker (C. W. Daniel Company, London); *The Scout's Red Book of "Good Turns"* (The India Sunday School Union, Coonoor); *Greater Islam*, by H. C. Kumar (T. S. Muslim Association, Karachi); *Mahatma Gandhi* (Tract No. 7 from Akbar Ashram); Adyar Pamphlets: *Industry under Socialism*, by Annie Besant; *The Dawn of Another Renaissance*, by Bhagavan Das (Theosophical Publishing House, Adyar).

Triveni (January, February), *De Theosofische Beweging* (March), *Bulletin Théosophique* (March), *Koemandang Theosofie* (March), *Modern Astrology* (March), *The Pioneer* (March), *Theatre* (March), *The Occult Review* (April), *The Vaccination Inquirer* (March), *The Bharata Dharma* (March), *The Christian Theosophist* (March), *News and Notes* (March), *Theosophy in South Africa* (January, February), *The Vedic Magazine* (February), *World Theosophy* (March), *Heraldo Teosofico* (January), *La Revue Théosophique*, *Le Lotus Bleu* (February, March), *Prohibition* (March), *El Mexico Teosofico* (December), *Teosofisk Tidskrift* (February), *The Theosophical Path* (January, March), *Indian Review* (March), *Star Bulletin* (April), *Toranto Theosophical News* (March), *Ateneo Teosofica* (March), *Theosofie in Ned-Indie* (April), *Vivir* (January, February), *Persatoean Hidoep* (April), *La Tabla Redonda* (January), *Stri Dharma* (April), *The Calcutta Review* (April), *News and Notes* (April), *De Theosofische Beweging* (April), *Modern Astrology* (April), *Proteus* (January), *Teosofi* (January, February), *The Occult Review* (May), *The Canadian Theosophist* (March), *Bulletin Théosophique* (April), *The Beacon* (March), *The Theosophical Path* (January, March).

REVIEWS

The Passionate Pilgrim: A Life of Annie Besant, by Gertrude Marvin Williams, author of *Understanding India.* (Coward-McCann, New York).

This book purports to be a life of Dr. Annie Besant. Certainly it shows great industry on the part of Mrs. Williams; she has read much, and has evidently worked hard at the British Museum. She has read through the volumes of *The National Reformer*, *Our Corner*, *The Link*, and other journals edited by Dr. Besant in her secularist and socialist days, besides a large list of works which she mentions. Mrs. Williams's aim is to show Dr. Besant as the "Passionate Pilgrim" in search of truth and light.

The story is written less like a biography and more like a sensational romance. Presumably it is aimed at the American public, and desires to be a "best seller"; the first six chapters bear the romantic headings: Searching for Love, Bride of Heaven, Sunshine and Shadows, A Heavy Door Closing, Adding A to Theism. Other chapter headings are: A Daughter for a Cause, A Lyric Interlude, Priestess of the Occult, An Astral Svengali, Messiahs made to Order, Rishis, Romanism and Rebellion (thus mimicking the once famous American political slogan "Rum, Romanism and Rebellion".)

Mrs. Williams presumably sets out to narrate Dr. Besant's passionate struggles to discover Truth. But throughout what she shows (as she displays her material) is that Dr. Besant always subtly desired to be in the limelight, and went from one movement to another to achieve her object. Mrs. Williams insists that some man's influence was always necessary as a pillar for Dr. Besant to lean upon, and mentions in turn Mr. Bradlaugh, Dr. Aveling, Mr. Stead, Mr. Judge, Mr. G. N. Chakravarti and Bishop Leadbeater. It is the last who is termed by her "an astral Svengali". Mrs. Williams in order to "understand" Dr. Besant has read everything that attacked her; there is no sign that she ever read the Watch-Tower notes in

THE THEOSOPHIST, where month after month, since 1907, Dr. Besant has written explaining her plans and ideals.

The quality of innuendo throughout the book is grimly shown on p. 336, dealing with Dr. Besant's visit to England in 1928. It was this year that, after addressing a meeting in a committee room in the House of Commons, she went on the Terrace insufficiently protected, and that night began an illness which brought her near to death's door. At Chicago, on July 14, members at the Convention reception knew of the illness from the newspapers. The present reviewer saw her on August 8th in London when she had barely recovered, and heard from her friends the details of the illness. That year obviously it was impossible for Dr. Besant to attend Ommen Camp which began on Aug. 2. But Mrs. Williams puts the matter thus, that Dr. Besant quailed before the attacks on Theosophy and on her friend Bishop Leadbeater by Mr. Krishnamurti, and so avoided going to Ommen.

> "As August approached, for once her courage failed. The previous year nothing could prevent her going to Ommen. This year of 1928 she took refuge in illness as a means of escape. Catching a heavy cold, she cancelled all engagements and sailed back to India looking weak and spent".

How this odious book appears to the American public is seen week by week in the reviews of it which are reaching Adyar. The following is the picture which Mrs. Williams has succeeded in evolving in one of her American reviewers, and that picture appears in many others:

> . . . bitter champion of woman's rights, and all her life the echo of a man—a Bradlaugh, an Aveling, a Chakravarti, a Leadbeater—Annie Besant has embraced and embodied at various times practically all the delusions to which we frail mortals seem prone to succumb. With a keen political sense she has divined with uncanny precision the rising movement of the moment—High Churchism, Secularism, Socialism, Theosophy, Indian Reform—and ridden them to glory. Her final gesture—the endeavor to put over an inoffensive Indian youth as a World Savior prepared by her in the womb of the astral—was a logical development of her magnificent megalomania, a final and superlative touch of phantasy to the most chaotic phantasia in modern annals.

There is at least one bit of humour in the book; it is the description of Mr. Jinarajadasa in his Sinhalese dhoti, khurta, and the "angavastram" or upper embroidered cloth characteristic of South India as "in Liberal Catholic vestments".

In fine, this book purporting to be a true and revealing biography of the passionate pilgrim of truth, Annie Besant, is only the record of what a mediocre soul sees in a great soul.

C. J.

The Twelve Principal Upaniṣads, Vol. I. Translation by Dr. E. Röer. (Theosophical Publishing House, Adyar, Madras. Price Rs. 4 and 5.)

This is the third reprint of a standard work. The first volume contains nine Upaniṣads; the two other volumes will be ready soon. The Devanagari text is for the first time given with the English translation by Dr. Röer. There is an introduction to each of the Upaniṣads and copious notes in English from the Commentaries by Śri Śaṅkarācārya and the gloss by Anandagiri. Professor N. N. Dvivedi has written the Preface. Clear print and a handy size should be additional recommendations of the book to readers and students of the Upaniṣads.

The two Adyar Pamphlets, No. 145 and 146, (Theosophical Publishing House, Adyar) will be welcomed by many.

Industry Under Socialism, by Annie Besant, is a reprint from *Fabian Essays in Socialism*, edited by G. Bernard Shaw (1889). Though written forty years ago the study of the arguments brought forward will be well repaid.

The Dawn of Another Renaissance, by Bhagavan Das, also tries to find a solution to the many problems which have to be solved before industry is organized in a satisfactory manner and before another renaissance has dawned.

S.

We have received Mr. William Kingland's very able pamphlet on *The Work of a Theosophical Organization*. It might perhaps be better styled "Theosophical Organizations," for while he advocates a unity of the Theosophical movement, based upon an agreement upon certain essentials or fundamental teachings of Theosophy, for which he attempts a tentative formulation, he would desire no decided centralization of organization. Still, we feel that these principles are difficult to formulate, and whatever words may be decided upon are liable to various interpretations, and may again require to be stretched. No words can be quite elastic enough. We feel that though this attempt is a very good one, H.P.B. did it better in the Proem to *The Secret Doctrine*.

The pamphlet is marred by a very superficial criticism of Dr. Besant and Bishop Leadbeater, with several references to and quotations from not very competent sources of information and opinion. It is no demerit that they have put forward information and activities derived from their own research, the value of which

may be estimated by their readers. They have not yet found themselves at all in disagreement with Theosophy as taught by H. P. Blavatsky. The only Theosophical truths of value to an individual are those which "need no further justification in his eyes, because their truth will be to him as evident as the sun in Heaven," on account of "the light which they throw on every problem of life". On this ground H.P.B. expected support for her statement of Theosophy, and others may best do the same and not try and establish an external authority.

E. W.

In League with Life, by J. Tyssul Davis. (The C. W. Daniel Co., London. Price 2 sh.)

These essays are inspired by a love of the good and the beautiful. They deal with the permanent values in life as dispersed in art and science, in religions and in man's character. The author is eager to prove that all advances made by science, that all written scriptures, all personal achievements have been arrived at by man. He cites Buddha, Sri Krishna, Jesus Christ to shew that they were all men, and that each in his own way identified himself as one with life. Whatever is in league with life gives to man a sense of reality, because he is life, and as a great modern teacher has said, there can be no greater miracle than life itself. The writer lays bare on the board the true inner man, a finer type than the coarse outer husk, one who breathes habitually purer air, yet never repudiates any suggestion that all and everything are not expressions of the one life and thus realizes the immeasurable vastnesses of the universal scheme. He is one to whom all experiences of action, feeling, mind, on land and sea, in all the kingdoms of nature, are as grist to the mill of a fuller, truer, wider understanding, that is endless in its scope. The book is full of suggestions for further thought; diffused through it there run veins of a commonsense outlook on idealism as being natural to man, one of poetic appreciation, another of a facetious humor, and all coloured by a spiritual glow of love of life.

Our Glorious Future, by Johnhett. (The C. W. Daniel Co., London. Price 7s. 6d.)

The author in the preface to his book calls it a "fantasy," by means of which he wishes to focus the attention of his readers to the ever-recurring question, "Do we survive after death?" He also wishes to suggest new ways of legislation, new ways for solving the problem of unemployment and a system by which war will be abolished. He further says:

"This book has a moral. It is that if we realize the reason of our existence on earth and act accordingly, we shall also realize our glorious future and vice-versa."

The book is divided into two parts: The Miracle Child and The Battle of the Spirits. A child is born, who startles everyone by speaking on the first day of his birth. He is given publicity by the fact that several eminent scientific men come to examine into this rare phenomenon. He is hailed as the Saviour of the second Advent. He starts speaking publicly at a very early age, for he has a message to deliver to mankind from the heaven whence he has descended. He is helped by a medium, a young girl, who can "converse with the departed, and to whom heaven is an open picture". Moreover he succeeds in inaugurating a new era in a permanent connection between this and the next world, first by himself being the communicating instrument, and later the scientists perfect a mechanism, by which everyone can see and hear discarnate spirits; auras and thoughts are made clearly visible, and other wonders are brought about.

An "International Spiritual Union" is formed which co-operates with this marvellous child in the battle between the higher and lower spirits and their teachers, the Angelic Beings. After the battle has been fought and won, a better type of politics regenerate the world, war is stopped, religions and education are remodelled.

Whether the author has succeeded in gaining his purpose by the use of the miracle with which the books opens and by the other "fantastic" elements introduced, is a question to which the answer, to us, seems doubtful.

Clairvoyance and Thoughtography, by T. Fukurai. (Rider & Co., London. Price 21 sh.)

This is a very handsome volume, both in the contents of its matter, as well as in its general get-up. The illustrations are excellent: it deserves high praise, and should be added to every library on Borderland-subjects. The author and experimenter is a Japanese Professor, who conducted all the researches with meticulous care and was most punctilious regarding scientific accuracy to prevent conscious or unconscious collusion or its suspicion, in order to convince the most sceptical, and have the science as a science recognized as such.

It was regrettable that his first two mediums died, the first one by her own hand; she had been developed through hypnotism and there

is little doubt it was this that contributed to that fatality. The results of the researches into thoughtography as here described are extremely important and interesting. It reads almost like a miracle that the will can imprint the thought proposed on one of several contiguous plates, after selection has been made. Arising out of these successful experiments further problems spring up waiting their solution, thus adding still more interest to this particularly fine book.

I. H. M.

Intelligent Revolt, by Dora E. Hecht, (Rider & Co., London. Price 3s. 6d.).

This book consists of a series of thoughtful essays, in easy style, on the psychology of characters as they enter into life's hazards, as they meet each other and part again. To free some of the inhibitions that press upon the growing child, and to extricate the real self from the grandmotherly restrictions and prejudices, that unconsciously root themselves within is one of the problems of modern educationists. The author combines these excrescences with what she calls "projections" of personality, which invite so much of the conflicts that exist everywhere, as if they were unessential ornaments. And another problem comes to the fore, that of inculcating the obligatory need for self-understanding, so that self-discipline can be aroused to a permanent accompaniment of release of the self, which conduces to serene happiness, for the underlying unity to be instilled and impressed is that of life and form, though each is and must remain individually unique.

The authoress is known as a permanent invalid, but her upsoaring spirit has found its freedom on all other planes.

Heal Thyself, by Edward Bach, M.B., B.S., D.P.H. (The Daniel Co., London. Price 3s. 6d.)

This is a study of disease in man's nature and the corresponding remedy. That it is impossible to separate the physical body from the rest of man's complicated nature is its theme.

Physical disabilities, defects of character and psychological failings are common to all mankind and are correlated with the kind of illness from which man is suffering. Not only are there similar potent factors with which he is obliged to reckon, but something may be happening in other departments of his being of which he has not full control, and of which, maybe, he is faintly aware. Tragic dramas may be enacted elsewhere, which reach down here in sickness and establish themselves as organic

defects. In many cases a long-continued strain or a sudden fierce shaking are recognized by most physicians as responsible for many an ailment, but the cure is conducted only on the physical basis, and the cause remains untouched, leaving its effects to reappear later in a more distressful form. It is only men like the writer, a wise doctor, who look intently into origins and foundations, and examine minutely into sub- and super-structures, who are able to lay their finger on that remedial application, which fits the case.

Naturally the spiritual and mental efforts required, according to the "heal thyself" dictum, have to lie within the patient himself, and upon this the crux of the difficulty so often hinges; here the value of pain comes in, which compels the victim of his own folly to overcome his weaknesses.

To a physician guided by such principles as are given forth in this book, and who has to act in many capacities, if he is to make his prescriptions effective, it will be of inestimable value as a vademecum, as also to those sufferers who search after the pure gold of self-knowledge and health.

The *Akbar Ashram Tract* No. 4 has come to hand. We cannot do better than quote what T. L. Vaswani says: " The Akbar Ashram stands for the ideal of Unity and should have the hearty support of all who realize that there can be no solid nation-building without Hindu-Muslim fellowship. The India of the coming days must be not merely Hindustan but a Hindu-Muslimsthan."

Professor Dwijadas Datta writes a very comprehensive article on Organic Hindu-Muslim Union; this has become one of the burning questions of the day, and if all thinking people put their heads together to solve it, there is little doubt that the settlement will come to pass. Innumerable quotations can be gathered from the *Quran* and the *Vedas* on the One and only God and the Brotherhood of man. Tolerance is the text to be preached before every festival, where mobs have now the habit almost of becoming unruly and longing for a riot. One can sympathize with "cow-killing" demonstrations in a country practically vegetarian, and in which all life is held sacred.

A. H. Jaisinghani contributes a lecture on inter-communal marriage. The note sounded is vital, weighty and full of commonsense. A new book on this subject can be had by writing to the Manager, Akbar Ashram, Garden Road, Karachi.

The *Dayalbagh Herald* is the organ of the RADHASOAMI EDUCATIONAL INSTITUTION near Agra, a religious community of 2,000 people who believe in the leadership of a heaven-guided Guru, and who are making a remarkable experiment in building a compact community. "Its industrial organization is unique. Almost every article of everyday use is now being manufactured there. Under the inspiring guidance of Sahabji Maharaj Anand Sarup, a unique personality and one of the greatest moral forces in modern India, this institution has been imparting education of a high standard not merely in the ordinary arts and sciences, but also in engineering, agriculture, dairying and industry." This appreciation comes from the Minister of Education and Industries, U.P. The Radhasoamis endeavour to live up to high principles and great ideals. This magazine contains a varied assortment of articles written by experts on many instructive and interesting subjects.

I. H. M.

SUNSET IN LHASSA: There exists at Lhassa a very touching custom. In the evening, just as the day is verging on its decline, all the Tibetans stay business, and meet together, men, women and children, according to their sex and age, in the principal parts of the town and in the public squares. As soon as groups are formed, each one kneels down, and they begin slowly and in undertones to chant prayers.

The religious concerts produced by these numerous assemblages create throughout the town an immense solemn harmony, which operates forcibly on the soul. The first time we witnessed this spectacle, we could not help drawing a painful comparison between this pagan town, where all prayed together, and the cities of Europe . . . The prayer which the Tibetans chant in these evening assemblies, varies according to the seasons of the year; that on the contrary which they repeat on their rosary, is always the same, and only consists of six syllables—*Om mani padme hum.* Living beings, in Tibet and in Mongolia are divided into six classes: angels, demons, men, quadrupeds, birds and reptiles . . . These six classes of living beings correspond to the formula: *Om mani padme hum.*

From *Travels in Tartary, Tibet and China, 1849-50,* by the Abbé Huc.

Registered M. 91

THE THEOSOPHIST

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EDITED

BY

ANNIE BESANT, P.T.S.

June, 1931

UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY

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VOL. LII No. 9

THE THEOSOPHIST

MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

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ON THE WATCH-TOWER

HOW fortunate are we, who, by our good Karma, are living physically in our world at this glorious epoch, when, as of old, we may say that the Devas come among mankind. But how many of us fuss round about trifles, and seem as though we should only realize the wonder of this time when it has melted into "the infinite azure of the past". So also was it when one of these Great Ones came and opened the Era in which we are now living. We do indeed require many, many incarnations before we recognize the "times and seasons" which work the coming of new Eras, demanding a revision of our present attitude towards Life. No wonder the Christ is stated to have said to His future apostles: "O fools and slow of heart to believe all that the prophets have spoken!"

***

The future of the Theosophical Society is a question which every Theosophist should address to his own heart and brain. We claim to be a nucleus of Universal Brotherhood, and that is a lofty claim. What are we doing to turn our claim into a reality by radiating the formative forces around us, as is our duty, in order that the nucleus may shape an appropriate body around it, a temple for the Spirit of Life, the Creator, expressing some of its qualities for the salvation of a world perishing from the destructive agencies of Hate, which is Death?

***

The special task for 1931, H.P.B.'s Centenary, set to us, who belong to the Theosophical Society, seems to me to be contained in the words of a Master addressed to myself: "Your work in 1931 is to make Adyar once more a flaming Centre of Life and Love, radiating in all directions over the world." The Hindus rightly regard Shamballa as the occult centre of force for our world. The tradition has come down to them from the beginning of civilization here, when the Sons of the Fire came across stellar space and brought to our world from Shukra (Venus) the great traditions of that glorious planet. Shamballa was chosen as the centre from which the forces should spread for our globe, and "I have heard" that Adyar is in direct relation with Shamballa. For this reason H. P. B.—the Messenger of the White Lodge for the last quarter of the 19th century—was sent to live here for awhile, long before her name became so well known to the public. It was her duty to create here the atmosphere for the permanent Headquarters of the Theosophical Society.

A. B.

***

White Lotus Day was celebrated this year as usual at 8 a.m. in the Great Hall. First there came Universal Prayers of all the religions; then readings, according to H. P. B.'s wish, of extracts from the *Bhagavad-Gītā* and from *The Light of Asia*. This year the selection from the *Gītā* was the 12th chapter, which was read in Sanskrit by Brother A. K. Sitarama Shastri and in English by Bishop G. S. Arundale. The reading from *The Light of Asia* was by Brother C. Jinarājadāsa from Book VI, beginning with the words, "But when the fourth watch came," and ending with the line, "That change which never changes," which give a description of life and its sorrows as seen from the Buddhist standpoint, and the path which leads to Nirvana. After the readings, brief speeches were made on H. P. B. by Bishop

Arundale and Mr. Jinarājadāsa. Then followed the usual gracious ceremony by those present, one by one, of taking flowers and placing them on the platform at the foot of the pedestal on which are the statues of H. P. B. and Colonel Olcott. When erecting the statue to H. P. B., Colonel Olcott deposited under this pedestal the portion of the ashes of H.P.B. which was sent to India after the cremation.

***

On this White Lotus Day the Adyar Library performed a gracious act of commemoration towards one of its benefactors.

The Director and the Library Board proceeded from the Hall to the new building purchased by the Library. This house had been erected by the Order of the Star for its use, but they desired no longer to retain it. The building was purchased, to serve as an annex for storage purposes for the Library, out of the Library Building Fund which was donated to the Library by the late Alfred Ostermann of Alsace. Our French brother was a munificent donor to Adyar, for in the course of three years he gave the sum of Rs. 81,000, half of which was for a nucleus for a Library Building Fund. A marble tablet bearing the following inscription was unveiled by Mr. Jinarājadāsa as Director of the Adyar Library:

This building, erected by the Order of the Star, was purchased for the Adyar Library from the munificent donation of Alfred Ostermann of Alsace, France, a member of the Theosophical Society, who passed away in 1919. The Society places this tablet on May 8, 1931, in grateful recognition of his gift to the Society.

***

At neither of the ceremonies Dr. Besant was present, much to her regret, as the day before she had injured her knee through slipping in the dark on the stairs. This necessitated her being confined to her bed. At the time of writing, the most painful part of the injury to the knee is over, but it will yet be perhaps three weeks before her medical adviser

will permit her to walk. Only a few days before the accident, the President went to her Sunday tea party under the Banyan. Immediately after the tea party, all adjourned to the Great Hall to listen to a concert of English, Scotch and Irish songs by the Westminster Glee Singers, who are touring under the direction of Mr. Edward Branscombe, a well-known member of the Society from Australia. After the concert Dr. Besant spoke for ten minutes, emphasizing again and again the rôle which Youth should play to reshape the world, and how as a part of that preparation the elders had already done their work.

***

The Arundales have come and gone. During Bishop Arundale's brief stay at Adyar, he was called upon by the President to clear off all arrears of her correspondence, and much of his time was devoted to going through the mass of material that has of late accumulated on her *chowki*. There were a few meetings in Madras, particularly of the Young Theosophists, to welcome both Dr. and Mrs. Rukmini Arundale. They have left for Europe, accompanied by Mr. Reginald Bennett of Sydney as secretary, and by Mrs. Katherine Gardner of the U.S.A. Dr. Arundale will attend on May 30th a meeting of the Supreme Council of Universal Co-Masonry in Paris, as Dr. Besant's representative. Then come visits to Huizen, followed by the Convention of the English National Society; and later a visit to Chicago to preside over the American Convention. When this work is over, the Arundales return to Europe and India.

The following address was presented to Mrs. Rukmini Arundale and her husband by the Young Theosophists' Club of Madras.

We, the members of the Young Theosophists' Club, Madras, your friends and admirers, beg to offer you a most hearty welcome home. We rejoice that an opportunity has been accorded to us to meet you after your first long absence from India lasting over two years.

The Young Theosophists' movement of which, dear sister, you are the chief inspiration and head, has passed through several vicissitudes, due mainly to the unsettled conditions prevalent in our Motherland. We dare say you will rejoice to hear that in spite of all difficulties, we, in the City of Madras, have been able under your inspiration to keep up the flag and carry on the activities of the Club that was started when you were last here. It is needless to enumerate in detail the various activities that we have been pursuing here. If we say that we, as members of one family, have been getting on happily together and contributing unostentatiously, yet solidly, to the intellectual, moral and emotional progress of not only ourselves but of those with whom we have been coming into contact, we have said all that we need say about ourselves. We look up to you, dear sister, to give the Youth movement in the T. S., the much needed lead that you alone can give it. We take this opportunity of reassuring you of our love and devotion to you.

To you, revered Brother, the friend of the Youth all over the world, we offer our grateful tribute of love and reverence. We hope that, ere long, when other parts of the world can spare you, you will once again be enabled to take up the lead of the Indian Youth.

We wish you a happy time of your all too short a stay here and an equally happy time of your ensuing tour.

***

The Theosophical Publishing House lately announced the publication of Volumes V and VI of Colonel Olcott's *Old Diary Leaves*. They complete his story of the Society's growth up to the year 1898. Month by month, up to a few months of his death, he wrote in THE THEOSOPHIST his *Old Diary Leaves*. Four volumes have already been issued, and the fifth and sixth were begun by the Vasanta Press, when an order was sent to suspend printing. For it was seen that in these volumes begin the painful story of the incidents which led to the secession in 1895 by W. Q. Judge, then the Vice-President of the Society. Colonel Olcott writes with painful frankness at times, and in this year 1931 of H.P.B.'s Centenary, it is perhaps well to omit matters which might cause deep hurt to some. Some day the volumes must be printed, to complete the Series, for Colonel Olcott's history is most

valuable. But these concluding volumes will not be issued this year.

***

During this Centenary year of H.P.B.'s birth, it may interest all Theosophists to know that there exists in Brazil a beautiful "Theosophical Hymn" dedicated to H.P.B. The words and music are by the Viscountess de Sandé, of Rio de Janeiro. Mr. Jinarājadāsa reports that he has heard the hymn performed in Brazil, Uruguay and the Argentine, and that it is most effective. It is usual at Theosophical Conventions in Brazil, and even at public meetings, to perform this hymn, when the whole audience stands. The most effective setting is a quartet of voice, accompanied by the violin, violoncello and piano. The music begins with a slow majestic opening, and then passes into a most brilliant and joyous movement in which the voice joins. The words are, of course, in Portuguese, but can easily be reset in any language. The General Secretary of Brazil has been requested to send a copy of this hymn to each National Society. The words of the hymn are translated as follows:

Hail, Blavatsky! Thy holy doctrine our hearts awakens,
And teaches a new road to sad Humanity
From the miseries that oppress her.
Freedom will come only when men practise
The Law Divine of great love to the neighbour,
That redeems from all evil.
And the soul, freed at last,
Shall bathe itself in the Divine Light.

***

An organization for International Peace through Religion is attempting to influence public opinion towards peace by instituting a Day of Prayer for Peace. The object of the Association is stated in the following words:

Let us use the press, the telegraph, the radio for this spiritual end and, with the consent and co-operation of the religious leaders, broadcast to every corner of the world the news that for one day

men and women of all creeds and nationalities would think and pray as one.

Every kind of work, whether of organizations or of individuals towards Peace, whether among communities or Nations, throws its weight on the side of the spiritual forces which are striving to establish an era of peace for the world. Already one department, the Theosophical Order of Service, is working along this line. This new organization for "Peace through Religion" has its offices in 7, Fifth Avenue, New York City, and correspondence is invited concerning this splendid object.

***

It goes without saying that Theosophy as the Ancient Wisdom contains within it an appreciation of all the elements of every one of man's activities. But there are still many gaps in Theosophical studies, and one is an understanding of the true relation between Theosophy and the Arts. Since the year 1913, a band of Theosophists within the Society have been striving to bring forward the subject of Art as integral in Theosophical activities. Mr. Jinarājadāsa has been closely identified with this work, and on many an occasion the President also has expounded the great significance of beauty in the life of the individual and the community. We publish in this issue of THE THEOSOPHIST information concerning the "International Fellowship of Arts and Crafts," of which Mr. Jinarājadāsa is now the secretary. The information is rather belated and should have been printed nearly a year ago for the information of members; but he states that his many duties have hitherto prevented him from doing all that he would like to bring Theosophists more closely in touch with the Fellowship.

***

Elsewhere in THE THEOSOPHIST is given a full report of the strange and cruel persecution of our Hebrew brothers who have formed a Theosophical Lodge in Basrah, Mesopotamia.

As the persecution proceeded and information concerning it reached Bombay, several Hebrew Theosophists in India appealed to the President, asking her to make a pronouncement that Theosophy is not a religion. Their hope was that such a statement reaching Basrah might convince the bigoted Rabbis that their persecution was unjustified. The President immediately responded, and most carefully, phrase by phrase, wrote out the following statement concerning what Theosophy is:

Theosophy is not a special religion, but is the foundation of all the separated Faiths existing in the world. It belongs to Hindus, Buddhists, Christians, Muhammadans, Jews, Parsis, etc. Persons of every faith can belong to the Theosophical Society, without leaving the religion in which they have been born.

Theosophists study all the great Religions, and try to learn from each; but they disapprove of attempts to make converts from one to another. He who understands Theosophy tries to help his own religion by strengthening all that is noble in it, and is eager to share with others any teachings in it that he has found inspiring and useful to himself. But while gladly offering help, he never seeks to force it on another.

ANNIE BESANT

It is fairly evident from the information published that one reason for the persecution is not any taint of heterodoxy on the part of our Hebrew brethren, but that they are standing for reforms in administration within their community which are unpalatable to those in power. Our Basrah brethren are to be congratulated that they have taken up the challenge of the Rabbis and are standing firm to their principles.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(*Continued from p. 190*)

NOTES

REASON is a thing which wavers between right and wrong; but Intelligence (Intuition) is higher: it is the clear vision.

To get rid of Kama Rupa, we must crush out all our material instincts ("Crush out matter"). The flesh is a thing, [or] creature of habit; it will repeat mechanically a good impulse as well as a bad. It is not the flesh which is always the tempter; in nine cases out of ten it is the Lower Manas, which by its images brings the flesh into temptations.

Samadhi. The highest adept begins his Samadhi on the 4th Solar plane, but cannot go out of the Solar System. When he begins Samadhi, he is on a par with some of the Dhyan Chohans, but transcends them as he rises to the 7th plane (Nirvana).

Silent Watcher. The Silent Watcher is on the 4th Cosmic plane.

Will, Desire. The Higher Mind directs the will, the lower turns it into selfish Desire.

The Dhyan Chohans are passionless, pure and mind-less. They have no struggle—no passions to crush.

Pitris. The Pitris are the "Astral" overshadowed by Atma-Buddhi, which was attracted into matter. The "Puddings" had life, and Atma-Buddhi, but no Manas. They were therefore senseless. The reason of all evolution is the gaining of experience. The Dhyan Chohans are made to pass through the "school of life," *i.e.*, "God goes to school".

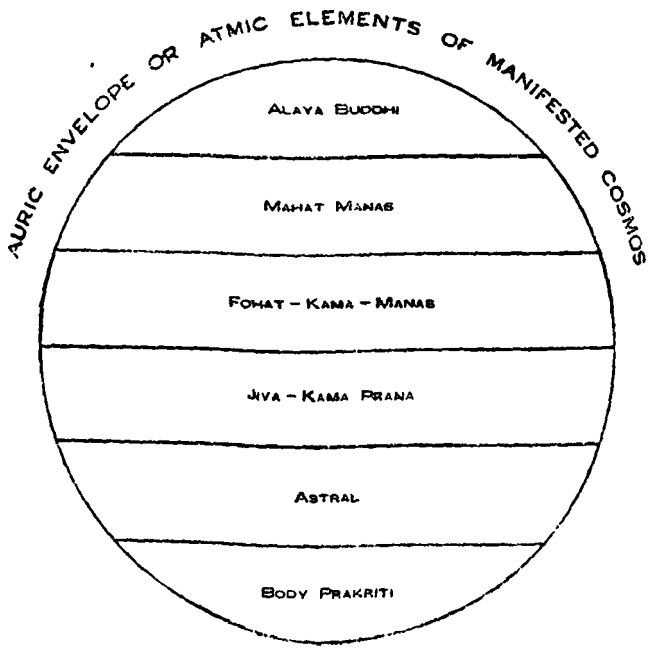
Astral. The Astral Body is first in the womb, then comes the germ to fructify it; it is then clothed in matter just like the Pitris.

Chhaya. The Chhaya is really the lower Manas, the *Shadow* (of the Higher Mind). This Chhaya makes the Mayavi-Rupa. The Ray clothes itself in the highest (7th) degree of the Astral plane. In the Fifth Round all of us will play the part of Pitris. We shall have to go and shoot out our Chhayas into another humanity; and remain until that humanity is perfected. The Pitris have finished their office in this Round and have gone into Nirvana; but will return to do the same office up to the middle point of the next Round.

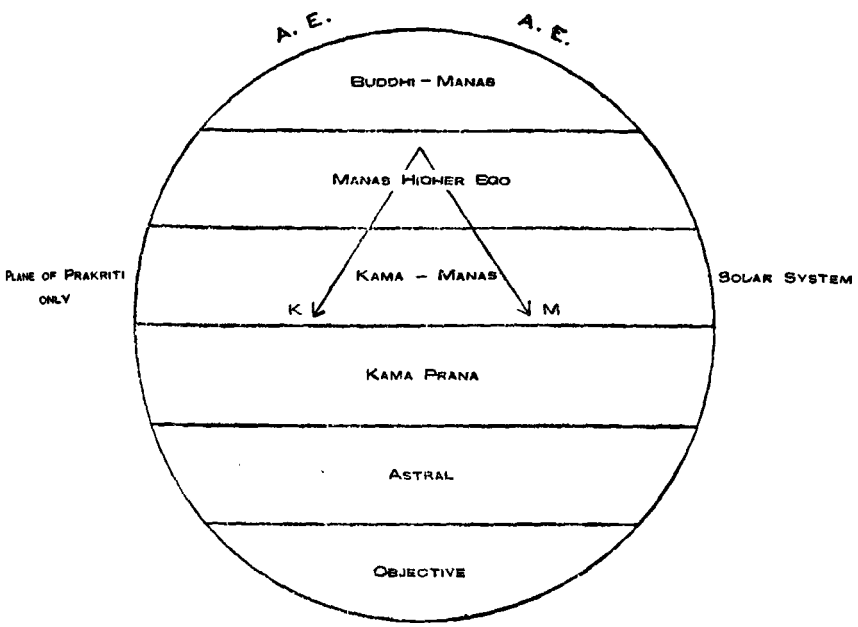
The 4th or Kamic Hierarchy of Pitris becomes the "Man of flesh". The Auric Envelope takes up the light of Atma, and overshadows the coronal, and circles round the head.

I

COSMOS



II



At Secret Doctrine Class, December 4, 1890

H.P.B. said: "The best of us in the future will be Manasa-putras, the lowest will be Pitris. We are seven intellectual Hierarchies, here; this Earth becomes the Moon of the next Earth."

Monads do not "come in" more than the sun goes down, *i.e.*, it is illusion.

In answer to the following question: Does the Mayavi Rupa have its laya centre in the heart?

H.P.B.: The Mayavi Rupa is composed of the Astral Body, as Upadhi; the guiding intelligence from the heart, the attributes and qualities from the desire envelope.

(*To be continued*)

FACTS OF THE HEAVENLY WORLD

THE BUILDING OF THE FUTURE

By ANNIE BESANT, D.L.

(*Continued from p. 167*)

NOW as we all know, the great thinkers of the world have found in the exercise of their thought the fullest and greatest absorption and happiness. We have read how some of the great German philosophers, for instance, in trying to solve the great problems with which they struggled with their splendid intelligence, became entirely oblivious of the calls of the body; how sometimes in working out some great intellectual problem, they would remain for days without food and without sleep, absolutely wrapped up in that world of thought in which they were living and striving to accomplish what was the magnificent triumph of intellect that afterwards they committed to writing. As we notice that absorption also in human beings like ourselves, though with less intellectual grasp, we begin to realize a little more what real thought means; and when we look at the great painters, the great artists of the world, we begin to realize that what we call genius is really a condition in which the artist realizes or recognizes more of the divine thought in the object than you

and I can see, looking at it with a less developed sense of beauty, which is the very heart of the artistic life.

We find, for instance, in splendid music, something that raises our thoughts to a much higher level; we find, if our mind thrills to the higher ranges of thinking, a far keener delight in struggling with an intellectual problem than anything which we could find in the gratification of the senses. So we gradually learn to realize that our senses are as windows by which we look out upon a world, in which we can find no boundaries—an infinite world—a world in which there is always something unknown to us which we desire to know. So we begin to see in genius that power of response which is our only way of knowing anything, for it is only the things to which we can answer, the things to which we can respond, which we can really know. That is the boundary of our knowledge, and if we are told that God made Himself in His own image, we then begin to realize that we have the powers somewhere hidden in us which, if only we have time enough, will grow into Divinity. Time is what we need; time to grow; for, the more we know of Nature the less do we believe in what used to be called "miracles". The laws of Nature themselves are so splendid, so wonderful, that we have the desire to know them more and more and to work with them more and more. And we learn at last what is meant by a very splendid phrase: "In Thy service is perfect freedom". It seems a contradiction—service and freedom—and yet in this world of ours the fullest adaptation of ourselves to what we know, the highest we can reach, that, we find, gives the fullest satisfaction—the gratification of the highest of our longings and our hopes. So we begin to try to strengthen our power of thought in order that we may be able to shape ourselves to the greatest ideal of perfection which we have been able to imagine; and we learn also that imagination is one of our greatest powers; that it is not some

idle fancy flitting about like a butterfly from one flower to another; that it is really man's creative power. To imagine himself perfect is to take a step on the road towards perfection, and more and more one realizes that that which is divinest in us is this power of creative thought by which we can re-model ourselves and make ourselves worthy of having been formed in the image of God.

Looking at it in this way and trying to find out how we can know something about this Heaven of which we find so many descriptions in the Scriptures of the world, we begin to realize that it is by the power of thought that we must change ourselves, build ourselves into a nobler humanity, and that we have the power to do it if only we will realize that we are of the divine essence, and that our bodies are very literally what the Apostle said, "the temple of God." Looking at it in that way and beginning to try to work out for ourselves how we shall then shape our lives and our thoughts, we begin to see how great a help science is, in giving us a truer knowledge of the world around us, and by that truer and fuller knowledge increasing our powers of thought and enabling us to exercise them more fully, more completely in our ordinary human life.

For, we begin to understand that the scientific man, who knows more than we know, can walk in safety among the inviolable laws of Nature, against which we may injure ourselves if we remain ignorant of those laws and of the fact that they cannot be broken. We speak casually about breaking the law; we speak casually about the sun rising in the east and setting in the west; but as our knowledge increases we know that those are forms of speech; we know that they describe what our senses see and that we must learn to train our senses so as to bring them into accordance with the higher laws of thought. Sometimes people will say: "Well, I saw it, and so I am certain of it,"

but we begin to realize that we are not at all certain when we say we see, for we are depending entirely upon the eye, which is the organ of sight—a very good name for it. We begin to realize that when we see a thing in our ordinary sense of the word, we are not really seeing the physical object which is there, but building into that the innumerable experiences of such an object which have gradually educated the sense of sight and made us recognize its many forms. All of you will know how a very little child—an infant—does not recognize at first, except really in some of the newer types of children who are being born in California at the present time, and that with the ordinary baby of our own race his eyes wander about in a very vague way before he begins what we call to notice, that is, to recognize. So we learn that part of our thought ought to be directed to the training and evolution of our physical powers as well as our powers of feeling and of thought, that we are builders of our own humanity to a very great extent, and that when the Christ bade us to be perfect as Our Father in Heaven is perfect, He was not giving a command impossible of execution, if only we had the time which is necessary in order that that great work of building up the Divine Man may be performed by ourselves.

As these thoughts become very dominant in our minds we begin to examine more and more carefully this power of thought, and we begin also to realize why in all the religions they have bidden us "think on God"; "Think on the perfect," for in that we are really creating the germs of perfection and nourishing those germs into increasing life in ourselves. When we speak of the self-made man—I know the use of the phrase is not supposed to be very complimentary—if a man has made himself badly he can, after all, always begin to make himself better. There is something always to realize in the power of thought and of will which

has raised a man perhaps from poverty to wealth, even though his object has not been of the noblest and the highest; he has gained it by the evolution of will-power, by the conquering of difficulties, by getting over obstacles which taxed him to the utmost, and all that is like an investment for one of his future lives—the power of will which can dominate, the power of determination which can change his world.

And gradually, as we look at things from this standpoint, the Heaven-world, as pictured and as it exists for every one of us in the future, becomes very much more intelligible, and we begin to think it is worth while to consider what I may call the Theosophical conception of Heaven, which very often at first repels people, because they do not realize at all what is meant by the words "real" and "realization," that they do express the bringing into existence, by thought, of the conditions that we desire to bring about. You will often find people saying when they go perhaps to some country for the first time: "Oh, I have been longing all my life to come here, and now I find myself in it," then one thinks: "Yes, just because you have been longing all the time to come here, the power of your desire and your thought has realized itself at last in circumstances which have brought you to the place you desired to be." And so we begin to be very careful how we think, what we think of, to what objects our desires go out, and we find in the Heaven-world as described by powers that all of us possess generally in a rudimentary condition, that that Heaven-world is not as a matter of ordinary fact described very accurately in the great Scriptures of the world, for it is very much more the practical realization of our thoughts and our efforts here at last carried out. So that we have in ourselves what I may call the material to take with us into our Heaven-world, and very literally we build our Heaven for ourselves.

Now let me explain that somewhat more in detail, to show you exactly what I mean by it. We have in our present

constitution in this world, as many of you must have realized by your own studies, bodies composed of different kinds of matter, different from each other, in fact more different than say a solid piece of wood is different in its ultimate constitution from any other object in the physical world. It is the way atoms are put together (and the atoms are blended together) that brings about the various forms that we find round us on every side. And we begin to realize as we consider this question how all these differences arose, that they are differences dependent upon the amount and the power of thought. As we trace these differences amongst any of the various people whom we know, and as we begin to study this power of thought in ourselves to see what we are doing with it, what we are creating with it, what faculties we have which we are able to exercise, what faults we may have which it is desirable to get rid of—we begin to understand that the only real power that we have for building or destroying things is fundamentally this power of thought. When we have come to the conclusion that we possess this power, however germinal the condition of that power may be, there very gradually open up before us various lines of thought-activity, and we see the direction of thought by which we may quicken our own growth in all that is best and noblest, and how we may accumulate by this power of thought what I may call the material out of which our Heaven is built.

Now think for a moment of the characters which are shown by children almost, we may say, in their germinal form from the time of birth; how different these children are as they grow a little older; how different their faculties, what we sometimes call their dispositions, their way of behaving to the people around them, the qualities that they show, either good or bad as we may judge them. Sometimes we may have wondered, when we heard people say that we had only this one life on earth, how it was then

that children were born with such different capacities, some showing noble qualities in their childhood, and others showing the most undesirable qualities; how they came to be so different, what explanation there was, "consistent" as the phrase has been used, "with the justice of God," in creating souls which when they came for the first and only time into a physical body, showed such marvellous differences of what we thought good and evil in their characters. That puzzle has made many people throw aside the idea of God because it seemed so horribly unjust that we should find people born into such very different conditions of life which, if they had never existed before, were mere matters of favouritism somewhere, or chance. Yet that did not seem very rational, for you cannot believe in chance when by studying the laws of Nature you find they have their invariable cause. So the only way you can find freedom in a realm of law is by knowing the laws, and then counterbalancing those which may injure you by other laws that are beneficial to you. It is such knowledge, or rather wisdom, that is said to burn up the results of the past. That children are born with different characters, there can be no doubt—if you have had much to do with various kinds of children—those, for instance, who are called the congenital criminals who have no sense apparently of right or wrong, who do what we think is a wrong thing not by thought, but by impulse, who commit a crime without thinking about it beforehand, over-powered by sudden desire. All these things begin to puzzle our minds, and to shake, very often, the preconceived ideas in which we may have been brought up.

And as we think more or less on these problems of life, we begin to realize the fact that it is quite true what lies on the surface—that children are born with a character. The Mussulmans say that a man comes into the world with his character tied round his neck—a figurative way of saying that he brings

it with him—and they go on to say that that character is his destiny, is his fate. There we seem to come across a very serious trouble in our thinking, for if he is only born once and has had no possibility of making that character beforehand, then it seems hard if he is born with a bad character, as we call it, when others are born with an exceedingly good one; why some are born poets with genius, others incapable of consecutive reasoning. And all these problems which have made so many difficulties in our world, and so many unbelievers in a divinely thought out plan, seem to be insoluble, and in that way drive us almost to despair.

(*To be continued*)

THERE shall never be one lost good! What was, shall live as before;
The evil is null, is nought, is silence implying sound;
What was good shall be good, with, for evil, so much good more;
On the earth the broken arcs; in the heaven, a perfect round.

All we have willed or hoped or dreamed of good shall exist;
Not in its semblance, but itself; no beauty, nor good, nor power
Whose voice has gone forth, but each survives for the melodist
When eternity affirms the conception of an hour.
The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard;
Enough that he heard it once: we shall hear it by-and-by.

And what is our failure here but a triumph's evidence
For the fullness of the days? Have we withered or agonized?
Why else was the pause prolonged but that singing might issue thence?
Why rushed the discords in but that harmony should be prized?
Sorrow is hard to bear, and doubt is slow to clear,
Each sufferer says his say, his scheme of the weal and woe;
But God has a few of us whom he whispers in the ear;
The rest may reason and welcome: 'tis we musicians know.

BROWNING: *Abt Vogler*

MESSAGES FROM THE UNSEEN

BY THE RT. REV. C. W. LEADBEATER

(*Continued from p. 186*)

ONE needs to know the history of spiritual communications in order to be able to appreciate them at their right value. Mostly they are of that personal nature which I described, telling the recipient that he is a very great person, and that the spirits want to work through him. Sometimes they give very useful apophthegms; they are mostly of the copy-book nature. "Be good and you will be happy"; "Evil communications corrupt good manners"; and so on. There is no harm in this, because people have read such things in their copy-books when they were children, and have promptly forgotten them. But apparently if a dead person writes such a maxim through the planchette, they take it as a personal message, and begin to take notice of it. I can only say: "If that is the only way in which it is possible to make people accept and live up to dicta of that sort, then let us have them written in that way by all means!"

But they so often go beyond the copy-book apophthegm, and begin to give private personal advice. Mostly they mean well, I am sure; yet often it would not be wise to accept it; the recipient must exercise his own judgment, which is in all probability just as good as that of the dead man. After a man

has been dead for twenty or thirty years, he *ought* to know more, but it does not follow that he does. Many people live here on the physical plane for fifty or sixty years, and learn remarkably little; so we cannot expect them to be much wiser now. We should listen to what they have to say and weigh it, as we should weigh physical-plane advice; but we should not be unduly influenced because the man happens to be dead. And when they begin to flatter us, we had better beware. When they begin to tell us that we are the only persons in the world who can do this or that, it is time to be cautious. I know it is a fascinating idea to be told that one is the only channel in the whole world for the Mahachohan or for some great Power; but, you know, it has happened so often before! If only those to whom these things come would read the published literature on the subject, and so find out how many other great Beings have purported to communicate through very commonplace people, they would learn not to believe so easily.

We must remember that even members of the Theosophical Society are mostly still quite ordinary people! I mean that we are not distinguished beyond the rest of the world for our intellectual capacities; we are not more spiritual than many people in any one of the great religions. We shall find men just as spiritually minded, as unselfish and as devoted outside the Society as in it. We should be wise to take the advice given in that sentence in one of our books: "Do not too soon begin to think yourself different from others." Most of us are just ordinary, every-day specimens of the humanity of our time. That being so, why are we selected to receive this great revelation of Theosophy, singled out, as it were, by the Masters?

An outsider might say: "But first of all, *are* you so chosen out? How do you know that?" We say (and we know what we are saying) that in the case of spiritualists, the

spirits who communicate with them frequently do select high-sounding names to which they have no right. They pretend to be Julius Cæsar, or Paracelsus, or Shakespeare, or any other great name in history which happens to occur to them. We know, those of us who have had experience in astral work, that such pretensions are common. Many spiritualists accept these extravagant claims; but the more advanced spiritualists do not. They know quite well that the assumption of great names is only a way to secure a hearing which otherwise such ordinary entities would not obtain. But spiritualists sometimes say to us, (I have had it said to me): "But surely you Theosophists are in exactly the same position, except that the spirits who come to you pose as Mahatmas or Masters; how do you know that you are not being deluded by such a personation, exactly as the more ignorant among us have been deluded by personations of St. John the Divine or of the Blessed Virgin or of the Archangel Raphael?"

I suppose we are bound to admit that from their point of view there is such a possibility. But while that might perhaps with a certain show of reason be urged about some of our members who have had little or no personal experience, it does not impress itself as probable upon the older students. In my own case, it is forty-six years now since I first saw personally some of the Masters of the Wisdom. During all that time I have constantly been in communication with Them. Their speech and Their teaching have been among the facts of my daily life the whole time, and all that while what They have said and done has been entirely consistent with Themselves. I have been, though in the astral body, to Their houses. I have been in the physical body in the house of one of Them who lives in a more accessible place than most, and seen Him in the physical body. I have met another also in the physical body, and walked and talked with

Him. If that is an illusion, then the whole of life is illusion as well.

Of course that is quite arguable; there are philosophers who hold that everything is illusion. We can only say that our knowledge of these Masters is just as much and just as little an illusion as our acquaintance with any of our members. I may be deluded when I think that I sit here and write, and you may be deluded when you think that you sit there and read what I have written. If that be so, the Masters may be part of the same illusion. But since that illusion has been absolutely coherent for so many years and has had nothing but a good effect in every way, since They have helped us in so many ways, since They have given us most valuable teaching, much of which we have learnt to corroborate by our own investigations and by our own experiences—I say if that be an illusion, I do not object to it. But if there is anything at all in this world or any other which is real, then our Masters also are real, and our life in connection with Them is also real.

Their teaching is quite a different thing from the kind of communication which comes usually through spiritualism. Some of the highest spiritualistic teaching approaches it. I knew Mr. Stainton Moses in London long ago; he was the editor of *Light*, and was one of the most intellectual spiritualists I ever knew. He undoubtedly came into communication with some great person who taught him under the name of Imperator. The teaching which he gave was of a high character, and much of it was quite correct and very beautiful. That is often so with spiritualistic teaching, but unfortunately it is not all of that nature, so we must discriminate.

When the question is raised as to whether our Masters select us, I think we are justified in answering it in the affirmative; and since They do, and since we are nevertheless all ordinary people, it is obviously not for our gigantic intellect;

it is not for our high spirituality; it is not for our pure unselfishness. All of us have something, I hope, of those characteristics, but there are undoubtedly people in the world who excel us along one or other of these lines, and yet who are not Theosophists. How is that? Why has this magnificent knowledge and the opportunity of knowing these great truths come to us and not to other people? It can be only because we have deserved it, for the world exists under a Divine Law of perfect justice. But how have we deserved it? It is not for our transcendent development along any line; then why is it?

We can say only this. Every man receives that which he has sought and has deserved. We see instances of that when we are able to look back along a line of lives. We may see a case of a person who has been deeply interested in art, but has had absolutely no opportunity of developing his own faculty in that line. He may have had a great love for drawing or painting, yet he himself may have been quite unable to draw or to paint. Such a man will receive the reward of his interest in art. It is more accurate to say that the force which he has put out in trying to understand and appreciate art, the amount of love of art which he has poured out, receives its result in the next life in faculty. He finds himself then able to draw or to paint with great facility; his desire has brought about its natural result in that next life.

If you apply that idea to your own case, I think we must suppose that we are all of us people who in a previous life, or perhaps in several previous births, have been interested in this inner side of life. We have sought to know and sought to understand, and as a result of such seeking we now find ourselves in a position to satisfy that wish.

There may be other contributory reasons. You may remember that in Oriental books we are told that there are four reasons, any one of which may bring a man to the commencement of the path of development. First, by being in the

presence of, and coming to know, those who are already interested along that line. Suppose some of us were monks or nuns in the Middle Ages. We might have come into contact in that life with an abbot or an abbess who had deep experience of the inner world—a person like St. Theresa, for example. We might, looking up to that leader, have earnestly wished that such experiences should come to us; and our wishing for that might have been quite unselfish. It might be that we did not think of any importance that might come to us, or of the satisfaction of achievement, but simply of the joy of helping others, as we saw the abbot able to help others through his deeper discernment. Such a feeling would certainly bring us in the next incarnation into touch with teaching on the subject.

It happens that, in lands which have European culture, almost the only way in which we can have the inner teaching put clearly before us is by coming into the Theosophical Society, or by reading Theosophical works. There have been mystical and spiritualistic works which have given some information, which have gone a long way, but there are none (so far as I know) which state the case so clearly, so scientifically as the Theosophical books have done. I know of no other book which contains such a wealth of information as *The Secret Doctrine*. There are, of course, the sacred books of the Hindus and of other nations, and indeed there is a great deal in those sacred books, but it is not put in a way which makes it easy for us, with our training, to assimilate it or to appreciate it.

When, having read Theosophical books, we take up some of those beautiful translations of Oriental books, we can see our Theosophy in them. We may take the Christian Bible, though that is in many places not well translated from our point of view, and we shall find a great deal of Theosophy in that; but I have not discovered many Christians who have

found out the Theosophical teaching from the Bible without any exterior help, because they do not know, when they take up the Bible without previous instruction, which of the texts are of real value from the Theosophical point of view and which are not. But when we have first learnt our Theosophy, we can at once point out what must be mistranslations. We should not have been able to comprehend much of that biblical teaching if we had not had the Theosophical instruction first. People have been reading the Bible for hundreds of years, but few have extracted much Theosophy from it.

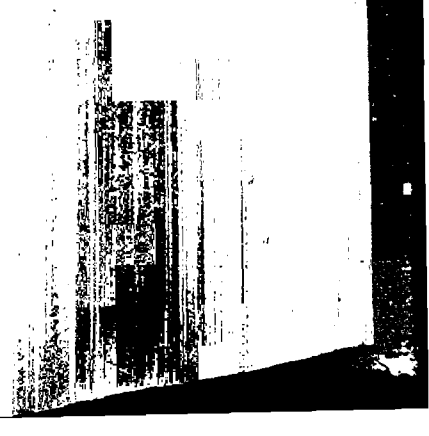
So one way of approaching the Path is by being much with those who are already treading it. Another way is by reading or hearing about it. I know how it came to me. This teaching came to me in 1882 through Mr. Sinnett's book *The Occult World*; and immediately after that I read his second book *Esoteric Buddhism*. I knew at once that it was true and accepted it, and to hear and to read about it at once fired me with the desire and the absolute intention to know more, to learn all I could on the subject, to pursue it all over the world if necessary until I found it. Shortly after that I gave up my position in the Church of England and went out to India, because it seemed that more could be done there.

Those, then, are two ways in which people are led to the Path—by reading and hearing of it, and by being in close association with those who are already treading it. The third way which is mentioned in Oriental books is by intellectual development; by sheer force of hard thinking a man may come to grasp some of these principles, though I think that method is rare. Again, they tell us in these Oriental teachings that by the long practice of virtue men may come to the beginning of the Path—that a man may so develop the soul by steadily practising the right so far as he knows it that eventually more and more of the light will open before him. Those are the four ways which they mention in Hindu books.

So it is possible that we may have come along any one of those lines. But in any case our coming into this Society is certainly the result of action in previous lives; so in that sense we have deserved it. We have perhaps devoted ourselves to this desire, and in fulfilling it in this life we are also fulfilling our own soul-development, for it is a very important part of that development that we should learn the direction in which our forces are to turn.

The man of great intellect has developed enormously beyond any of us along his own line. Do not imagine that you do not need to advance along his line; do not suppose that you can reach Adeptship without intellectual development. Before you can become a Perfect Man you must have the intellect of the greatest scientist or philosopher, and more; and you must have all the spirituality of the most devoted persons in the world, and more. You must be utterly unselfish; you must have grown in every direction before you can reach true Adeptship. It is just a question of along which of these lines you unfold first. You must avoid the mistake of thinking that because you have this particular faculty of knowing the direction in which we should turn our force, you are therefore greater or more advanced than the person who has high intellect or spirituality. All of these you have to unfold also, and while you have worked at your faculty, other people have been working at these other faculties.

We have to learn our different lessons, just as a child at school has to learn mathematics and languages and history. He may devote a great deal of his time to one of these subjects and know it quite well, but there may be other children who, although they do not know that one particular subject so well, may be far ahead of him along other lines. You would not speak of those other children as less evolved but as evolved along another line. So never make the mistake of despising



those who have not our Theosophical knowledge. We should know ourselves unworthy to be Theosophists if we had such a feeling as that.

Nevertheless, we undoubtedly have a very great opportunity, and I think myself that we are fortunate to have had this side of the necessary growth undertaken first. The man who develops a specially wonderful intellect is liable to certain temptations. It is possible that he may be proud of it, and may therefore look down on the rest of the world. The person of high spirituality should certainly not be proud of his spirituality; yet the very devotional man is liable to look down on what he calls the coldly intellectual man, not understanding that both these powers are necessary, and that he will have in the future to spend many lives in fostering the very intellect which he despises. I think that we are fortunate to that extent above other people, that we have this knowledge of Theosophy which will show us how not to misuse the intellect when we attain it, not to overstrain the devotion, nor to let it, as it so often does, carry its devotees to foolish and extravagant lengths. We who are Theosophists ought to have learnt balance, yet how few of us have perfect balance yet. It is still for most of us a counsel of perfection, something for which we must strive; it ought to be our special quality.

Since we have this magnificent opportunity of the Theosophical teaching, let us show ourselves worthy of it. It is possible for a man to deserve it and to obtain it, and even then to prove unworthy of it after all. Sometimes people will go far along the line of the teaching and then suddenly meet with some circumstances under which they seem unable to apply it. This may occur even with people who are quite old and advanced Theosophists; some little personal matter will crop up, and in the face of that, they will entirely forget their Theosophical teaching, and act precisely as the ignorant outsider might act. Then we have a very sad failure, a serious

retrogression. You all know that in our Theosophical history we have seen deplorable examples of that.

No matter, the knowledge is there and it will in due course reassert itself, and progress will be resumed. But such a lamentable failure does involve a severe temporary check. Let us take warning by it; let us be very careful, lest we also should be led astray. If we do not rid ourselves of the personality we are always in danger. We may think we have subdued it, and yet there may come some particular point at which our Theosophical teaching is for the moment forgotten, and that means a heavy fall and a great waste of time for us. Having by hard work in past lives attained this opportunity, let us be careful to use it to the utmost and in the very best and highest manner.

One thing we must assuredly do is to preserve balance and common sense all the way through; so when you receive grandiloquent spiritualistic communications, use your common sense and your Theosophical knowledge, and do not be carried away by the fact that the statement happens to be a personal statement, that it is addressed to you or that it flatters you. Do not let that come into the case; take it from the impersonal point of view: "Is this really a probable story that is told to me?" If after careful impersonal consideration, it looks as though there might be something in it, at any rate consult with older students first before acting. Do not be carried away by this presumed spiritual inspiration; it is a dangerous thing, and along that very line many promising people have been shipwrecked.

We have had sad cases where such communications have led to total loss of sanity. Every one thinks that he or she is quite safe from being led so far. Yes, but remember that the people who have made those very mistakes would have thought themselves quite safe a little while before. We must be careful; one's tendency should always be to mistrust

communications of that sort—to exercise considerable caution in regard to them, and to receive them with reservation and circumspection. Read the literature of the subject, and you will very soon see what proportion of the communication is worthy of your attention. Of course, I myself or our great President would always be glad that people should write to us about matters of this sort, and although I am afraid it is often our duty somewhat to discourage high hopes along such lines, yet at any rate we can give you the benefit of such experience as we have had. But in the ultimate every man must stand by himself, and it must be your common sense which is your final guide in all occult matters, as it should be in all matters of the physical plane.

(*To be continued*)

TO THE YOUTH OF INDIA

Now is the time for action. Avenues to public life are opening up before us. India beckons us to tread them—to politics, to education, to social organization, to religion, to art, to science—all these are ways to practical service, ways to lighten the darkness which envelops our land as it envelops all lands.

Then train for citizenship, enter into some good movement, into some welfare body that puts others first. Start doing small things, and as you do them for India they will be invested with a National significance, and will be done greatly, and with deliberation and dignity. If you have the gift of leadership it will develop rapidly, and you will inspire others to become leaders too—they will catch your fire!

Will it pay? What can I gain out of it? Let us have done with those old bogies of selfishness; they belong to the past, to an age of widespread ignorance, to a darkness which we have left behind. What can I give? How can I help? What can I put into it—the well-being of our wonderful land? That should be our slogan to-day, and the spiritual and moral tone of this new India depends upon our answer. Let us be enthusiastic about India, full of fire for India, so that our fire leaps from soul to soul, and as each soul is clarified, so will the National soul become clarified, and the fog will scatter. Ideals are useless save as we make them practical, and that means Work—selfless work for our beloved country.—G. S. A.

MOVING THE THEOSOPHICAL SOCIETY FORWARD

BY THE RT. REV. G. S. ARUNDALE

MY mind is naturally preoccupied with what I believe must surely be the desire of the Elder Brethren, that advantage should be taken of this particular year, which is the centenary year of H. P. B., to move the Theosophical Society and Theosophy forward, because any sensing of a wish of Theirs is of course much more than a command, and one is feeling out for ways and means of fulfilling Their intentions.

The Theosophical Society is fortunate in having a very severe shaking at the present time. One is thankful for that; and the more people go out, from one standpoint, the better, because we must know upon whom we can rely for this particular part of the Plan. Just as Krishnaji is fulfilling his part, so are we fulfilling our part, and since the Theosophical Society is committed to our care, and all for which the Theosophical Society stands, it behoves us to see, first, that the Theosophical Society is as consolidated a body as possible, without any weaklings; and, second, that we give that Theosophy to the world which the Elder Brethren would have us give. So this particular shaking is all to the good. We do not want people who can be blown about by winds of doctrine.

In any case I come more and more to the conclusion that the only way of dealing with the present situation—the

disturbance and the doubts and the difficulties which have arisen in people's minds—is to go one's own way, without arguing. I think the greatest service we can render to Krishnaji, for example, or to the Theosophical Society and to the Masters' work generally, is to perceive our part in it and to fulfil that part, without argument, without discussion. Here is a part of the Plan unfolded. There is another part of the Plan unfolded. If one individual chooses to say: This line shall be followed and not that, this is the Plan and not that, that when the World Teacher appears the facet of the Plan which He discloses should be exclusively followed—well and good; that is quite well.

For my own part I feel it incumbent upon me to go my own way without making any endeavour to make any pronouncements with regard to other facets of the Plan with which I am not specifically concerned. But the individual must make up his own mind as to the facet with which he is concerned. And of course we have to remember clearly it does not in the least degree matter what judgment other people pass upon us. We are often very sensitive to other people's criticism. We are considerably swayed by other people's criticism. If a person says to us: "You are disloyal to your declared beliefs and expressions of opinion," well, it is only others who say that, and each person must surely be the arbiter of his own destiny, his own conscience, his own judge.

People have sometimes said to me: "You have brought the Order of the Star into existence and you have enjoined on all and sundry to follow the World Teacher, and now you appear to be aloof." My answer is that I did bring the Order of the Star into existence. I founded it on January 11, 1911, and I did enjoin on all and sundry. As to whether I am aloof or not, that is another matter. I have at present special work to do and I am going to do it. Is such work *really* aloof from the Will of the World Teacher? Am I *really* non-co-operating with

Him? I remain silent. We must not be at the mercy of other people, or even at the mercy of ourselves if it comes to that. But we must know our way clearly, have a clear impression of it, and then follow it. And the knowing of the way clearly is always evidenced by a happy delight in it, a peace in it, an unquestionableness about it. So that it becomes ridiculous to try to argue you out of it. A person is merely wasting his breath by arguing with you. "Why waste your time, dear friend, in arguing thus? I have made up my mind. I have my own way to go. Your views and your choice about that way—well, make them, but because you make them it does not follow that they are true for me."

One must have a spirit of robust independence, seeking out one's own path, knowing it to be one's path, knowing the delight and the peace and the serenity of it. Well then, tread it, without having any difficulties with other people over treading your own path. One should be so busy treading one's own path as to have no time to criticize other people's pathways. One presents one's pathway to the world as one proclaims Theosophy to the world. I am not concerned with the world's opinions about my teachings. My business is to proclaim, and I go on proclaiming until I am required to proclaim something else.

Let us look towards the East, and see whither the wind from the East is blowing. It may be blowing in more than one direction. Let us seek out a wind and follow it where it blows. This is what I am trying to do.

Of course part of the Theosophical Society's work is these Centres such as we have here. We do not know yet as to the part they have to play in the work of the Theosophical Society. We know they are intended to gather together people to whom opportunities are to be given, and they have brought people together, and some have taken the opportunities, and some have left them, which is of course inevitable.

Those who take them go on into the more inner service, and those who leave them go into the outer world for the outer world's nursing until the time comes again for them to be given the opportunity—some time hence in all probability.

The supreme Centre of course is Adyar, and it is very carefully to be remembered that despite India's distractions, she remains the spiritual centre of the world, and Adyar remains the direct representative in the outer world of the Eternal East. So anyone who makes a pilgrimage to Adyar is extremely fortunate. It is like a Muhammadan going to Mecca. No one has quite that spiritual orientation who does not bathe in the atmosphere of Adyar. India is unique, and Adyar is still more unique.

So that there are three or four important Centres from the point of view of the Society : Adyar of course first and foremost, second in importance probably Sydney, third Huizen, and, coming along, Ojai. I think that probably other Centres may be established in due course if there are the people to man them. Only, we are suffering in our world to-day from a very considerable dearth of personalities, rising at least head and shoulders above the crowd. We have quite a number of very devoted followers, people who will do what they are told, people who will co-operate. That of course is very good. But—I was going to say—one can get any number of these good people ; they are comparatively common. What we urgently need are people who have fire, who have self-determination, and that is very rare, for even if one could find the individual with fire and self-determination, it very often happens that his utility is marred because that fire and that self-determination are associated with a particular bee in his bonnet. He has a specific something which he rides to death, so to speak. He has some obsession of some kind.

While specialization is good for our work and for our leadership, the specialization must be subordinated to the

requirements of the Elder Brethren. So that one must have fire generally and self-determination generally, which is to say one must have fire, enthusiasm, which one can turn in any direction, and a consciousness (which is what self-determination means in general terms) of one's own virility and purpose and definiteness and power, without any labelling attached to it, so that it is available for outflowing down any channel.

We do lack the outstanding person. If you say to me: "How are we to become outstanding?" I should say: "Drop the preoccupations of the smaller self." The outstanding person is one that is not preoccupied with the inclinations of the smaller self. Whatever he is thinking about, he is fundamentally preoccupied with the larger things. If you take the ordinary individual and look into his brain you will find he is thinking about personal things. He is troubled about this, that or the other. He is a centre and he revolves round that, and he is continually thinking of his outer life being adapted to his individual requirements. He starts from himself and goes on and desires to mould circumstances to suit his personal convenience. He is largely preoccupied with his own personal affairs and enters little into the larger consciousness. If you desire to enter into the larger consciousness, into the larger life, and to become outstanding, then you must drop those considerations and see if you cannot, as it were, at first by an effort of will or by determination, place yourself at the disposal of Those who are concerned with the larger life—the Masters —think of yourself in connection with Them, and try to enter into Their atmosphere. Think of Them constantly. Think of Them as having a line of communication with you, by simply thinking of it, by placing yourself at Their disposal and by introducing into your thoughts and feelings Their point of view. So that, when you consider what you would like to do, you think of what They would like you to do. Give Them a

chance to have a word. A constant thought of Them will give Them that opportunity. Then of course your lives will be much happier. I know quite a number of people whose lives are not as happy as they might be, simply because they are self-centred. They would find that those things which trouble them and worry them and annoy them would soon cease to have any power; they would become free from them if they had no personal relationship with them.

A FRANKNESS which hurts is always a crime except in the case when nothing but a cruel operation can solve an impossible situation.

The man who feels in harmony with himself and the world never thinks of meddling in other people's business; "Live and let live" is his motto; and even where he is sure that he knows better, he never tries to *enforce* his own opinion. He will certainly stand up for the truth, he will proclaim it, but his will never be the foremost desire of the missionary: the will to *persuade*.

Man knows happiness only when his inner creative urge is given full scope.

KEYSERLING

"THY BUSINESS"[1]

By ERNEST WOOD

AMONG the sayings of the *Bhagavad-Gītā* which cause much searching of thought, there is one that describes the best mode of practical life, and yet has been the subject of perennial confusion. Advising his pupil Arjuna, Shrī Krishna said: "Thy business is with the *karma* only, never with the results."[2]

Three Interpretations

There are at least three ways of understanding this instruction. First, it may be taken as a piece of commonplace philosophical advice, meaning: "Though your action is based upon a desire or intention to produce a particular result, do not think about the success or failure of your plan, but simply occupy yourself in the activities which you think will conduce to its success". It is, of course, well known that to think about the success of any plan spoils to some extent the chances of its success. Thus a student who wants to be a master of, let us say, the Greek language will do best if he immerses himself in the study with pleasure, and does not think of the time when he will be expert. If he so thinks, he will be spending upon a dream (perhaps an agitating dream) part of the energy which he should be giving to the study, and also he will be rendering the course of study flat

[1] A résumé of a lecture given to the South Indian Convention, at Nilambur, April 6th, 1931.

[2] *Gītā*, ii, 47. कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।

and dull by dwelling upon a comparison of his present ignorant state with the glorious power and ease which he hopes to enjoy later on in the use of the language.

There are cases in which the means do not at first appear to be of the same nature as the end. To go by car from Madras (which is too hot) to Ootacamund (which is pleasantly cool) one must pass over some rather bumpy road. While doing so, one may refresh oneself with the thought of "Ooty," regarding the road as a useless experience, though unavoidable on account of the imperfection of the world. From the standpoint of Theosophy, however, or of the teaching of the *Gītā*, *there is no useless experience*, and the rough road should be taken with the same cheerfulness as a smooth road. This does not mean that it should be cheerfully tolerated—that we should, so to say, nevertheless whistle and sing, like a good scout—but that we should find it interesting as part of life, none of which is useless, the Divine being everywhere. Also, the *karmas* which come to us are reactions from our character (since *we* produced the actions of which they are the ending), and therefore they are exactly suited to that character. The bumpiness of the road is my bumpiness, and until my character is such that I can take that bumpiness sweetly I shall go on making bumpy roads for myself. In this case, it is necessary to deal with the bumpiness of the road in the right spirit in order to have the character to appreciate Ootacamund to the full when I do arrive there. Otherwise, I shall find other kinds of bumps there. As long as there is bumpiness in me, I shall have bumpiness outside.

Secondly, Shrī Krishna may be emphasizing the fact that it does not matter whether we succeed or fail in any actions. If our car breaks down at Salem, and we never reach Ootacamund by car, we shall either go to Ootacamund by some other means, or stay in Salem and then, if we take that city in the right spirit, find some interesting and useful experience there.

The world has always been thrusting upon us some experience not comfortable and of our choice, and if we had been able to avoid it all we should have missed the best part of our experience. "Therefore, accept everything, and struggle or play with it heartily, not troubling about the success or failure of your material object, though you distinctly have one." If it is a game in which there is a contest, we see clearly that success and failure are equally useful for the development of capacity, if we have played our best. But if we do not try to win or fulfil a purpose, the action is not well done. In Arjuna's case, Shrī Krishna said, action should be done with the welfare of the world in view. Quite clearly, then, Shrī Krishna does not say that one should act without intention, and simply in response to calls from outside.

THE RESULT OF KARMAS

Yet the third meaning which I wish to put forward is deeper and more important than either of the two already described. It is that one cannot possibly deal with the real fruit or the results of *karmas*, because those results do not belong to the world. *Karma* means the whole process of the action, including the end of it (*e.g.*, the welfare of the world, or the knowledge of Greek), as well as the method of bringing about that end (*i.e.*, the fighting in Arjuna's case, or the learning of Greek by the student). But beyond all this is the result of *karmas*—namely wisdom, or the unfolding of the soul, as a bud opens into a flower.

This unfolding of the soul, which is the fruit of all our *karmas*, or works, is a *natural* thing, not artificial. An athlete uses dumb-bells to develop his muscles, yet *he* does not develop his muscles. His business is with the dumb-bells only, and never with the muscles. He cannot *make* muscles. So also, a man cannot *make* himself wise, or develop his

character or unfold his soul. There is a beautiful *natural spirituality* or unfoldment awaiting him. It will be the fruit of his *karmas*, but his *business*[1] is with the *karmas* only, at no time with that fruit. He is able to deal only with the *karmas*, but when he does that rightly the unfoldment will be taking place. Shrī Krishna asserts the same thing in another way when he says that the way of the unmanifest is hard for the embodied to reach and that they should attend to *karmas*, and also when he says that one should not disturb the minds of the ignorant in such a way as to make action distasteful to them.

For a clear understanding of this matter we should observe that nothing in the world can really help a man to unfold. Dumb-bells do not give muscles, nor can any objects unfold his soul, nor can there be any material process of evolution to carry him along. The objective world is nothing but a collection of the *karmas* of Arjuna and all his brother-pupils, ourselves. The contents of the world in the past, present and future are all of exactly the same nature—nothing but *karmas*, forms made by life. It is very much like a daily paper, having the same form day by day, but recording different deeds. Even the apparent system or orderliness of this collection of fancies derives its character from the same source. If every day twenty people want to go from Nilambur to Calicut, there will be a 'bus, and so there is a 'bus (called the Solar System) for the sixty thousand and more millions evolving together in this world of ours.

WISDOM

But the fruit of *karmas*, the result of our business or dealing with them, is found in the soul in due season. "All

[1] In the original Sanskrit, the word translated "business" (*adhikāra*) means "competency". Applied to a person, it means one who is able or qualified to act in a particular matter or office.

complete *karmas*, O Pārtha, result in wisdom."[1] Wisdom is a state of the self, beyond the *karmas*, which are temporary creations for self-education, like a little girl's home-made rag doll. During the ages men have worked at making many things which have perished, but in connection with those efforts they evolved themselves.

This wisdom should not be thought of as intended to serve the creation of more *karmas* or new *karmas*, but as an awakening of self-realization in the soul. The *karmas* are not required by the soul, but only the fruit of *karmas* is acceptable to it. "The Lord accepts neither the sinful nor the good actions of anybody; wisdom is enveloped by unwisdom, by which beings are deluded."[2] The world is the product of unwisdom only. One after another we make these forms or *karmas*, which are temporary arrestations of portions of our own life, which we wish to examine in order to know ourselves, to gain the knowledge of life which is wisdom. With the aid of our rag dolls we concentrate our attention, and so awaken ourselves to the powers of our life, one by one. In all this there is no living, but only preparing to live, like that of children at school, who go into their class-rooms not to display their attainments but to learn.

What is usually called the end of life is really only the beginning. It is the end of that schooling in which every lesson involves the suspension of the greatest part of our capacity, even to the point of forgetfulness of it, and the temporary acceptance of an experience connected with the worst part of ourselves. Therefore our so-called manifestation, which is really an obscuration, is a thing of phases. As the hands of a clock point to the figures on the dial as

[1] *Gītā*, iv, 33. सर्वं कर्माखिलं पार्थ ज्ञाने परिसमाप्यते ॥

[2] *Ibid.*, v, 15. नादत्ते कस्यचित्पापं न चैव सुकृतं विभुः ।
अज्ञानेनावृतं ज्ञानं तेन मुह्यन्ति जन्तवः ॥

they go past, but do not carry them with them on their journey, so do we apply ourselves to the specific lessons of childhood, manhood and age. In each hour we must kiss the joy as it flies, and claim no material fruit or possession.

Because of this there is no greatness in the world—no great things and no great people. All who know the great can testify to some pettiness in their characters, because all are here to learn, and in the process they display their particular imperfections, like one who begins to play tennis or billiards and cannot hit the ball straight. All this *tamas* and *rajas*, and even *sattva*, does not belong to real life. The end of *karmas* is for us the end of the world and the beginning of life. The world of life is more, not less, than all this, since all this is merely an abstraction from it. Well was the name *asekha* (one who has no more to learn) given to him who reached the life.

The lesson of any experience is learnt (that is, the real fruit of that *karma* is gained) when we have found the eternal or the infinite through that finite thing. The finite and the infinite are not two separate things. To learn to play the piano I need *one* instrument; afterwards I can play on others. Similarly, I need only one mother, to awaken in myself the capacity to love other mothers. The infinite is awakened *in me* by the finite experience.

NATURALNESS

Even then, nothing from the outside awakens that love. It is my awakening of myself with the aid of *karmas*, that is, temporary self-imposed contractions or limitations. This awakening requires no effort, but only naturalness, for it is not akin to the striving for *karmas*, in the form of sensations, possessions and friends. An effort is needed for material achievements, but not for this.

We have all the time before us a sufficient lesson in naturalness, in the human body. However much I may evolve, my body will still have one head, two arms and two legs. Why should our progress not be marked by an additional supply of these organs, corresponding to our increased capacity for work? Because, as it stands, the body represents the natural degree of limitation required for our awakening of *any* part of our consciousness. Buddha and Christ walked at three or four miles an hour, not forty.

It is part of the modern materialistic delusion that greatness or progress is indicated in large things. But it is enough for the highest possible achievement if a man makes true use of his natural limitations. By attending to his own *karmas* he reaches perfection. I remember to have read somewhere that carefulness in small things is important because it makes us ready for the big things when they come. I am sure this is a big mistake, and it is quality alone that counts. Only pride and fear lead to the development of abnormal talents. An athlete in a circus has twenty-four inch biceps, and a juggler can balance three balls on his nose. I do not need these achievements. They are not natural, but supererogatory. Nor in the mind and heart need there be similar feats. It is sufficient if I do not fail in the application of love and intelligence within the scope of the naturally reasonable affairs of one body. The worship of greatness is a dreadful materialism; it curses him that has and him that wants, for it takes the eye off true and pure achievement, which is simple and direct.

FINDING THE ETERNAL NOW

We need to find the Eternal now, not the eternal Now. All circumstances equally offer us opportunities for that. Suppose I accept with contentment whatever conditions I

find, and I use these as the materials of a constructive policy in my material life, so that there is no complaining and no resentment, and nothing comes contrary to my will. This is the freedom of the will, and it would be a bondage to have the silly desire that things should be different from what they are, or to desire to govern the affairs of other people. This conservation of our powers is especially easy when we know that our *karmas* present the experience which we specifically need for filling up the deficiencies in our character, or for the completion of our self-awakening. As Emerson put it:

> Every day brings a ship;
> Every ship brings a word,
> Well for him who has no fear,
> Looking seaward, well assured
> That the word the vessel brings
> Is the word he wants to hear.

There is an integrity of this sort, perfectly natural, which becomes realized in the intuition of the will. In it we know the peace of our proper power; and are "of mental fever cured." "In this there is no waste of effort, nor is there transgression."[1] This will comes out of self-knowledge, as love comes from the knowledge of others, and understanding from the knowledge of the functions of external things. Only the exercise of these three, in connection with any *karmas*, conduces to the fruit of experience. At all other times, there is excess (more than the naturally necessary experience) and therefore loss of time (that is, the creation and occupation of too much time). Love, will and thought reveal the infinite in the finite. We must at last come to these in all affairs, for nothing else helps at all.

Suppose you had a mountain top, to climb to which was the highest goal of human endeavour, and that there shone the sun of freedom. Every step up that mountain side must be a little act of freedom. The goal and the path to it must be

[1] *Gītā*, ii, 40. नेहाभिक्रमनाशोऽस्ति प्रत्यवायो न विद्यते ।

of exactly the same nature. You may admire freedom while wandering round the mountain, but you do not come one inch nearer that goal except by the steps, each one of which contains the courage of a free man. Similarly, only love leads to unity, and only thought to understanding.

There is great simplicity in thus finding the Eternal in the present. Other policies put the goal far away, but this announces the Divinity of ordinary days. What is not done now is not done. You cannot do anything in the future, but only now. This is Yoga, or union with the Divine.

Suppose a man fails to attain perfection in this Yoga in the present body. What happens? Is he destroyed like a rent cloud? No, he is "reborn in a pure and blessed house and . . . again works for perfection."[1] But let us not be so foolish as to assume that the Eternal is not for us, and so set before ourselves the object merely to be reborn in a pure and blessed house, with the idea that we may have an opportunity in the future which we have not now.

In conclusion, I may summarize this important matter in the following four propositions: (1) Our goal or purpose in human life is the same thing as the ultimate fruit of *karma*. (2) It is not within our competency to deal directly with that goal or fruit, but only with the *karmas*. (3) It is most important that we have a knowledge of our goal, but we need not strive to reach it. (4) Knowing about the goal, or fruit of *karmas*, induces the state of mind in which we can best deal with the *karmas*, for in that state we feel ourselves to be masters, not servants, of the *karmas*. This is what was meant by the *sthita-prajña*, or man of stable mind, fully described by Shrī Krishna in the second chapter of his lordly song.

[1] Gītā, vi, 41, 43.

THE RIGHT ASSIMILATION OF EXPERIENCE

By C. JINARĀJADĀSA

KRISHNAMURTI has laid much emphasis that, if only a man were to assimilate *rightly* the experiences which come to him, there is no need for him to seek any teacher or any philosopher to guide him to liberation. For, all our troubles in life arise from the fact that we do not react to experience in a right manner.

But what is this right manner? That we do not assimilate every one of our experiences is a truism; for it is not the general rule with men that "once bitten, twice shy". With most of us, we need to be "bitten" many times before we become "shy".

It is however true that from some experiences at least we learn quickly; but they are comparatively few. A man who has received an electric shock learns usually to be wary from that one experience; but he who has planned for many enjoyments and been disappointed in them usually still goes on planning for more. On what does our degree of assimilation of experience depend?

This problem is stated for us by Krishnamurti's own experiences. As revealed in his book, *The Search*, he has sought true happiness, which is liberation, for many lives. Experiences have crowded upon him in his long past, yet they never taught him the way. But in this life, and only a few years

ago, some change took place, either in the nature of the experiences, or in himself, and he found the way. I think we may take it that the change was not in the nature of the experiences, but in his reaction to them. In his past lives, he reacted wrongly, and so did not find the way; a few years ago, he began to react rightly, and so came to liberation. In what then consists a right reaction?

Krishnamurti insists that there must be a true "understanding," in order to react rightly. "Let Understanding be the Law!" That only pushes the problem one stage deeper; for the question becomes: "What is Understanding? What characterizes the man who understands?"

He must indeed be bold who sets out to declare in what understanding consists. Nevertheless, it is a problem which presses on us all the time. Shall we at least attempt to get to grips with it?

Is it not the case that the man on whom experience is wasted, that is, who does not learn its lessons at once, is one who has not the right "scheme" into which to fit that experience? Every one of us starts life with a scheme; it is the simple one of "I like" and "I don't like," in other words, of classifying objects and events into pleasurable and painful. But this "filing system" of ours begins quickly to be modified, as soon as our intelligence awakens. For we find that things are not pleasurable all the time; they may be pleasurable in the beginning, and tedious or even painful in the end. Little by little, cross classifications appear of "useful," "useless," "real," "unreal," "good," "evil," and so on. This system of cataloguing experiences into categories is inseparable from our mental nature.

Now it happens to us all that, as we enter upon life, a series of categories is presented to us by our environment. The religion of our parents promptly gives us categories, as soon as our intelligence can be appealed to; then tribal custom, "good

form" and "bad form," and a host of similar classifications are thrust upon us, each classification promising to lead us to our heart's desire. So long as our experiences can be pigeon-holed according to the system guaranteed to us, life is a simple process. It is when life, that is, experience, refuses to enter our pigeon-holes that our troubles begin. We then say that we do not "understand". But that very dissatisfaction is the first step to true understanding.

When true understanding begins, we begin to use a series of categories of *our own discovery*. We then say: "I know," because we have repeatedly tested our scheme of classification, and found that it "works". Just now, many who found that the Theosophical "scheme" was one that "worked" in the past, find that it no longer does so for them; they feel satisfied that Krishnamurti's categories "work".

Of course Krishnamurti insists that he has no "scheme" which he is offering to others. He speaks of the scheme he himself lives by, but insists that it carries no authority to another. His aim is to rouse the individual to be dissatisfied with the schemes of *others*, that is, second-hand schemes, so to say, which the individual now lives by. I think one might say, without "stepping down" Krishnamurti, that he wants each man to construct his own system of categories and to live by that.

But before the individual can set out to construct his own scheme, should he not have at least experimented with the schemes of others, the "great ones" so called, the religious and ethical leaders of his tradition, and found that they were wrong? Can a man come to "understanding," until he has had at least a few painful experiences of misunderstanding? Would it were otherwise! But is it?

Of course, it is a waste of time to experiment with the categories of others, if one can make one's own. That is obvious. But then, why the mystery that we cannot all do

it at once, but must wait? The intensity of the yearning to understand does not immediately result in understanding. In Krishnamurti's own case, lives of yearning passed before the happening of the "critical state" when, all at once, understanding was born.

If we look deeply into our self, we shall find that we are always seeking for our own scheme to live by. We accept others' schemes, but only seemingly, and not in reality. We accept them, in order to give them a trial; but all the time the creative genius in us is dissatisfied till he creates his own scheme. We are quite sure, in our heart of hearts, of our "individual uniqueness".

Are not systems, even of others, useful, to help us to assimilate experience? For, "to assimilate" means not merely to react wisely to an experience, but also to anticipate similar experiences. And if such anticipation is true, it means that we get *now* the value of the experiences which will come to us in the future, which then we shall not need to experience at all!

On the other hand, without some system, does not experience merely touch us, but not teach us?

Every system, even our own, is both of value and valueless. It is valuable when it "works" to bring the vision of the goal nearer; it is valueless when the vision is dimmed, in spite of the system.

The particular value of the system of categories known as Theosophy is that it is so little constraining. One evidence of this is the number of Theosophical organizations which have sprung up in the fifty-five years of its growth, each offering the "genuine Theosophy". Scores of members of the Society now exist, each with his discovery of what Theosophy is. The very fact that thousands who found comfort in the Theosophical scheme now find it in Krishnamurti's scheme (if he will pardon a convenient word) is a sign that the

Theosophical scheme was at least a useful ladder to climb to where they are. Would they have been nearer to understanding, if they had known nothing at all of Theosophy, even with a "little *t*"?[1]

This brings us back to the question I would like others to join me in examining: Are not some categories of others necessary, however provisionally accepted, in order that experience may not be wasted? Is not some "scheme" necessary, in order that sometime later we may live without any scheme at all, except what the mind dictates and the heart prompts? "Love God—and do what you like," said St. Augustine. Must we not each create, discover, or invent a "God" to love, in order to do what we "like" and yet do it with understanding? Even if there be a need to change our God or Guru again and again, do we not need some system of categories which acts as God or Guru, in order to guide us to react rightly to experience?

LUMINARIES ALL

THE twinkling stars, their clarity,
The crescent moon, her purity,
The golden sun, his charity;
The sage, the seer, the saint, have these,
Most luminous of qualities.

[1] See *Star Bulletin*, Ommen, May, 1931, p. 2.

THE CHANGING MESSAGE OF THEOSOPHY

By I. A. HAWLICZEK

MANY are asking themselves at the present time whether the Theosophical Society is of any further value to the world, or if the decreasing membership and the diminishing audiences at public lectures are a sign that the Society has fulfilled its purpose, and is now in process of disintegration. The writer is convinced that, far from being at an end, the work of our Society has ahead of it almost unlimited possibilities of further development and service. The present doubts arise from taking a "close-up" view of the immediate situation, thus failing to observe its relation to both past and future.

Theosophy is eternal, limitless, unchanging Truth. It includes every type of manifestation, both seen and unseen; it covers every phase of consciousness from the atom to the Logos; it is expressed in that which man pleases to call "evil" as well as in that which he terms "good". It is intelligent, because it expresses itself in intelligible ways.

When this eternal wisdom enters the field of human activity, with its succession of phases in a world of time, it reveals itself as a changing message to the world. To illustrate this, one may call to mind the "Theosophical" experiments which have been made each century by the Occult

Hierarchy, of which our own Society is the latest, though the earlier "Theosophists" were not so called.

The Middle Ages were a period of emotional expression, so the Theosophical work of that time sought to awaken the Lower Mind, this being the next aspect of consciousness due to be developed. Copernicus, Paracelsus, Kepler, Galileo, Bacon, to name but a few, all worked toward that end, paving the way for a revival of science. Similar groups assisted to bring about the Renaissance in the field of literature, and the Reformation in the world of religion.

The "scientific outlook" established, Theosophy found its new outlet in that group of thinkers all over Europe, which was the forerunner of the various political and social revolutions, of which the French was the most spectacular. Whereas the previous efforts helped man to realize himself as an intelligent *individual*, this new teaching, by stimulating the Higher or Synthetic Mind, awoke in him the recognition that he was a social unit, having the duty of consideration for other members of the group to which he belonged.

A new task lay before the Theosophical Society of the nineteenth century—no longer a teaching of *group* socialism, but of *universal* brotherhood, without distinction of race or class, of religion or colour. This involves the stimulation of the intuitional or Buddhic consciousness which, for the moment, is the main task of our Society.

In the modern Theosophical Society itself, a succession of changes in the nature of its message can be observed, although they all fall within the main theme of Universal Brotherhood. The first of these was the violent attack of H. P. Blavatsky upon the scientific materialism and the materialistic "churchianity" of her day, which caused Theosophists to be dubbed "anti-Christian". Then came Mr. Sinnett's *Esoteric Buddhism*, and other books involving the study of eastern religions, so that the more spiritual conception of life therein to be found

ıld be transplanted into the western soil. That they were Buddhists" was next said of members of the Society. This, turn, gave place to an educational phase, started by Colonel lcott in Ceylon, and resulting in the establishment of the Central Hindu College and other Theosophical schools in various parts of the world. Most of these passed out of Theosophical hands, as the ideals for which they stood became more generally accepted by the outer world.

Next there arose an epoch of philosophy and metaphysics, with which the names of G. R. S. Mead and Bertram Keightley are associated; it was followed by a wave of psychic research, of which the writings of Bishop Leadbeater are the most outstanding examples.

The sixth phase was an ethical one, in which the emphasis was laid upon karma, rebirth, the laws of the higher life, etc. This phase has really come to an end. It may still be necessary in the Society to explain their mechanism, but not any longer to devote many meetings to arguing their reality.

The seventh is a phase of practical activity into which we have recently entered. It is marked by the growth of the Theosophical Order of Service and other movements which link the Society to the world at large.

From the foregoing it will be seen that whenever a particular aspect of Theosophy, which has been emphasized by the Society, becomes popular and enters the consciousness of the world in general, that is the time for a change in the Society itself, which must then pass on to some new part of the work. This is an essential condition for its continued existence. Unless the Society is ahead of the world, and is pointing out the next stage of development which is to be attained, its *raison d'être* ceases.

In this connection a study of the Great Plan helps one to foresee, at least in general terms, what each successive stage of evolution is going to be. One is thus no longer working

in the dark, but is enabled to perceive those movements in the world which are significant of the new age, and to throw one's energies into helping them forward.

A number of consequences invariably follow in the train of such a change. At any particular period of its history, the Theosophical Society attracts into its ranks those people who are in sympathy with the special message it is then giving to the world. Change the nature of that message, and two alternatives present themselves. Those members who are capable of adjusting themselves to the new conditions remain within the Society, and help to carry its work forward into the next phase. Those, on the other hand, who for some reason are unable to adapt themselves to the change, become discontented and ultimately lapse or resign. But, and this is important to notice, they carry with them the message in which they are particularly interested, and take it into the outer world, whence it gradually spreads into the common life of humanity.

For the moment, however, it appears as though the Society were losing ground. But when the new type of the message has had time to become more clearly formulated, then it attracts into the Society a fresh group of members to whom that aspect makes a specific appeal, and the Society as a whole goes forward with renewed vigour. This has been the true significance of the various "shakings" through which the Theosophical Society has passed in the course of its history. After each of these not only has increased life and vigour been manifested, but also there has been a change in the method of presentation of truth.

At present we are passing through the latest of these disturbances, of which the teachings of Krishnaji are the apparent cause. The real cause, however, is to be found in the fact that the stimulus which has been given to the world during the last fifty-five years, especially during the last fifteen, has

at last awakened a response in the people. It is beginning to become popular, and is passing out of the hands of the Theosophical Society, whose duty it now becomes to turn to other aspects of the work.

The change began with the founding of the Order of the Star in the East in 1911. At that time, one was strongly urged not to attempt to formulate the details of the expected message, but rather to cultivate the power of recognizing Truth in whatever guise it might appear, in whatever form the World Teacher might see fit to present it. In a word, Theosophists were urged to develop the mental intuition, that faculty of consciousness which will be characteristic of the sixth sub-race, and by means of which Truth can be recognized by direct perception, without the need for reasoned argument.

In 1925, the effect of that stimulus began to make itself apparent in the outside world as well. There followed rapidly the change of name and objects of the Order, and its final dissolution, the significance of which is that the stimulus has passed right out into the world as a whole. But in rejoicing over this fact to-day, let it not be forgotten that without the Theosophical Society (or, in default, some substitute for it) there would have been no Order of the Star and no Krishnaji.[1]

With these changes comes the invariable temporary reduction of membership. Some are leaving the Society because they have gone as far, for the moment, as is possible to them. Others resign because they wish to devote themselves entirely to the presentation of Truth as it comes through Krishnaji and which, on the surface, sometimes appears to be contrary to that which the Theosophical Society has been promulgating. It is perfectly right and natural that such people should withdraw; it is, however, accompanied by two dangers which one

[1] Need one lay down the law to such an extent as to say that without the Theosophical Society, or some "substitute" for it, the World Teacher would have been unable to do His work? Surely the Great Hierarchy is not so limited as that.—C.J.

must seek to avoid. It is right because, in Krishnaji's message, they find the complete fulfilment of their temperament. They have ceased to regard life from the occult standpoint, and have become the mystics of their age. Occultism belongs to all ages; mysticism is always of a special type belonging to one particular era, and varies as the ages pass. The occultist sees the possibilities of many lines of evolution and many stages of consciousness; he works for such of them as interest him most deeply, as may be determined by his temperament. But when, in the course of history, the key-note of the world temperament comes to coincide with his own temperament, then he finds his complete satisfaction in that, and he becomes the mystic of that epoch. This is his "liberation". Being in accord with the consciousness of the time, he ceases to be aware of any external pressure (which is due to lack of accord) upon him. There is for him no longer a boundary, no longer an "outside". Everything appears to be "within," and he is free—though that does not necessarily mean that he has attained to the ultimate perfection. This freedom may, indeed, be attained at any level of evolution.

The two dangers mentioned above are, firstly, that the person who follows this line should attempt to induce the whole Theosophical Society to adopt the same attitude, and should accuse it of being untrue to its mission if it fails to do so. Secondly, on the side of the Society from which such a one resigns, there is sometimes raised the question of loyalty. As Krishnaji truly says, this question is entirely beside the mark. When an infant embryo, which has been growing up within the protecting womb of its mother, breaks away (in the physical sense) from the life to which it owes its very existence, and is born into the world as a separate individual, one does not speak of ingratitude or disloyalty. When, some years later, the young man or woman, whose early life has been

sheltered in the home of its parents, comes of age and leaves the home to perform his duties as an independent citizen, again one does not talk of ingratitude. Why, then, should one do so when a group of individuals, who have been nurtured within the womb of the Theosophical Society, find their specific mission in life, and start on an independent career in order to carry it out? A real sense of brotherhood, coupled with a little imagination and understanding, should help one to avoid both of these dangers.

To return, however, to the main theme. The Theosophical Society has given an impetus to the development of the mental intuition, and now this child of ours, under the inspiration and guidance of Krishnaji, is strong enough to do its own work in the world without our special protection, but surely not without our love and understanding. What, then, is there left for the Society to do? Its work is to continue to lead the world, helping to prepare it for future stages of development. This involves no less than fifteen further specific varieties of consciousness connected with the fifteen sub-races that are still to come before the close of the present Round. A truly colossal task, though fortunately the whole of this has not to be done at once. The work could be grouped into three main categories. Firstly, the leadership of the Fifth Root Race and the world in general, as distinct from that particularly connected with the sixth sub-race; secondly, the preparations for the Sixth Root Race, whose appearance is expected about six centuries hence; and, thirdly, work in connection with the seventh Aryan sub-race, which leads to the Seventh Root Race.[1]

For the Fifth Root Race in general, two main channels of activity are available. They are the Theosophical Order of Service and the Theosophical World University. In the

[1] Query: Does not the Seventh Root Race arise out of the seventh sub-race of the Sixth Root Race, the "Austral-American," and not of the Fifth, the Aryan?—C.J.

former is provided the means for carrying the inspiration of Theosophy into every walk of life, into every type of human activity, and there giving it practical application. It is most assuredly not required that the Order of Service should establish a duplicate set of organizations to those already in the world, but rather that it should link up with the existing bodies, and infuse into them more of the vision which Theosophy, with its teachings of Brotherhood and its knowledge of the Plan, alone can supply to a semi-ignorant world. It is a practical call to the world to awaken the Buddhic realization of unity, and every member of the Theosophical Society should be able, if he so desires, to find a congenial outlet for his energies in the form of practical service.

That which the Order of Service does for the world of action, the World University is doing in the realm of science. In this movement one can perceive a growing effort to demonstrate the oneness of life. Where hitherto there have been many sciences of forms, each with its peculiar sphere, technique, apparatus and exponents, now one is witnessing the gradual emergence of a single Science of Life, of which the various "sciences" are seen to be partial expressions in specific directions, but which in themselves have no absolute meaning, save as they are related to the basic Science of Life. "Relativity" is the popular word which expresses the connection between these sciences, but the Science of Life unites them all in one.

This, again, is part of the intrusion of the Buddhic consciousness into the Higher Mind of the Fifth Root Race. In the Order of Service it manifests as Universal Brotherhood leading to practical service; in the World University it becomes universal science, leading to applied relativity in all the branches of human knowledge. The duty of the Theosophical Society is to inspire both these organizations, and

thus to lead the world in these two aspects of Buddhic life in the present age.

Here is a field of work which may well tax our resources to the uttermost. Then there are other, future races to be considered, which also come within the purview of the Theosophical Society. The Aryan Race, it would seem, was founded some 100,000 years ago, but the preparation for it began 1,000,000 years B. C. It is, therefore, not too soon for the twentieth century Theosophical Society to be actively at work on preparations for the Sixth and the Seventh Root Races.

Necessarily this work is at present more specialized, and therefore less understood and considerably less popular, than the wider field of activity which concerns the existing races. It is being done through the Liberal Catholic Church and Co-Masonry.[1]

As there is considerable prejudice concerning both these movements, let it be remembered that, although they may quite truly be part of the work of the Theosophical Society, it is in no wise incumbent upon any particular member of the Society to take part in either of them.[2] It is, however, part of the duty of every member to include within his conception and *practice* of Universal Brotherhood all those whose Dharma leads them to support these organizations.

Looking at the Liberal Catholic Church, one is struck by the similarity of its technique to that of the Temple services of the Sixth Root Race colony, as described in the later chapters of *Man: Whence, How and Whither*. One also observes a significant difference. In the Liberal Catholic Church the worshipper is expected to give his individual contribution of love, strength, courage, gladness, wisdom, beauty, etc., according to the utmost of his ability. But this is not

[1] This is the personal view of the writer, and is put forward purely as such.

[2] For a far simpler reason, that neither of these are "part of the work" of the Society. They can be the work of individual Theosophists, but in no wise of the Society.—C.J.

enough. Not only must he tune his consciousness up to the highest pitch, but he must also unite with others, forming with them a single consciousness. The Liturgy helps him to achieve this. Based upon sound psychological principles, it commences working at the ordinary level of consciousness of the average person, and leads him step by step into ever greater heights of spiritual expression, till he reaches as complete a unanimity with the other members of the congregation as is possible. There arises thus a kind of "one-mindedness," the congregation, assisted by the familiar Liturgy, acting like a single intelligence instead of as a mere collection of individuals. This "one-mindedness" is also extended to include certain of the angels, though their reality is far from being generally perceived at the present time.

The difference is the absence of the sacrament. The task of the Sixth Root Race is to express the unity of the Buddhic consciousness, which may be described as "one-heartedness". This is not the same as the intuitional consciousness of the sixth sub-race at present being born, but is an extension of it beyond the higher mental level. Modern humanity cannot touch this unity directly, but only in symbol. Therefore we have to-day the Sacrament of unity in love, which stimulates, through a symbolical channel, the true heart of love in every member of the congregation, gradually helping to bring about the change from the "one-mindedness" of to-day to the "one-heartedness" of to-morrow. In the Sixth Root Race it will exist normally as a conscious reality, and therefore will not require a symbol to represent it.

The Co-Masonic movement differs from ordinary Freemasonry in much the same fashion as the Liberal Catholic Church differs from the more orthodox Christian Churches. It may be remarked that the Masonic technique, which includes a close co-operation with all the invisible kingdoms of Nature, is designed to bring about "one-willedness". There

are many specialized functions in a Masonic Lodge, each of which is allocated to a different individual. Just as the health and usefulness of the physical body as an organized vehicle of consciousness is dependent upon every organ performing its appropriate function at the right time, and in perfect harmony with the other parts, so does the successful operation of a Masonic Lodge depend upon the perfect discharge of his specific duty by each member of the Lodge, in obedience to the single will which inspires and animates them all. Here, again, a symbolism is in use to-day in order to stimulate a state of consciousness which will be realized openly when the Seventh Root Race appears in the world.

These are the two specialized lines of work for the few.[1] The majority of Theosophical members will probably find their avenues of usefulness through the Theosophical Order of Service and the Theosophical World University.[2] But whichever line or lines an individual may select, let it be constantly borne in mind that there is but One Life in all the world, One Consciousness expressing itself in these many ways. There is never any conflict in Life, and Universal Brotherhood is based upon the fact of the One Life. With this great principle for guide, the Theosophical Society may go forward with confidence into the splendid future of ever-growing usefulness which lies ahead, so that it may indeed become, as a Master has foretold, the "corner-stone of the religions of the future."

[1] Surely the Great Work is not so limited as to offer only two?—C. J.

[2] I am still acutely conscious that my avenue of usefulness is the Theosophical Society, pure and simple.—C. J.

LETTERS OF W. Q. JUDGE

(*Continued from p. 197*)

XIII

N. Y., Jany. 21, 1882.

DEAR OLCOTT,

Again I return to the charge and endeavor to discharge my debt to you of correspondence.

. . . Things here are dull and I am dull. While I was away in Venezuela I was so awfully taken up with affairs there that I had little time for Theosophy or thought. But while there I had a letter written to Religio-Philo[sophical Journal] which they will not publish. I will tell you the facts. When I read that article of Coleman's [1] about H.P.B. I was so mad I could have blown up the paper and Coleman with pleasure. Immediately after cooling off I wrote the R.P. Journal a letter in which I called Coleman a dirty sneaking liar and signed my name and address. I wanted to brand him. But I received a postal card in which the R. P. said that *when* my letter was couched in respectful language I would see it in print—but not 'till then.

Well, in Carupano I talked over the matter with J. Ormahu, our Supt. who is an old friend of Bundy, a spiritualist

[1] An active opponent of the Society and Madame Blavatsky. At the time of the Coulomb affair, he was engaged by the Society for Psychical Research to discover unmarked quotations in H.P.B.'s books. In 1893 he wrote a highly unfavourable "Critical Historical Review of the Theosophical Society" in the *Religio-Philosophical Journal*.

and also a hater of Coleman. He said the article was infamous and altho' he did not know H. P. B. would defend her and go for Coleman if I wrote the article. So I wrote him a letter and he took the pains to rewrite it—it was long—signed and sent it to Bundy. To-day he says Bundy writes he cannot publish it, as the public is not interested. Coleman seems to have a charmed life. No one will print anything against him. Now as I have a copy of the letter I shall write the *Banner* and raise hell if I can with Mr. Coleman. In the letter I concocted the sweet dodge of showing Mr. C. to be a Jesuit as I know if they print it the whole mass of spiritualists will pitch into Coleman.

I enclose you also a little Young Men's Christian Bulletin and draw your attention to the paragraph inside which is a printed statement of the creed of these asses. Would it not do good to have it printed somewhere in India?

Jany. 23. I have just recd. a letter from W. Paris and quote a part for your edification. I will disabuse his mind—"I had a very chatty and interesting letter from Wimbridge a short time ago. He has started an Art Furniture Store in Bombay and has reasons to think it will be a great success. The Madame was up at Simla and Olcott in Ceylon, the very antipodes. The Theosophical Society I imagine is defunct so far as Bombay is concerned and Wimbridge has retired from the whole business. W. seems utterly disgusted with the whole affair and glad to be out of it. He says it is too long a matter to go into, but some day he will tell me all about it." Nice chap Wimbridge. Well, such is this blind life! Paris will not spread any bad reports, and I will in writing him soon, give him the proper news and refer him to those in England who know if the Society is defunct so far as Bombay or any other place is concerned.

Ah, my dear fellow how I long to be in Bombay or any other place where I could drop everything for Theosophy. I

am in such a position. When I made that fiasco before you left about going away I—in backing down—gave my word of honor not to leave while the baby lived. I think—but I am not sure if I did not say while [my wife] lived, but think not. Now, if I had the money which I soon expect so as to pay up one or two debts I owe, and, in addition then had any encouragement from ∴ I would leave here without notice or on a pretended trip to some other place and never come back till I had the truth and light—or death. Of course I would not do this unless I could leave or provide for a proper income for her. But it seems when I think of it that if I did so it might interfere with my usefulness. In fact I am in a sea of conflict. I am ready to do anything and yet unable. One thing however always shines clear and bright, and that is my star of hope, the attainment of rest. I will keep as I can in the path and may be some day will be fit to help my fellows. Just here I am reminded of an *awful* letter I received Dec.'79 from H.P.B. Was reading it Saturday. She accuses me in it of almost anything. Perfectly terrible. Among the rest of an attempt to draw you away from her friendship. Absurd and yet terrible. Can you tell me why that was written. If it was written to try me it failed of its mark or rather did not bring me down. The other day I got a letter from her from Simla which is very pleasant and gives one *some* encouragement, but only by inference, nothing directly.

Within the last few weeks a change has come over my mind. I now can see, I think, the path. It has come from reading Fragments of Occult Truth [1] in Oct. THEOSOPHIST. You know that reached here while I was away so I did not read it until the other day. It has furnished the keystone for an arch that has slowly been, and confusedly too, building up

[1] A series of articles published in THE THEOSOPHIST, from 1881 to 1883, and simultaneously in the *Harbinger of Light*, Melbourne, Australia. The first three were written by Mr. A. O. Hume in reply to a letter from Mr. W. H. Terry, F.T.S. of Melbourne, on "Spirits Embodied and Disembodied". The other five were written by Mr. A. P. Sinnett, under the *nom de plume* of "A Lay Chela".

for some years. I am ready to renounce even that pride of life eternal which once I thought the best thing to cherish, and I am ready to work for purely unselfish ends.

I read your lecture on Buddha with pleasure and am trying to get it noticed in the *Sun* as that would do Theosophy some good.

Bouton told me the other day that the *Occult World* had greatly increased the sale of *Isis*—50 copies here, 12 there and so on. So much so that he has offered the *Banner of L[ight]* to stereotype *Occult World* if they will sell the book. Send me if you can your account with him with particulars, if you think he is not dealing fairly and I will look him up.

Well, here I am all said and paper used up. I use this as it is light paper and you will not cavil at it. By the way, I see some of the Editorial staff put my name to that squib. I did not wish it, but as it looks as if H. P. B. did so it is all right, for if they see fit to give the author I care not.[1] I will send some Astrological Incidents which will be interesting and be positive evidence as to what value there is in that science.

Give my regards to anybody you like and believe me, my dear Olcott, fraternally,

WILLIAM Q. JUDGE

XIV

71 B'WAY, N.Y.,
Mar. 17, 1882.

DEAR OLCOTT,

I got the letter and bill of lading from Messrs. Abrew but up to this time have not heard of the vessel's arrival.[2]

[1] See "Astrology Verified," by W. Q. J. in THE THEOSOPHIST of April, 1882. The article is dated January, 28, 1882.

[2] Colonel Olcott tried to establish trade relations between American firms and firms in India and Ceylon, hoping thereby to earn a little money. The attempt failed. Mr. William de Abrew, a Sinhalese Buddhist in Colombo, was a devoted friend of Colonel Olcott and an energetic worker.

And now I go to Venezuela again on 18th tomorrow morning . . .

I had arranged for a T.S. meeting at Mott Memorial Hall on 22nd but now cannot go. Doubleday is in a funk but Rawson and Maynard will help him. I am glad about it, for it will prove if they *will* do anything. I am about the only one here who will go in for Theosophy and not care a damn how it affects me.

I am going to Carupano and don't know how long will stay. Hope will be my last and that in the not distant future I may retire to India. Oh man! how I wish for the day when I can do so. Well, patience.

While [my wife] was away in T., M ∴ wrote me through H. P. B. that I was a rose colored loafer and I guess she was right, though my horizon is not very rose colored . . .

Love to all and tell those Ceylon Buddhists how I would like to go there and declaim against the Christians as I know them and that I am a Buddhist.

Fraternally,

W. Q. JUDGE

(To be continued)

KĪMIYĀ-US-SA'ĀDA

By MOHAMMAD GHAZĀLĪ

(Translated from the Persian by Baij Nath Singh)

(Continued from p. 251)

PART III. DUTIES TO THE WORLD

CHAPTER VIII

FOOD, MARRIAGE AND LIVELIHOOD

1. The object of all pilgrims is the Divine Vision; Divine Vision is the fruit of knowledge and works; knowledge and works are impossible without the health of the body; health is impossible without food. So food is a necessary means to tread the path of spirituality. "Eat pure food, and perform good deeds," saith the *Qurān*.

2. Rules to be observed at meals: To wash hands and mouth, since ablution is necessary for worship, and eating is a worship; to sit at ease on the left leg with the right one remaining erect, and without leaning against a pillow; to resolve that the food is going to be taken for the strength needed for worship and not for any sensual gratification; not to set one's hand to food without appetite; to be contented with the food in hand and not to arrange for luxurious dishes;

not to eat alone, *i.e.*, without someone else to partake of the food with one; to say *Bismillāh* when taking the first morsel; to begin and end the meal with salt; not to eat in a hurry but to chew well; not to censure food; not to take too much water during the meal; to withdraw from food before satiety; to thank God on finishing the meal; finally to wash well hands and mouth.

Rules to be observed when eating in company: Not to set one's hand to food unless another, more advanced in knowledge, piety or age, does so; not to keep others waiting if one is the leading member in the company; not to be silent, unlike the foreigners, but to utter words of wisdom; to be just to others who partake of food in the same dishes with one, *i.e.*, not to eat more than they; not to eat less in a spirit of hypocrisy; not to eat more for the sake of pleasing others; not to withdraw from food before others; not to behave in any way disagreeable to others.

3. As food, so marriage is a necessary means to tread the path of spirituality: marriage is intended for procreation, not for the gratification of lust—rather lust has been ingrained as an impulse to necessitate marriage for the begetting of a pilgrim.

Advantages of marriage: (*a*) obeying God and the Prophets by doing what is loved by them—begetting a child; (*b*) regulation of the sexual desire; (*c*) deriving happiness by the company of wife and thus counterbalancing the strain of religious life and receiving fresh vigour for further devotion; (*d*) leaving the cares of the household to wife and thus getting more time for study and good works; (*e*) learning patience by putting up with the defects of the family members, fulfilling their wants, and training them to follow religion.

Evils of marriage: (*a*) yielding to the temptation of dishonest livelihood under the pressure of family needs; (*b*) failing to provide for family by lawful means, losing

patience with the family members in times of difficulty, wounding them, or neglecting the duties owed to them; (*c*) neglecting the spiritual life by absorption in domestic cares.

4. Certain rules of matrimonial life: To behave well with wife; to put up with her weaknesses; to dally and sport with her, but not so as to override propriety and religion; to guard her from the eyes of men; to provide for the needs of family; to train her in prayer, purification and other religious duties binding upon a woman; to preserve strict impartiality in dealing with several wives, if one has more than one; to chastise her mildly when the gentler measures fail; and to avoid divorce as long as possible.

Rules for sexual intercourse: one should not face west at the time, should gain the heart of wife by dalliance and embrace, begin in the name of God, seek His protection against the ingress of the Devil—thus guarding the child, if any be born, from evil influences; to render homage to God for the wonderful mysteries of generation, to be considerate of the pleasure of the wife, to avoid intercourse on the first, the middle and the last days of the month, and when she is not in good health. The wife should be chaste, modest, devoted to the husband, and she should not go out of the house without his direction.

5. To save oneself and one's family from dependence on others and earn an honest livelihood for their support is an ascetic practice and superior to many forms of worship. It is reported that a strong young man was proceeding early in the morning to a shop in the sight of the Prophet and his companions; the companions pitied him for his inability to use his early rising in seeking God, but the Prophet protested saying: "If he goes to the shop in order to save himself, his parents, wife and children from dependence on others, he treads the Divine Path, whereas if he goes there to add to his wealth and pomp, he follows the Devil." He who has sufficient means

for the support of his family should give his time and energy to Divine Service in preference to trade; if he takes to trade to increase his wealth, he is attached to the world, and such an attachment is the root of all sins. Again, he who is poor but is supported by lawful contributions and charitable endowments may better desist from trade. This rule applies to four classes of men: (*a*) those who impart religious instruction; (*b*) those who benefit others physically, *e.g.*, the physicians; (*c*) those who carry on the government of a country; (*d*) those who lead a spiritual life. He who can do no more than practise exoteric forms of worship may better take to a worldly pursuit. He who maintains his devotion amidst worldly transactions may preferably go on with them: since the essence of all worship is the inner attitude of devotion, and it is possible to retain it while working for a livelihood.

6. The Prophet has said that earning a pure livelihood is binding upon all Moslems, and that a dishonest livelihood mars the efficacy of prayers and entails sufferings in hell.

(*To be continued*)

LET the student wash and clean his hands, feet, face, thoroughly, before and after meals. Let him eat unhurriedly, slowly, with undistracted mind. Let him not think ill of the food placed before him, but take pleasure in it thankfully, and look upon it with honour and welcome. The food that is rejoiced in, always brings strength of body and energy of mind; if carped and cavilled at, it destroys both.

When the food is pure, the intelligence is clear and bright, and the mind is placid and lucid; when the mind is such, then the memory is strong and certain; when the memory is clear and full, all knots of the heart (all neurotic and other complexes) are loosened and solved; when all the impurities of the heart have thus been washed away, the Lord Sanaṭ-Kumāra, who is also called Skanḍa, gives to the human soul its last initiation on this earth, and shows to it the Light beyond the Darkness.—*The Laws of Manu.*

THE PERSECUTION OF HEBREW THEOSOPHISTS

FOREWORD

To be persecuted is not an uncommon experience to those Theosophists who, in spite of the disapproval of the fellow-worshippers of the faith of their birth, join the Theosophical Society. Hindu, Parsi and Christian members of the Society have often had, in one form or another, to put up with open or veiled persecution, sometimes mild, sometimes severe. The few Buddhists who have identified themselves with the Society have had a similar experience. But with the steady growth of the Society and the wide dissemination of Theosophical literature, this persecution has tended to recede into the background. It is therefore astonishing that it should break out in an unexpected quarter, in Basrah, in Mesopotamia.

In 1915, a Theosophical Lodge was started in the military area by Dr. Jacob E. Solomon, and continued till 1917, when it lapsed. A new Lodge was started in July, 1928, by Mr. K. E. Ani.

Dr. Solomon writes: "In Ahmedabad I was beaten in the Synagogue and excommunicated for protesting against the unrighteous actions of the leaders; we formed a separate community and had prayers in my Hall. After seven years we were honourably taken back, and the first thing we did was to prevent the original leaders from being excommunicated in their turn, and to pass a rule that there shall be no excommunication." The material which follows gives the full history of the latest persecution of Hebrew Theosophists.

C. JINARĀJADĀSA

I

Translation of a Circular in Hebrew, read in the Jewish Synagogues on 21st March, 1931.

BE IT KNOWN TO ALL,

As we have received a letter dated 22nd Adhar 5691 from the Rabbis of Baghdad in connection with the Theosophical Society, we publish and circulate it literally for the information of the Holy Congregation.

"To the Reverend Hakham Heskell Hakham Sasson, Acting Grand Rabbi of the Basrah Holy Congregation, Greetings.

"We hereby inform you in connection with the Theosophical Society that, after due consideration and discussion with all the Rabbis of Baghdad, we have been convinced from the complete information obtained about this Society from the undermentioned sources:

(1) A Letter received from the Chief Rabbi, London.

(2) *Pears' Cyclopædia.*

(3) *The Modern Dictionary.*

(4) *The Key to Theosophy*—pages 28, 42 and 45,

that the said Society appears to hold a new belief which in some respects differs from the Jewish faith.

"You are therefore enjoined before everything else to have the Lodge of this Society removed away from the vicinity of the Grand Synagogue and to notify all those who bear the name of Israel to keep away from this religion which is against the belief of Israel since its foundation up to now.

"Further, all members of this Society are not entitled, according to the Law, to participate in all religious matters and thereby influence others to change their old religion for a new one.

"Furthermore, no members of this Society are entitled to be elected to the Jewish Lay Council nor be wardens nor agents nor leaders.

"You are therefore charged with the execution of these our orders in consonance with the Holy Law and to apply this order in connection with the entire Holy Congregation.

"(Sgd.) SULMAN HOOGI ABOODY.
" „ JOSHUAH MOSHI HESKELL.
" „ RAPHAEL ISAAC HAYIM."

(Certified True Copy) HESKELL HAKHAM SASSON.

II

Translation of the letter dated 26th March, 1931, sent to Hakham Heskell Hakham Sasson, Acting Chief Rabbi of Basrah, in connection with the Circular read in the Synagogues, and copy of which was published in Arabic in the *Times of Mesopotamia*.

We have heard that you have read a Circular in regard to the Theosophical Society in the Synagogues on Saturday last, the 21st March, 1931, in which you have strayed in directions which are against the Holy Jewish Faith, truth and freedom of thought, and have attacked personalities which are guarded by the Constitution—personalities possessing clear consciences, absolutely disinterested and free from any selfish aims and motives.

The term "Theosophy" denotes two words: "Theo" meaning God and "Sophy" meaning wisdom, and the words jointly mean the Divine Wisdom. Theosophy is not a religion as you have alleged, but is a philosophical Society—the Jewish Kabbalah itself. This is a fact known to all except to those who wish to distort the truth according to their whims and to suit their selfish purposes. To apply the term "religion" to the Theosophical Society is an absolute falsehood and a rejected fabrication. The majority of Jews in the West and East, as well as in the New World, [who] are members of this Society, have received neither advice nor warning against it from the Rabbis of London or those of France or America or other quarters.

You, yourself, encouraged this movement, having been present at the opening ceremony of the Theosophical Lodge which was founded here in 1916-17 and to which you accorded your benediction.

The pages of the books you have referred to do not contain any religious discussions, and the most that can be claimed about any of them is that they give an allusion to the Jewish Kabbalah, the obligation to love humanity, the

formation of a universal brotherhood among men, the rendering of service to all beings and the injunction against the maltreatment of all creatures. Does this offend you?

We are Israelites and know the precepts of our Religion as commanded by the Creator. We have never come across any religious code forbidding the study of philosophy and Kabbalah, nor have we heard any instruction in that connection.

What astonishes us is the evident eagerness of yourself and your colleagues in hastening to make public your declaration which was concocted in secret and without our knowledge, without question or reply, reference or warning to any member of the Society. But you have resolved, for a purpose which is known only to yourself, to give a sudden shock to the individuals of the Community during their prayers to the Almighty, during which time at least you should have laid aside all feelings of hatred or dislike, which are the offspring of the love of wielding influence. You have thus shocked them with this Circular which is based on falsehood and distortion of the truth with the object of detracting from the good name of the Society, so that through their excitement you might benefit from any inclination on their part to act in any manner contrary to law and order. The natural aim of this machination is the creation of trouble and difficulties and the sowing of discord among the members of the Community. You should bear in mind that you are solely responsible for anything that may occur to any individual, having connection or that will have connection with this Society, as a result of your misleading the Congregation and poisoning their minds in such a regrettable manner which is not in conformity with the Jewish precepts.

I would ask you in the name of Heaven, does the Law permit the issue of decisions clandestinely and at

will, supported by no legal clause and contrary to fact in all respects? Have you indicated your observations to any member in a reasonable and logical manner with a request to withdraw from the said Society and did he not listen to you, that you have found it necessary to make such a denunciation?

We do not see in the steps you have taken but an excessive desire to mislead public opinion in connection with the impending new election in your customary method which is recorded in the Government archives.

After having for so long rejected the interference of the Rabbis of Baghdad in all matters, you have now managed to get three of them to participate in your delusive scheme, which is considered one of the wonders of this Century of Light and Knowledge in which you have decided to have repeated the eras of domination over the minds and over individual freedom under the veil of the Holy Faith. (Religion is innocent of all this.)

As we have explained to you, this is a Society similar to any other and is not a religion, and this is a statement testified to by the whole world. A permit for the foundation of this Society has been obtained from the Government. Any member of the Theosophical Society may leave it at any time desired without hindrance and without any obligation. Where then are your allegations?

If the reading of philosophical and scientific literature and the study of Kabbalah in a foreign language do not find favour with you, why do you not undertake to teach these lofty sciences in the Hebrew language, in the same manner as do others spiritual leaders, and endeavour to guide and enlighten all who so desire?

It has now been proved to you that the Theosophical Society is a scientific one and not a "Religion" as you wished the public to be misled into believing.

You are therefore requested to withdraw your Circular, or else we shall be compelled to resort to legal steps to have the truth revealed.

(Sgd). K. E. ANI,
President,
Basrah Lodge, Theosophical Society.

III

From the "Times of Mesopotamia," Basrah, April 13, 1931

An excited crowd numbering about 300, and including women and children, appeared before the Basrah City Police Station on Saturday night, and later in the evening H. E. the Mutasarrif ordered the arrest of the Jewish Mukhtar.

Earlier in the evening a party of about twenty boys tore down the signboard of the hall of the Theosophical Society, near the Jewish Synagogue, thus taking the first overt step in the quarrel that has arisen following the establishment a year ago of the Society. In all seven people are now under detention.

The Theosophical Society was formed in Basrah by Mr. Khedouri E. Ani last year. The present issue was raised when the Basrah Chief Rabbi Hakham Sasson delivered a sermon in which he asked the Jews not to join this new Society, being, he said, a kind of new faith, and so forbidden by the Jewish religion. This sermon was received from the Council of Rabbis at Baghdad.

The chief Rabbi also requested the Mutasarrif to eject the Society from its present premises, on the ground that by ancient law, no church, Muhammadan mosque and synagogue may be situated together in the same street, on account of the possibility of quarrelling and bloodshed among the followers of the different faiths.

The Chief Rabbi of London, Dr. J. H. Hertz, wrote as follows to an enquiry addressed to him by a Basrawi:

"Whilst there are certain resemblances between the Jewish Kabbalah and some aspects of Theosophy, Theosophical teaching is, as a rule, foreign to Judaism, and sometimes against the very fundamentals of our faith.

"I would strongly urge brothers in Basrah to abstain from affiliation with the Theosophy movement.

"My own experience in various parts among English-speaking Jews has taught me that such affiliation is likely to prove dangerous to ordinary men and women who are not conversant with the writings of great Jewish teachers and philosophers, enabling them to discriminate between the wheat and the chaff of Theosophy and kindered alien doctrines."

IV

From the "Times of Mesopotamia," Basrah, April 14, 1931

The seven persons arrested in the Jewish demonstrations in Basrah City on Saturday night were released yesterday morning.

H. E. the Mutasarrif is understood to have communicated to Baghdad the Chief Rabbi's request to eject the Theosophical Society from its present premises, as it is surrounded by Jewish synagogues and schools and so may be thought liable to be a source of trouble.

The President of the Rabbinical Court of New York, Dr. Leo Gugng, wrote as follows, in reply to an enquiry addressed to him by a Basrawi:

"Jews do not need Theosophy. In the Torah they are taught a philosophical life, not a mystic nothingness.

"Theosophy leads Jews away from their solid duties with which Our Lord has crowned us.

"I would certainly warn my brothers against the surrender of their religious identity, which is inevitable as they lose themselves in the unprofitable names of Theosophic thought. By all means let Jews know that they can find fulfilment of all their spiritual cravings in our own vineyards in the field of Jewish thought and idea.

"Life is not a dream. It is a task and a challenge. The Torah teaches us how to meet it squarely and how to succeed. Theosophy is a malady of the weak. It is the punishment of ignorance. It is not a religion for men. It robs women of their grace and strength. It deprives youth of its moral stamina."

V

From the "Times of Mesopotamia," Basrah, April 14, 1931

THE CASE FOR THE THEOSOPHISTS

(TO THE EDITOR)

SIR,

As you have seen from our open letter which was published in your Arabic section of 28th March, 1931, the Acting Hakham Heskell Sasson has distorted the truth by alleging that the Theosophical Society, founded here in 1927, is a new religion which is contrary to the Jewish Faith, and has enjoined all not to elect those affiliated to it either to the Jewish Lay Council or to any committee which has any sort of control over the Community's funds.

Reference to *Pears' Cyclopædia*, Theosophical literature, *History of Modern Philosophy* and other historical literature will show that Theosophy is not a religion, but is a philosophical science which has been taught for thousands of years by the ancient Egyptians, Romans, Israelites, Christians and Arabs and that the Theosophical Society is a scientific,

literary, ethical and philosophical society. Its aims are three, as follows:

(1) To form a nucleus of the Universal Brotherhood of Humanity without distinction of race, creed, sex, caste or colour.

(2) To encourage the study of Comparative Religion, Philosophy and Science.

(3) To investigate the unexplained laws of Nature and the powers latent in man.

Is it possible for anyone with the least common sense to imagine that this Society conflicts with other religions or that it offends against other beliefs? It is with this illusion that the Acting Hakham and his satellites have wanted to mislead public opinion and to detract from the good reputation of the Society. They have accordingly circulated provocative reports in the Synagogues in a manner calculated to excite the public against it, rendering those affiliated to it subject to the risk of persecution, humiliation and even evil intent.

The result of this was made evident on Saturday when weak and narrow-minded members of the Jewish Community rushed the premises of the Theosophical Society, howling and shouting, each armed with whatever might enable him to attack the members of the Society.

Fortunately no one happened to be present and the onslaught was made on the locked door. When they found they could not break it, they pulled down the signboard which was shattered to pieces in front of the house of the President, which was also pelted with stones.

The strongest proof of the intentions towards those connected with the Theosophical Society in Basrah is their Circular, which was prepared at will and in conformity with no legal code, without any observations having been indicated to any member of the Society and without addressing any question to or obtaining a reply from any of them.

Would it ever have occurred to you, Mr. Editor, that in this Century of Light the Acting Hakham would play the rôle of Jeroboam, son of Nebat (Kings 1, Chap. XIV), by sowing discord among the individuals of the Jewish Community in Basrah who are day and night toiling to earn their living in peace and harmony, in full obedience to the Law.

I am, etc.,
K. E. ANI,
President

VI

THE BASRAH LODGE, THEOSOPHICAL SOCIETY,
P.O. Box 26,
Basrah, 18th April, 1931.

TO
THE VERY REV. RABBI J. H. HERTZ,
Chief Rabbi of the British Empire,
4 *St. James Place,*
Aldgate,
London, E. C. 3.

SIR,

We forward to you herewith a translation of the open letter which we sent to the Acting Rabbi of Basrah in connection with the Circular which we had read in the Synagogues on Saturday the 21st March, 1931. We also forward a copy of the latter and newpapers dated 13th and 14th April on the same subject.

Whilst we were offering our prayers on that day with all reverence and humility to the Almighty, we were suddenly shocked with an announcement from the Rabbi alleging that the Theosophical Society is a new religion and that its members should not be elected to the Jewish Lay

Council or to any other Committee having in any way control over the Community's funds.

In support of his allegation, the Rabbi quoted a letter purporting to have been received from the Chief Rabbi of London, but failed to mention either its date or the person to whom it was addressed.

On the evening of the 1st April, however, *i.e.*, the first night of the Passover, a boy named Eliahoo M. Khemara distributed copies of the said letter dated 12th February, 1929.

The issue of a letter to an unknown boy such as the one referred to, without apparently troubling to know something about his identity, appears to us very strange coming as it did from such a spiritual, revered, philosophical and learned person as yourself.

Yes, the Sun shines even on dung-hills, but only to purify and vivify: but the illumination afforded in your letter did not provide any enlightenment to those for whom it was intended and has, on the contrary, been only used as a tool for misleading others and poisoning their minds, with the object of profiting thereby by hiding their selfish motives and ensuring their personal interests.

A Theosophical Society was founded in Basrah in the year 1916-17 under the Presidentship of Dr. J. E. Solomon, L.M.S., and the same acting Rabbi was himself present at the opening ceremony. As to our Lodge, this was established on 8th July, 1928, under a permit from the Ministry of the Interior. Its present members are all of the Jewish persuasion.

The reasons for the lengthy silence from 1916-17 to 21st March, 1931, will doubtless not escape such an intellectual personality as you. Why this protracted and lengthy silence all this while and, just at the time of the impending communal elections, your letter is produced and with it their intentions are manifested?

Do you realize, Sir, that your letter which was issued in all good faith on your part has been utilized as a weapon by those who do not fear God and who ignore justice?

Being in possession of your letter for such a long period, why did they not have it produced to the Members of the Society, and why did they issue their Circular clandestinely without making any observation to any individual whatsoever? After such an act on their part can one assume that they possess even the slightest shadow of a conscience? Does not this act appear strange to your good self?

Your letter indeed contains brief but magnetic sentences which have a wide meaning from many philosophical aspects. How is it possible for Basrah Jews to understand their real meaning? You have no doubt intended to save the mentally and intellectually weak brethren from the deep study of Theosophy lest they should not be able to "discriminate between the wheat and the chaff" thereof. You have, however, not mentioned the necessity for excluding the members of the Society from the Congregation of the Lord and their deprivation of the rights which are guaranteed to them under the Iraq Constitutional Law.

Thanks to Providence, those affiliated to the Society are endowed with the virtue of intellect and are sufficiently conversant with the teachings of the great Jewish teachers and philosophers and the rudiments of Kabbalah, to enable them to discriminate between the "wheat and the chaff" of Theosophy.

Does it not seem regrettable to you, Sir, that as a result of your letter unforeseen results have occurred which have created discord among the Community which your religion and precepts forbid?

Compare now between the real intention which actuated you to write that letter and the use that has been made of it in your name by the Acting Rabbi and the boy Eliahoo. Have

you authorized him to use your letter as a tool for evil, dissemination of discord and pronouncements which offend against etiquette, good breading, honour and religion, and communal unity and "Hillul-Haschem"?[1]

We would now request you, Sir, to ponder over what has occurred and to inform us of your definite views as to whether those affiliated to the Theosophical Society are considered as out of the Holy Congregation, and whether those affiliated to this Society at your end are considered as excluded from the "Kehal-Kadosh"?[2]

As we are devout Jews and true followers of the Mosaic Law and are now in a critical social position, we would earnestly request you to take such measures as you may deem fit to correct the wrong impression which the surface reading of your letter has created.

Awaiting an early reply,

I am, Sir,
Yours truly,
K. E. ANI,
President.

VII

From the "Times of Mesopotamia," Basrah, May 5, 1931

Following the publishing of an open letter signed by Khedouri Effendi Ani, President of the Theosophical Society, on 28th March, 1931, and a demonstration by Jews against Theosophy in Basrah, the Acting Hakham, Heskell Effendi Sasoon, filed a defamation case against the President of the Theosophical Society.

The District Magistrate, Basrah, tried the case yesterday. The Court, inside and outside, was crowded, approximately 500 Jews, from both parties, being present.

[1] Same as Holy Congregation.—K. E. A.

[2] Desecration of the Holy Name.—K. E. A.

Advocate Abdul Jalil Effendi was for the complainant and Advocate Haj Sulaiman Faizi Effendi for the defendant.

The Court, after hearing the evidence, decided to dismiss the case.

VIII

Further Information

(*a*) I have now received information from my brother that one of our Theosophical Brethren in Basrah who had just a new son born to him, was informed by the Rabbis that they will not circumcise his son. This seems to be the first step towards carrying into execution their threat to excommunicate members of the Theosophical Society.

It seems that many members have already resigned or have decided to do so. Meanwhile a great pressure is being brought to bear upon the members to close down the Lodge.

(*b*) The famous Rabbis of Iraq have now, I understand, given orders to their Basrah representative to excommunicate those Jews who are affiliated to the Theosophical Society. Our Brethren are now endeavouring to buy a burial ground to keep ready for emergency. *(From letters to C. Jinarājadāsa.)*

IX

The Statement of the President of the Theosophical Society

THEOSOPHICAL SOCIETY,
Adyar, Madras S., India,
Apr. 30, 1931.

THE PRESIDENT,
Basrah Lodge, Theosophical Society.

DEAR BROTHER,

Theosophy is not a special religion, but is the foundation of all the separated Faiths existing in the world. It belongs

to Hindus, Buddhists, Christians, Muhammadans, Jews, Parsis, etc. Persons of every faith can belong to the Theosophical Society, without leaving the religion in which they have been born.

Theosophists study all the great Religions, and try to learn from each; but they disapprove of attempts to make converts from one to another. He who understands Theosophy tries to help his own religion by strengthening all that is noble in it, and is eager to share with others any teachings in it that he has found inspiring and useful to himself. But while gladly offering help, he never seeks to force it on another.

With cordial goodwill,

ANNIE BESANT, P.T.S.

THE INTERNATIONAL FELLOWSHIP OF ARTS AND CRAFTS

OBJECT: *To work to develop the sense of beauty in all activities in life, and to study and realize the spirit of unity underlying the arts.*

THE Fellowship began its work in London in 1913 among a group of Theosophists, having then for its name "The Brotherhood of Arts". As the work began to develop, its name was changed to the present one—"The International Fellowship of Arts and Crafts".

At a meeting of the Fellowship held on June 30, 1930, in Geneva, the four stated Objects of the Fellowship were simplified and restated as the one Object above.

The Fellowship from its commencement has worked both among Theosophists and non-Theosophists to bring Art more closely into the life and work of individuals and organizations. Concerts and plays have been organized by its members, and in a few cases Art exhibitions also. One special work has been to provide suitable music and artists before lectures.

Membership is free to all who desire to assist in carrying out the many lines of possible work implied in the Object of the Fellowship. Members may work individually, or in groups, according to their temperaments.

The Fellowship has already been organized in 27 countries. Each country has one member, called National

Secretary, who will help to co-ordinate where possible the work of individuals and of groups, and to keep in touch with the International Secretary of the Fellowship. It has no rules or regulations. There is no fixed amount to be paid as an annual subscription, but it is hoped that those who join will give donations to each National Secretary to cover the cost of postage, the printing of leaflets describing the work of the Fellowship, and such incidental expenses.

Dr. J. H. Cousins was appointed International Correspondent of the Fellowship.

C. JINARĀJADĀSA,
International Secretary,
Adyar, Madras.

LINES OF WORK

(The many useful lines of work for members of the Fellowship are indicated in the following report of a discussion which took place in Chicago, in August, 1929, during the American Convention.)

The meeting discussed how beauty might be promoted in Lodge premises, and in the artistic choice and decoration of public halls taken for Federation and Convention purposes; how members of the Society could encourage National crafts in their dress and environment; how music should best be employed in arranging programmes of Theosophical functions; how the mutual appreciation of the arts in all countries should be developed as a fundamental factor in building World Peace.

The meeting also considered methods for encouraging original art-creation among members and sympathizers of the Theosophical Society, and formulated work that might be set on foot to ensure the maximum of beauty through art and art-crafts at all Theosophical gatherings and particularly at the next World Congress. The group formulated the results of its discussion in the following Resolutions:

1. That this meeting of artists and art-lovers present at the World Congress of the Theosophical Society in Chicago, 1929, is of opinion that the present statement of the second Object of the Society is incomplete in its omission of any mention of the arts; that the arts are as necessary for study as religion, philosophy and science; that the omission overlooks the vitally important work which Theosophy can do, and has to some extent been doing, in elevating and purifying the arts, and in helping world peace by their comparative study; that, therefore, the General Council of the Theosophical Society be earnestly requested to amend the statement of the second Object by inserting the word "art" after the word "religion," the word "art" being taken to include all forms of art—plastic, pictorial, rhythmical, musical, literary—and all art-crafts.

2. That an Art Committee should be an integral part of the organization of the next World Congress, and a similar committee for all Conventions, Federations and large Theosophical gatherings; the Committee to form the co-ordinating centre of sub-committees for special departments such as decoration, programme, music, drama, art-exhibition, etc., in order to preserve unity of design in the whole.

3. That the exposition and presentation of art should be a more prominent feature in Theosophical magazines and Lodge programmes.

4. That in all publications connected with Theosophical activities beauty and distinction should be aimed at in format, printing, binding and illustration.

5. That steps be taken to compile a directory of executive artists in all the arts and art-crafts in the Lodges of each National Section, and of professional artists in sympathy with the Theosophical Movement.

6. That Lodges, singly or in groups, in order to encourage creative art, should hold periodical exhibitions and

performances of original work by members of the Society; and from such exhibitions and performances make recommendations of works of special merit for similar functions in National Conventions of the Theosophical Society; from which Conventions further selections should be made for an International Exhibition of Arts and Crafts at the next World Congress.

7. That members of the Theosophical Society should specially interest themselves in the encouragement of indigenous arts and art-crafts, and promote comparative exposition and appreciation of the arts of other countries as a means to international peace through sympathetic cultural understanding.

8. That Theosophists should exert their influence towards the bringing of greater beauty into educational and public life by using or making occasions for stressing the utility of beauty in schools, hospitals, town planning, industrial concerns, etc.

9. That for special Theosophical events professional musicians should, where possible, be engaged, in order that the best artists should be brought into touch with Theosophy, and that the Theosophical Society may thus artistically be the gainer.

From 1923 to 1928 Mr. C. Jinarājadāsa acted as President of the Fellowship, and from then onwards as International Secretary. He will be most glad to assist National and Local Secretaries, and all others interested in the Fellowship, if they will communicate with him at Theosophical Society, Adyar, Madras.

"THE ART OF THINKING"

By CLARA M. CODD

IT is surely a sign of the times when a book on the power of thought attains to the position of a "best-seller," outrunning in popularity even some modern novel of international fame. Yet this is precisely what has been achieved by the wise and witty Frenchman who is the author of the subject of this review.[1]

Hitherto the Abbé Dimnet has been known to us as a literary essayist, and so perhaps even this book on thinking has a literary flavour. But at the same time one of its greatest charms is the wise, kindly and eminently sane outlook upon everyday, ordinary life which clearly signalizes its author. In the Preface he states that millions of men and women are anxious to know how to think, and although he does not feel that he is personally a genius in this regard, yet he hopes that a keen desire to be of service may give him a claim to be heard. He writes his book for ordinary people, and his keen sympathy with the ordinary man's efforts to think his best and live his noblest is warming and inspiring.

He divides what he has to tell into four parts: The first is "On Thinking," and in it he tries to make us see clearly what our ordinary thinking processes are. He shows us the Ego, the Thinker, sitting up aloft and gathering material for thought from every experience. He describes the "mental stream,"

[1] *The Art of Thinking*, by Ernest Dimnet. (Simon & Schuster, New York.)

which seems to be a never-ceasing succession of images, corresponding to wishes or repulsions. He says that investigation and estimation of such images will tell us what we are worth morally more than all our actions, of which after all they are the root. Thinking, according to M. Dimnet, is a rapid succession of mental images more or less stimulated by desire.

He tells us how to estimate our own thought by digging down to the true images at the root of our mind. The nobler the images, the greater the man. High-minded people, he says, are almost invariably optimistic, pessimism being the result of *complexes*. We can also add to our knowledge of ourselves by observing our letters and conversation. If criticism comes readily to the fore, "I hate," "I detest," "I loathe," then we must write ourselves down as *ordinary!* A good memory will enable us to imitate and so deceive observation, but not for long. Our true poverty of ideas and thought will soon show through.

What is it that characterizes true thought, he asks, and answers: Vision! And vision, insight, is largely the result of attention, patient meditation. He describes in a very lovely way the truth that all Theosophists theoretically know, that what a man thinks on that he is. "Humdrum people cease to be humdrum when they hear a fine speech or read the kind of book likely to act on their dormant possibilities." He recognizes that the spirit of independent enquiry is the very life-blood of all intellectual aliveness, and says this superiority of intellect persists in children until they begin to copy their elders and their poor little souls begin to be satisfied with dismissing questions.

> Pretty soon this magnificent tide of interest which fills the child's soul will ebb away to leave it dry and arid. All schoolboys, writing an essay for their teacher, are visited by thoughts which they realize would be what is called literature, but they do not dare to write them down, and ill-treated inspiration, in its turn, does not dare to return. It is to those moments that such of us whose vocation turns out to be literary look back with despair,

wondering what brought a crop of platitudes, where distinction used to spring naturally. Only in a Blake or a Whitman is the passage from the child to the artist imperceptible.

Part II deals with the "Obstacles to Thought," chief of which, he writes, are stupidity, or congenital incapacity for thought. Emotional obsessions, he says, cause impotency of thought. Does not this remind us of Shri Krishna's direction to Arjuna that he must gain control of his mercurial mind by constant practice and by dispassion? Among these emotional obsessions he places "inferiority complexes". It is sufficient that some purpose or desire, foreign to the thought or the possibility of thought we are pursuing, should step in to arrest the process of effective thinking. Many people act in daily life a character not their own, and the working of their minds is hopelessly vitiated by the constant effort. "The desire to appear instead of being, can vitiate even the legitimate operation of the intellect." So the primal requisite for true thinking is, after all, courageous sincerity.

Our mind then is like our eye: it must be single. Children, plain people, saintly people, artists, all people possessed of a mastering purpose leaving no room for inferior preoccupations, reformers, apostles, strike us by the directness of their intellectual vision.

He calls imitation and mass-thinking the signs of a weak mind. He says such people become mental parasites whose own vision becomes more and more obstructed. To his mind the fallacies produced by ignorance, and circulated by the Press, are a positive menace in the present day. He makes the practical statement that education itself can be a hindrance to thought.

The truly educated man is to be known chiefly by his capacity for resisting another man's thought, but the semi-educated man is a standardized phonograph of other men's thoughts. Utilitarianism in education is as disastrous to culture as so-called easy methods of scholarship.

Let us remember our little boy of nine or ten, so receptive that great poets envy him, and so full of searching curiosity that philosophy cannot keep up with his questions. What becomes of him when he leaves school? In America a husky young chap, all muscle, heart and wishes; in France a slender young man, all brains, totally unprepared for life, apt to mistake ideas for realities and words for ideas. Both men will think the thoughts of their environment, not their own, and education, which is nothing if not an applied Art of Thinking for one's self, will be to blame for this result.

With uncommon sympathy in a thinker the Abbé realizes that life's hardships can dull the edge of thought. "Millions," he says, "are oppressed by manual work, either because there is so much of it or because the life has been taken out of it by standardization." Yet they dread solitude because they do not know how to use it when it is theirs.

On the other hand he calls omnivorous reading "the great waste. A man who reads simply borrows another man's thoughts, and this means a craving for thinking". But there is reading and reading. To-day printing has gone mad, the world is in danger of being submerged by the mass of books. The real purpose of much reading, he says, is *not to think!* Another obstacle to thought, he cites, is too much tongue-wagging—he will not call it conversation!

Part III describes "Helps to Thought," and here he makes some very pertinent observations on the subject of living one's own life. He says: "The Art of Thinking is the art of being one's self and this art can only be learned if one is by one's self." Solitude at times, therefore, is a necessity. Exterior solitude however is of little use unless we learn to be interiorly alone as well. He calls this "concentration," and says that most people who possess the capacity have acquired it by patient practice.

Attention is less a gift than a habit, and the knowledge of this ought to encourage those who wish to live inside their own souls.

Interest of any kind produces concentration naturally. Selfish people concentrate on their own immediate profits, idealists on their ideal . . . Disinterestedness is its own reward for it fills the soul more than any conscious effort.

Moderation, the middle way, is an aid to concentration. Too much sleep, food, exercise, or too little is an obstacle to successful thought. Again we are reminded of the Lord Krishna's words that Yoga is not for him who eateth or sleepeth too much, nor equally for him who does either too little. One is impressed over and over again in studying this book, by the author's sweet common sense and reasonableness. For instance, he says that concentration at first sight seems to be obtained by elimination, but truly only by the elimination of non-harmonious images. It can best be obtained by the forming of a rich and suitable background of mental images.

Multiply such visions, and distractions will not know where to have you. This is the natural and vital way of thinking.

Another way to aid concentration is to "write it down". Pencil and paper are invaluable aids to clear and definite expression of thought. If you would find a true decision, write the pros and cons in two columns and the truth will flash in.

On the whole, concentration is a natural state which can easily be reproduced by simple methods. It is only supposed to be exceptional because people do not try and, in this, as in so many other things, starve within an inch of plenty.

He has some words about making and saving time, pointing out an axiom known to all of us, that

Very busy people always find time for everything. Conversely, people with immense leisure find time for nothing.

He has much to say about "living one's life upon a higher plane," and urges us to fill our consciousness with thought-producing images. If we rise above our fellows it is because our interests are of a dignified order. "It is impossible to spend an hour in a room with a man approaching greatness without feeling the contagiousness of distinguished thinking." Such people cannot readily be found, but we can at least contact them in great literature. If we cannot name a great

man who has had an influence on our conduct, we must again write ourselves down as *ordinary!* Moral elevation is a condition for high thinking for, as Vauvenargue said, "Great thoughts arise from the heart."

In the plethora of the world's great literature we must choose our way, so Abbé Dimnet says: "Do not read good books—only read the best—and only read what gives you the greatest pleasure." He wants us to read history, the higher poetry, and even the newspapers from the standpoint of forming a mental picture of *world*-affairs—not murders, local news, but world-affairs; and he advises the keeping of a little scrapbook dedicated to that alone. "Never read," he says, "always study." Do not tackle algebra if farces attract you, only study them. Perhaps we can paraphrase our author's words and say: If you wish to learn to think, *think.* Do not be afraid to criticize, he says, in the true sense of the word meaning to discuss, analyze, weigh ideas, for "comprehension is criticism, and criticism or judgment is a mere synonym for *thought.*"

He describes this part of his book as having three sections:

1. The preparation of our lives and minds for higher kinds of images.
2. The storing in of these images.
3. The elaboration of these acquisitions in the mind.

To do this third duty simply and naturally he advises us to go over things in our mind, go over mentally what we remember, carry little talismans round with us in the shape of a poem or an idea that we cannot forget. Remember travel, remember lovable people, lovely tender incidents that fell across our paths in life. "Artistic beauty should also be cherished . . . great lives or great deeds can people any solitude." He is giving us Ruskin's advice to store our hearts and minds with lovely memories against the coming of old age. One of the qualities

requisite upon the Buddha's Noble Eightfold Path was "right memory".

Then reflection. Children, he thinks, ought to be put through regular "thinking exercises" at school. He would have us reflect until we can say what we think in simple, clear language. We should write our thoughts sometimes, for some thoughts are worth preserving. A real letter is a true self-expression. Yet we must be careful not to "put words between the truth and ourselves". He cites the case of two men known to himself. One is a famous journalist, the other an equally well-known historian. So obsessed did they become with the magic of facts instead of thought, with facile opinion instead of ever-increasing study, that deterioration set in, and the expectation of their early years never came to fulfilment. Not to "know everything" but to understand is what matters.

Part IV is devoted to "Creative Thought," perhaps the most interesting of them all. As Abbé Dimnet says: "Creation is a fascinating word," and he tries to show us that genius is but the superlative degree of an inspiration of which we are all possessed, and that genius, too, depends upon the data within its reach. The root of creation, he says, is ideas, and we must learn to get our own ideas. So he summarizes it into two fundamental precepts:

1. Be yourself.
2. Find yourself.

There are two main obstacles in the way of a man who wishes to be himself: pretence and diffidence. Concerning the cure:

> Whatever method we resort to we shall find that any powerful idea or ideal in us cures diffidence and creates not only forcefulness but magnetism. The moment we are conscious of any such forces filling our minds and our lives, we shall also be conscious of their irresistibility. So, the problem of how to be one's self is ultimately a moral problem: *viz*, how to make the best use of one's faculties.

So we must try to "find ourselves" in solitude and reverie, using a great book, art, or religious aspiration to take us where our innermost self may be most readily found. A deep moral background will make us possess a richer vein of thought than mere artistic facility. He speaks of "intuitions" and their value, and says they come as the result of stillness and aspiration. He describes their coming in very felicitous words:

> No strain, and on the contrary, a sensation of fullness and freedom are felt during those brief but dazzling revelations.

We must treat them tenderly, for, to quote a Latin saying: "Dread the passage of Jesus, for He does not return." Intuition unheeded does not return with the same beauty and appeal. Cultivate creative moods:

> There is in us a stratum more sensitive than the rest, which we know and where we can go at will . . . A few minutes' leisure is enough to replace ourselves in such moods, and no sooner are we conscious of them than the phosphorescence of intuitiveness begins.

So ends a wise and witty book. It was written for the ordinary man in the everyday world. Says the Abbé:

> Give such a person the means of strengthening his thinking capacity by broadening the field and raising the level of his thought, and you will make him and his influence proportionately greater.

That is the writer's hope and ambition, and we owe him grateful thanks for a useful and beautiful book.

THE UNITY OF ASIATIC THOUGHT

By BHAGAVĀN DĀS

(*Continued from p. 234*)

THE NATURE OF RELIGION. But in order to make our investigation, very brief and merely suggestive as it must be here, somewhat systematic, we may try first to ascertain, as rapidly as possible, the nature of what is called religion.

The word religion, which is in use in the Christian world, is derived from Latin words which mean "to bind" and "bind back"; that is to say, it means that which binds human beings to each other in the bonds of love and sympathy and mutual rights and duties, and binds them all also to God, endeavouring to lead them back to God—from whom their disposition makes them stray away again and yet again, in too eager following of the objects of the senses—and to keep their minds fixed on that Supreme Principle of Unity amidst the press of all their daily work, in order to enable them to do that work with proper balance, righteously. The power to bind together the hearts of men to one another by the common bond of God, is the power to give birth to, and to nourish and maintain, a high civilization. The corresponding Vedic word is *Dharma*, from *Dhṛ*, to hold and bind together, which has exactly the same significance. The word *Islām* has a profound and noble significance which is, indeed, by

itself, the quintessence of religion. It means the "acceptance" of God, the "surrender" of the small self to the Great Self, the letting out of egoism and the letting in of God; "Thy will be done, O Lord! not mine." This is the essence of Christianity also; and Christos means the "anointed," the "bathed in Divine Wisdom," whence only the replacement of the small self by the Great Self. So *Vaiḍika-Ḍharma* etymologically means the Religion of Knowledge; and *Sanāṭana-Ḍharma* means the Nature, the Way, of the Eternal Self. The other Islāmic name for religion is *Mazhab*, which means the "Way," *i.e.*, the Way of Righteousness, the Path to God and Happiness. *Ḍharma* is also a triple way subdivided into three intertwining *Mārgas* or Paths, of Knowledge, of Devotion, of Works. Buḍḍhism, as we have already seen, also describes itself as the Middle Path, and, again, in greater detail, as the *Ashtānga Ārya Mārga*, the Noble Eightfold Path. Christ has also said: "I am the Way, the Truth, and the Life." Shinto, the ancient religion of Japan, now practically merged into Buḍḍhism, is *Kāmi-no-michi*, "the divine Way," "the Way of God". The name of the religion given by Lao-tse to China is *Tao*, which, again, means the "Way". In every case what is meant is the Way which leads to happiness, to peace, to freedom from bondage, freedom from all pains, by leading to the God within, whence illumination and assurance of Immortality.

THE THREE ASPECTS OF RELIGION. We may distinguish these three main parts or aspects in all the great religions. In the Vaiḍika Ḍharma, they are expressly mentioned: the *Jñāna-mārga*, the *Bhakṭi-mārga*, the *Karma-mārga*. Generally corresponding to these are the *Haqiqaṭ* or *Aqāyaḍ*, the *Ṭariqaṭ* or *Ibāḍāṭ*, and the *Sharīyaṭ* or *Māmilaṭ* of Islām. *Gnosis*, *Pietas*, and *Energeia*; the way of Knowledge or Illumination or Gnosticism, the way of Devotion or Pietism or Mysticism, the way of Rites and ceremonies and Works of

charity—these seem to be similarly distinguished in Christian theology, and to have the same significance. In the Buddhist Eightfold Path, the three most important, under which the other five may be classified, are Right Knowledge, Right Desire, and Right Action—*Samyak-dṛshti, Samyak-sankalpa, Samyak-vyāyāmā*—which are the same thing as the three Vaidika *Mārgas*. The Jaina teaching is the same: *Samyag-darshana-jñāna-chāritryāni Moksha-mārgah.* "The way to Liberty is right desire-knowledge-conduct." (Umā-swāti, *Tattv-ārtha sūtra.*)

In these three words, knowledge, desire, action, we find indicated, in terms of psychological science, the reason why all religions have this threefold nature. The human mind has three aspects. Human life is one incessant round of conscious or sub-conscious knowings, wishings, doings. Only if we know rightly, wish rightly, and act rightly, can we secure happiness for ourselves and our fellow-creatures. Religions teach us what are the most important items under each of these three heads, and how we may secure them.

Civilizations are also, correspondingly, made up of bodies of knowledge, of special tastes, aspirations, ruling passions, and of characteristic ways of living and forms of enterprise. The larger, the more varied, the more carefully ascertained the knowledge—the nobler, the more aesthetic and artistic, the tastes and aspirations and emotions; the more refined the ways of living and the more humanitarian and wide-reaching the enterprises and activities—the greater and higher the civilization.

Thus does the quality of every civilization depend upon its working out of the threefold principles of its religion.

Educationists also have always to bear in mind the fact that the pupil is a unity of intellect, emotion, and physical body, and that that education only is good which informs the intellect with useful knowledge, disciplines the emotions into

a fine character, and trains the body into hardy health, active strength, and handsome shape.

This trinity is also good, nay, very necessary, for educationists to bear in mind for another vital purpose, if the indications in the old books be right. In modern educational theory and practice, while, no doubt, some valuable additions have been made, in the way of tests of *degrees* of intelligence, attention does not seem to have been equally given to the testing of the *kinds* of intelligence, *i.e.*, of temperaments; whether the element of knowledge predominates in the pupil, or of action, or of desire. Yet without such testing, the secret of the discovery of the vocational apitude of the student, and of appropriate education and subsequent proper fitting into society, is not likely to be found. Expert details not unoften swamp vital principles, in science as well as in religion.

THE WAY OF KNOWLEDGE. The *Haqāyaq*, the basic truths which form the object of the *Jñānakānda* of Religion are but few, nay, there is but one ultimate Truth. The errors are numberless. There is but one straight line, the shortest distance, between two points. The curved lines between them are beyond count. All that is true and right in knowledge, in feeling, in conduct, is but corollary of the one Truth. The whole of geometry is pre-contained in the definitions, the postulates, the axioms. A Samskṛṭ verse says that the whole of arithmetic is contained in the rule of three.

Sarvam ṭrairāshikam pāṭī.

And the whole of religion, the whole of philosophy, perhaps the whole of science, is contained in the Rule of Three also, the Trinity-in-Unity, God-Nature-Man. The one basic Truth of truths is that Man is in essence one with God; that Nature is God's Nature, the unchanging Self's ever-changing garment; that the meaning and purpose of life is that God has forgotten himself into man, and that man should remember

himself into God again. All the religions state this Truth, in different ways, and also say that it is very simple, yet very difficult, too, to realize—because we are too strongly interested yet in errors, and do not wish to turn to the Truth.

As the Sūfis say:

Chīsṭ ḍunyā az Khuḍā ghāfil shuḍan.
Na gum shuḍ ke rūyash ze ḍunyā be-ṭāft
Ke gum-gashṭæ khesh rā bāz yāft.
Na koi parḍā hai uske ḍar par
Na rūye raushan naqāb mén hai,
Ṭū āp apnī khuḍī se ai ḍil,
Hijāb mén hai, hijāb mén hai!

(The world is but forgetfulness of God.
He who from this world turned his face away,
He was not lost; indeed, instead, he found
His long-forgotten and lost self again.
No bar guards His palace-gateway,
No veil screens His Face of Light!
Thou, my heart!, by thine own self-ness,
Art enwrapped in darkest night.)

Kṛshṇa says the same:

Manushyāṇām sahasreshu
Kashchiḍ yaṭaṭi siḍḍhayé.
Shraḍḍhā-mayo-yam purushah
Yo yaṭ-shraḍḍhah sa éwa sah.

(One here, one there, from among myriads, sets
Forth on the quest of Me, hidden in all!
But he who seeks Me with determined heart,
He surely findeth Me, his inmost Self!)

The greatness of learning which constitutes expert medical science is very imposing and commands great respect. The simple counsel to use pure air, pure drink, pure food, does not. Yet, at the best, the former can only cure disease, and, at the worst, create new diseases. The latter will promote health and prevent disease always. But pure air, pure drink, pure food, simple though they be, are not easy to obtain under artificial conditions of life.

So, as the religions say, man having emerged from God, wanders round and round for long before he thinks of going

back again to "God who is our home," nay, who is our very Self.

That the *Veḍānṭa*, the crown of the *Veḍa*, "the final knowledge," teaches this, is well known. But the Christian Scriptures also say to men: "Know ye not that ye are the temple of God, and the Spirit of God dwelleth in you?" The *Qurān* also says:

Wa fi anfusekum a-fa-lā-ṭubserun.
(I am in you but ye see me not.)

Sūfis have sung:

Bā wujūdè ke muzhdae ṭérā nahno aqrab,
Safhe Masahaf pai likhā ṭhā, mujhè mālum na ṭhā. (*S.*)

(Although the great glad news of Thee is writ
Plainly upon the *Qurān's* holy page:
'Nearer am I to thee than thine own heart'—
My eyes blinded with selfishness, saw not!)

Sūfis declare that the well-known *Kalemā* of faith, of Islām, in terms of the third person, *viz.*,

Lā ilāh il-Allāh, (There is no god but God)

is meant only for the younger souls who are not yet ready for the inner teaching; and that the real *Kalemā* is in terms of the first person:

Inni An-Allāhu lā ilāhā illa Anā,

(I, verily the I, the Self, am God; none other than the Universal Self is God.)

This, as said before, is the one teaching that all the prophets, *ṛshis*, *nabis*, *rasūls*, *avaṭāras*, messiahs, give to the earnest and seeking souls, the *ahl-i-ḍil*, "the men of heart," the souls who are ready to receive the doctrine of the heart, *ilm-i-sīnā*, the esoteric doctrine of the mysteries, or *parā-viḍyā*, the *rahasya*, the *guhya*, as it is variously named in the Vedic Scriptures. Distinguished from this is the *ilm-i-safinā*, the doctrine of the page, the *aparā-viḍya*, the lower knowledge, which only, as yet, the younger souls, the *ahl-i-ḍaul*, "the men that seek wordly wealth," can apprehend and utilize.

As the Sūfis say:

Ghāyab jo ho Khudā sè, ālam hai usko hū kā,
Anāniyat hai jismèn, mauqā nahīn hai tū kā.
Zāhidé gum-rāh kè main kis tarah ham-rāh hūn;
Wah kahé Allāh hai, au main kahūn Allāh hūn! (*S.*)

which is almost a translation of the Samskṛt verse:

Asti Brahm-eti chèd veda, paroksham jñānam èva tat;
Asmi Brahm-eti chèd veda, aparoksham tad uchyate.

("He who is absent far away from God—
His heart can only say: 'God is', somewhere;
He who has found the Loved One in him-Self—
For him God is not He, nor Thou, but I."
"How may I take for guide upon the Way
One who himself away from it doth stray?
He is content to say 'God is,' while I
Am desolate until I 'God am' can say!"
"Who says only 'God is'—he sees a screen;
He who can say 'God am'—he, sure, hath seen.")

The well-known Sūfi exclamations, *An-al-Haq, Haq-tu-i, Qalab-ul-insān bait-ur-Rahmān,* are exact equivalents of the Upanishat utterances, *Aham Brahma, Tat tvam asi, Esha ma Ātmā antar-hṛdayè, Hṛdi ayam tasmād hṛdayam;* "I am the True, the Real, Brahma, Haq; That thou art, too; the heart of man is the abode of God"; and of the Biblical declaration: "Ye are the temple of God."

Christ is also reported to have said: "I and my Father are one." The *Old Testament* of the Jewish faith, especially the Book of Isaiah, also utters this same great *kalemā*, this *mahā-vākya*, logion, repeatedly, *viz.*, "I am, (*i.e.*, the Self is) God and there is none else".

That the teachings of Buddhism and Jainism, on this essential point, are identical with those of Vedānta, goes almost without saying, for those who do not revel in discovering minute differences. In one of his udānas—utterances of overflowing joy, joy of realization of identity with the Supreme Self of all—the Buddha, arising from *samādhi*-trance, uses words which are the words of the *Upanishats*, but in their Pālī form:

Veḍānṭa-gah ushiṭa-Brahma-charya ḍharmeṇa sa Brahma-vāḍam vaḍeṭ. "He who has successfully fulfilled the vow of continence, in body and in mind, and has achieved the final knowledge, he is entitled to declare Brahma to others and to call himself Brāhmaṇa."

In a similar mood of exaltation, Ashtāvakra, long before the Buḍḍha, cried out: *Aho Aham! namo Mahyam!*, and, long afterward, Bāyaziḍ Busṭāmī re-echoed him, *Subhāni ma āzama shāni*, "How wonderful am I!, Salutation unto Me!, How great is my glory!".

The Ormazd Yasht, of the Zoroastrian religion, declares: My first name is *Ahmi*, (Samskṛṭ, *Asmi*, "I am"). The Bible too says: "I am that I am . . . I am hath sent me unto you": (Exodus). The words "*I am* hath sent me" are very noteworthy.

The sayings of *Veḍānṭa* and *Ṭasawwuf* are so similar as to be almost indistinguishable when translated into a third language. Thus:

O pilgrims for the Shrine! Where go ye, where?
Come back! come back! The Beloved is here!
His presence all your neighbourhood doth bless!
Why will ye wander in the wilderness!
Ye who are seeking God! Yourselves are He!
Ye need not search! He is ye, verily!
Why will ye seek for what was never lost?
There is naught-else-than-ye! Be not doubt-tost!
The wise see in their heart the face of God,
And not in images of stone and clod!
Who in themselves, alas!, can see Him not,
They seek to find Him in some outer spot.

The originals of this translation are:

Ai Qaum! ba hajj raftah! kujā aiḍ, kujā aiḍ!
Māshūq hamīn jā-sṭ, bi-āyaiḍ, bi-āyaiḍ!
Māshūqe-ṭo hamsāya-ṭo ḍīwār ba ḍīwār;
Ḍar bāḍiyah sar-gashṭah cherā-aiḍ, cherā-aiḍ!
Ānāṅ ke ṭalab-gār-i-Khuḍā aiḍ, Khuḍā aiḍ!
Hājaṭ ba ṭalab-nist, shumā-aiḍ, shumā-aiḍ!
Chizè ke na gardīḍ gum az bahre che joyaiḍ?
Kas ghair-i-shumā nīsṭ, cherā-aiḍ, cherā-aiḍ!

(*Shams Tabrez*).

Shivam Ātmani pashyanti, pratimāsu na yoginah;
Atma-stham yē na pashyanti, tirthē mārganti tē Shivam!
(*Shiva Purana.*)

The Upanishat-expression, *Ekam ēva Advitīyam*, "One—not a Second," is to be found in the Bible also, and is echoed in *Tasawwuf* exactly:

Har giyāhé ke bar zamīn royad,
Wahdahū lā sharik-i-lah goyad,

(Each single blade of grass that sprouts from earth,
Proclaims that "I am One and One alone.
There is no other anywhere than I,"
That he, you, I, are all *One* I, One Life.)

(*To be continued*)

WORK for the Mind. If you will be refined in your Spirits, refined in your Morals, if you will be more than *vulgus hominum*, you must set yourself in the ways of reading, meditation, conference and self-reflection, and awaken your Intellectuals, else you shall come to nothing.

The Power of our souls is lost where men use themselves as if they had no Spirit but were altogether body; or as if the body were the principal or governing part. The body is nothing, it is but the soul's Mansion-house.

BENJAMIN WHICHCOTE

MAN: A MYSTICAL CITY

By A. NORMAN INGAMELLS

THE idea that man is a microcosm or miniature image of a Macrocosm, seems to be founded on fact. Is it not written that God made man to be an image of His own Eternity? That man is a true seed of a Cosmos seems apparent when one considers his multifarious faculties, experiences and achievements. This seems especially so as one ponders upon the high dreamings of the poet and artist, the experiences of the mystic and philosopher, and the visioning and activities of the greatest scientists and philanthropists. That he bears within himself his own Eternity is the enheartening affirmation of all those spiritual Teachers who have climbed the Olympian (spiritual) mountain tops—the Buddhas and the Christs of the ages.

As to the men made perfect, Dr. Annie Besant, in her book, *The Masters*, definitely speaks of Their existence in this present century, stating that the Master Jesus, in incarnation again to-day, lives among the mountains of Lebanon. The Master Rakoczi is living in Hungary, but travelling much. In earlier incarnations this Master was the Count St. Germain in the eighteenth century, Bacon in the seventeenth, Robertus the monk in the sixteenth, Hunyadi Janos in the fifteenth, Christian Rosencreuz in the fourteenth, to mention a few of His lives. Two Indian Masters live near Shigatse in Tibet;

and one, the Master Hilarion, in Egypt, but wearing a Great body.

Having climbed life's ladder, from the savage upwards through hundreds of lives on earth—through sins and humiliations, and failures and successes almost innumerable—the soul becomes free, through service and glad sacrifice, free of pain, free of all that binds to aught of ill. Still, by his own choice a Master may be reborn or remain on earth out of compassion for his fellow-man and in heavy burden of sorrow, but He is no longer bound to earth. Evolution implies that no *thing* or *being* is *perfect* at its first manifestation, and that all beings, solar, divine, human, angelic, etc., have risen up from the humblest steps of the ladder of progress as we are doing. The Buddhas, the Christs have been as *we* are, the Divine Wisdom teaches, and we shall be like Them. Looked at from the point of development of the average humanity of our century, we might regard man rather as a chaos than a cosmos; the average man is as a city but half made, a symphony but half composed. The Great Architect, man's spirit, is well aware that the materials and stones of his spiritual temple (his bodies) are not yet polished or truly placed; we are but apprentices and craftsmen, not Masters; but we all shall be, for we shall not only enact perfections symbolically but in actuality and in the life. It is man perfectly harmonized by the resolution of all discords into the grand major chord of harmonized spirit, soul and body that is the goal; it is superbly stated in the expression that man made perfect is "a mystical city at Unity with itself".

To speak in imagery of one who has attained this harmony, we may say that he becomes like a fair blossom floating on some still mountain lake, its heart open to the divine sunlight and shedding its beauty and loveliness upon all around. Though far beyond the noises and discords of

man's cities, with their virtues and vices, their cruelty and ugliness, and the little loves and hates of their peoples, the Perfect Man yet sheds his royal peace and encouragement upon all. Those who are not wholly engrossed in their temporary and material pursuits sometimes feel themselves to be in some rarer air; feel inspired with fresh hope and certainty, or for a moment feel like the poet, the artist, the idealist, with some deep sweet inner music sounding within them—one feels resurrected, shall we say? One then is responsive to a breath from one's "hovering cherub," one's Monad or Spirit. This sublimation of the consciousness, for such it is, this Ascension to the Olympian mountain, (for which all our phantasmagoric life exists and has its justification) is the only Resurrection that need concern us as spiritual architects and builders.

How to achieve this? The soul, that is, the mind and the emotions and all else that is an expression of spirit, must be in perfect accord with its bodies so that all the man's "flesh" shall together see the glory of his Lord, the Eternal, which is his only true self. Let us imagine that our souls are like channels connected with some boundless celestial reservoir, and that, as we purify and enlarge our channels, they will in due season overflow with the immensity of the love and power flowing through them. This will cause a larger channel to form, and so on until limitation after limitation breaks and we unite with the Ocean of Life itself—the Nirvanic reservoir, far above the separate "mansions" and harbours of our lesser heavens. Here, in this Ocean of Life, we leave our separate habitations and enter the Boundlessness where there is neither Nation nor creed nor any separateness.

In most cases it may be assumed that those who have attained liberation by the *quick* road (the Biblical "narrow way") have done so through many great trials, being those who "came out of great tribulation, and have washed their

robes[1] and made them white in the blood[2] of the Lamb,"[3] and having established themselves in the Eternal "they shall hunger no more neither thirst any more".

The molecular arrangement of the matter of our bodies must be changed, and this is brought about by right thought and emotion, pure food and drink. On the highest rungs of this spiritual ladder (with the discipline that will be given to those who attempt this path) flesh of all kind must be discarded as food, and narcotic drugs, alcohol, and even tobacco must be avoided. At these higher stages all this is essential if our bodies are to be sensitized to become fitting mirrors of the Supreme, the unveiled glory.

The spiritual goal for man cannot be revealed by externally wrought conditions—external beauty, wealth and such things. He must himself be in accord with the Universal Mind and the Universal Love. Thought and love so great that it excludes none. The narrow, the intolerant, the ignorant and the selfish are not excluded from the compassion of the Superman. He has the welfare of all at heart. The following poem, by J. Krishnamurti, expresses this condition:

I am the blue firmament and the black cloud,
I am the waterfall and the sound thereof,
I am the graven image and the stone by the wayside,
I am the rose and the falling petal thereof,
I am the flower of the field and the sacred lotus,
I am the sanctified waters and the still pool,
I am the tree that towereth among the mountains
And the blade of grass in the peaceful lane,
I am the tender spring leaf and the evergreen foliage.

I am the barbarian and the sage,
I am the pious and the impious,
I am the godly and the ungodly,
I am the harlot and the virgin,
I am the liberated and the man of time,
I am the renunciation and the proud possessor,
I am the destructible and the indestructible.

[1] Bodies or vestures of "flesh" on the various planes.

[2] Life.

[3] The Lamb is an ancient symbol for spirit.

I am neither This nor That,
I am neither detached nor attached,
I am neither heaven nor hell,
I am neither philosophies nor creeds,
I am neither the Guru nor the disciple.
O friend,
I contain all.

I am clear as the mountain stream,
Simple as the new spring leaf.

Few know me.
Happy are they
That meet with me.[1]

Mr. Krishnamurti, always going direct to the point, is repeatedly stating that only in union with the Whole (Life) is lasting Peace to be found.

The Superman, having tuned himself and attained Unity with this Universal Life, is able to point the way to others, be those others individuals, communities, or Nations. This, too, is the glorious goal for the solar system itself; after its seventh great period of evolution (its Seventh Great Day or Sabbath) it will be a *cosmic* "mystical city at Unity with itself," and shall then retire from its vast activity and enter *its* long cosmic Day of rest and refreshment ere it emerges again to build a still vaster and fairer Temple, under the wise, strong and beautiful care of its Past Master and Masters.

[1] From *The Star*, Australia and New Zealand, December, 1928.

THOUGHTS

By EDITH F. HOLT

Spring

At this season of the year, the desire of Nature, its upward surge of power, as it seeks to produce its kind, brings an appreciation of that influence which is drawn from higher sources for the revival of the structure of all life. Nature's understanding of its needs, we may say, is a matter of atmosphere, or inbreathing of that life-giving force which penetrates every form. This pervading force brings forth, perhaps, a tiny note which, swelled by each and every one of Nature's forms, creates a great responsive chord, which may be played upon by the All-Supreme. From that response of Spring, the Great Musician can evoke such melodies that, were we to hear them, we should be astonished at their glory. His radiant outpouring, Nature's tiny response, make the realm of His manifestation wonderful.

Conjecture upon these points brings richness to life and adds lustre to the vision. By this method of conjecture, also, is the inner self energized, and made to respond, so that it takes its place in the great chorus, or overtone of the Universe, each tiny tone of ours blending with the great chord, adding to the universal melody.

SUMMER

Manifold manifestations, flowers, grasses, plants, trees; and here and there, death, in the middle of full life, as of one who wilfully closes himself to the currents of life, standing dormant, uncreative, from the lack of desire to have beauty around him.

Lying under wide-spreading trees, one sees the sky as part of a globe, intersected by the branches, which divide it, as parts of an apple would be cut, to give food which satisfies. So does each philosophy nourish groups, here and there, that they may be fed, and smoothed from angles, by experience, and again united with the whole. God, the Supreme, is the cement which binds all together.

From the top of hills, one thinks of God as Space, unlimited in the mind, pouring forth from Himself into the everlasting, eternal, never-ending spaces. Himself a space, and within Him space, the creative life, power, energy, current; and in this current of God, as spacious as He, life finds a place, where it is caught for an instant of time; the over-abundant flowing life brings forth a form and, drawing into itself more of the life of God, becomes a form. It has taken an apartment with God, for a period of time.

Or one considers God as a rock; hard and unyielding? No. Rocks are now known to be composed of vibrating particles, capable of change. Nothing, then, is hard, unyielding, settled. Or consider God as water, outpouring, fluidic. God seems as growth, as in a tree which, spreading forth, gladly pours out beauty and foliage to refresh the world.

God in summer: as full life, manifesting everywhere; as space which is not space; as rock which is not hard; as water which is fluidic, outpouring; as growth, gladly giving beauty.

AUTUMN

The pause before the change. The period where balance is secured; as one pauses on the heights to view the place below, where one stood so short a time before, and climbed again onward and upward, in search of new vistas and purity of atmosphere.

Plants having over-abundance of vitality have formed their berries, and their leaves show the abounding force, which pours through them. Here is a flower, an example of the building within, of a skeleton or a form, instead of the usual seed centre, or small point at which a seed is usually placed. Form or skeleton built within an outer cover, which is a thing of beauty, built for protection. Now is the time of the maturity of the leaves, with a colour-scheme of great beauty.

Flowers and plants have attained individuality, in stages of development. They have their cranky days, joyous days, strong days and weak days. Some are delicate in structure, some have strong, vigorous, vital stems. Others have blossoms so beautiful, so delicate, their colouring is so exquisite, that they are like a type of person, refined in mind, emotion, dress and manners. Some, like athletic girls, are physically robust, level, straight, clean in habit. One can go on endlessly, tracing resemblances in flowers, leaves and stems to individuals.

There is nothing in Nature too small, too insignificant, to study in one's endeavour to find and know more about God manifesting in all things. By overlooking small and apparently insignificant things, we may fail to find that which contains the key to the solution of the whole problem. Looking with round and ever-opened eyes for a great discovery, we may walk upon, and tread beneath our feet, the little key contained within a tiny object, which would have given us access to the house of wisdom, or to the cathedral of life. We

could perhaps have quaffed the nectar of all the selected perfumes of life, and juices of the fruits of the kingdom.

Carry this thought with you, wherever you walk, and you will find the solution of your problems.

WINTER

The trees stand outlined by their covering of white. Each tiny twig has become a thing of importance, having to do with the shape of the structure of the whole tree. In summer the foliage is a dress, covering the form; in winter, perfection or imperfection is instantly visible.

The mist is on the hills, at times, and through it the sun glows a vivid red, as it descends beyond the horizon. This is the time when all experience is digested, and becomes food for the mind, to enrich its growth and strengthen its receptivity. This is the time when Nature's forms are at rest and take from their store-house, the roots, only enough of vitality to keep them from disintegration; while the roots, the mind perhaps of the tree, holds fast to that which has been gathered, to renew, and make possible again, the functions of creative power.

Everywhere we meet with form, and delight in symmetry, finding through the study of irregularity the law which governs harmony. And so at winter's season, our harmony, or irregularity, is seen. Our foliage is gone, and the structure of form, mind and spirit is clearly revealed, as the garnered result of life's creative effort.

May we meet the test, as we stand snow-capped, even as the trees.

LIFE AND ART—THEIR RELATIONSHIP

By R. ROBERT, A.M.I.E.E.

WE all seek something: something in which we hope to find happiness, even if the happiness exist only in the striving. The acquisition may be vice or virtue—hoarding or spending. After all, a thing is useful only as it is used or spent; and simple hoarding might easily be a vice, it is not of necessity a virtue.

Looking for the springs of action, we find an ubiquitous desire; and, since action is the union of form with life, we might justly declare that life is desire, because matter alone is inert. Now, as we live life, we can be slaves or masters of it. The slave we all know in his many guises; but the master of life is rare. The drunkard, glutton, miser, sensualist are the slaves; and only the genius is the master. To understand life we must first comprehend desire, before we can hope to control it. Academic psychology recognizes two main branches of desire: those engendered in the physical body, its cares and impulses, and those appearing in the reactions of the individual to his environment. There is a third.

Possibly, in lost Atlantis the popular art of the age concerned itself with the satisfaction of physical desires and pleasures only; and this type still survives and its hoof-marks

may be traced in the modern revue and in much of jazz music.

Art is generally supposed to have reached its highest expression in ancient Greece, and this level can be seen in *all* the arts of that period. To produce this there must have been balance or unity; and in Athens there was unity in philosophy and art. Philosophy, a science by which the search for happiness is undertaken intelligently, consisted, to the Greek mind, in the ultimate conquest of the environment: release from fate. There were many schools. The mystics of Pythagoras and Plato sought to sublimate life and thus go beyond it. The Stoics sought by serenity to be beyond or superior to the environment. The Epicureans sought by tasting to accept the needful (or good) and to reject the useless (or bad).

This obsession—if it can be called that—of the environment is reflected particularly in their poetry and drama. Their greatest forms are tragic wherein the hero is the victim of his environment. This was their tragedy. Even our own great tragedies echo this theme: Hamlet, Lear, etc.; also, the Silver Box and St. Joan. In drama, particularly modern drama, there appears also a third group of desires: one that does not concern itself with the environment nor with physical pleasures; but, that which, rising above the environment, seeks to create a new and better one—not for itself but for others. It is creative, it is not concerned with receiving, and it is happy only in giving.

Knowledge concerns itself with form or environment, whereas wisdom is formless and yet contains within itself all knowledge. Knowledge, as knowledge, may be communicated without difficulty by one person to another; but wisdom may not. For that reason all sacred lore is written in verse and parable. It can be suggested; but, itself formless, cannot be taught. Virtue (in the Greek sense) is the "form" of

wisdom and even that cannot be taught, as Plato showed in his dialogues.

Art is that which differentiates the civilized man from the barbarian, and it is through art that wisdom may be spread. Poetry speaks creatively by beauty (and drama is one branch of poetry). Pearls may be cast before swine, but were it not better to employ art and, where necessary, present truths in forms that by their beauty appeal and by their nature give nourishment? Art is the cooking-pot in which all wisdom may be rendered assimilable—but not the only pot, for there are several others. Still art appears to-day to provide the best outlet for this work.

Drama, especially, occupies a most important place in living art; because, so it appears to me, its presentation is social, and is capable under present conditions of drawing units into closer social contact than any other form of art. Drama may, as Shakespere puts it, present a mirror to Nature; but it does so, apparently, only that by so doing we may assimilate its wisdom—not learn. We may learn forms or dogma; but we may only assimilate wisdom—it is more of the heart than of of the head. Wisdom is the virtue in a soil, whereas thought is the earth; further, since the virtue in the soil is that which causes and engenders growth, we may recognize wisdom as the only source of goodness or "God-ness".

THEOSOPHICAL WORK IN MADRAS

By invitation of Dr. Besant, a number of Theosophical workers met at Adyar on 15th February, 1931, to consider what Adyar should do now to serve as a centre of Theosophy to the country in general and to Madras City in particular. Various suggestions were made and approved. An abstract of approved suggestions was sent round to each member who attended, inviting corrections, additions and remarks, if any. A number of replies were received and incorporated into the original abstract. Next week, while Dr. Besant was addressing an informal gathering of Adyar residents, she also invited suggestions on this topic. In response to this also, certains suggestions have been received. The following is an abstract of all the suggestions so far received:

I. *Centralization of Work.*

(*a*) To secure a concentrated programme of work for Madras, all the Madras Lodges to be centralized at one place, either at the Triplicane Centre (Mani Aiyar Hall), or George Town Centre (Gokhale Hall).

(*b*) Adyar should constitute itself into a Central Committee guiding, controlling and organizing all kinds of activities for social, educational, hygienic and other improvements of the people all over the country. The Committee should put itself into communication with all Theosophical Lodges requesting them to take part individually in one or more of the activities mentioned by the Committee; preferably they should work in bodies co-operating with people, not necessarily Theosophists, but who are interested in the work which they also wish to do. The putting into practice of the teachings of Brotherhood and other virtues emphasized by Theosophy is what is needed, and this will be stimulated by Adyar forming itself into such a centre for organized effort all over the country, helping the Lodges and other sub-centres, and taking stock of what is being done by them. This Central Committee can also prepare small pamphlets on topics of general value for the masses.

II. *Lectures.*

(*a*) Lectures on the ideals and the practical application of Theosophy by expert lecturers from Adyar and abroad, as the need of the people is to learn to live religion in every department of human

life and give a proper direction to the new forces that are now surging within the hearts of men and women.

(*b*) Lectures to be arranged in a series, to be delivered every Sunday or any other suitable day of the week, preferably in Gokhale Hall to start with, or other suitable place such as Women's Indian Association Headquarters.

(*c*) The lecture programme for a quarter of a year or any similar period to be carefully prepared and widely advertised in good time to provide sufficiently long notice.

(*d*) Dinners or lunches, available to all on payment, to be arranged in connection with the lectures.

(*e*) Wide publicity to be secured through the daily Press, both English and vernacular.

(*f*) Special series of lectures to be arranged on subjects like "Occult Science," "Devachan," "Occultism," "Life after Death," "The Existence of Masters," illustrated with diagrams, charts, slides, etc.

(*g*) Special vernacular lectures suitable for non-English-knowing men and women to be arranged at Mani Aiyar Hall and other suitable places, twice a month to start with.

(*h*) Special vernacular lectures or other propaganda to spread Theosophy among the masses.

III. *Picnics, Camps, etc.*

Occasional picnics and camps to be arranged, and advertised widely giving sufficiently long notice to intending participants.

IV. *Propaganda, Distribution of Leaflets, etc.*

(*a*) Preparation of bright little pamphlets or leaflets in English and vernaculars on the Theosophical interpretation of life and life's problems, and distributing them at meetings either free of cost or at a very small cost.

(*b*) Exhibition of Theosophical books at places where Theosophical lectures are delivered, at Theosophical camps and other similar places.

(*c*) Lecturers to avoid the laboured attempts (now being done by some) to reconcile the teachings of Theosophy with those of Krishnaji (such as they take them to be). For the result is that they only succeed in producing the suggestion of putting up a weak apologia for Theosophy. (Note: One of the members present at the meeting has written suggesting the deletion of the above.)

(*d*) Making special efforts to get people to subscribe for copies of THE THEOSOPHIST for circulation among the general public and libraries.

(*e*) Making use of broadcasting for lecturing work.

V. *Study Classes.*

Study classes to be arranged for earnest students of Theosophy. The classes to be taken by selected expert brothers at centres convenient to the students intending to attend; to start with a weekly class to be held at Mani Aiyar Hall.

VI. *Establishing Contacts.*

Establishing contacts with idealistic movements, religious organizations of the locality and such bodies as the Young Theosophists' Club, and vitalizing their work by talking under their auspices in the light of Theosophy without technical Theosophical terms. (Note: One member has suggested the deletion of the words "vitalizing their work".)

VII. *Intensive Work at Adyar.*

(*a*) Increasing the efficiency of Adyar by informing residents and even other members of the Theosophical Society, in which departments of work help is needed, and arranging to put every volunteer in the work for which he is best qualified.

(*b*) Improving the spiritual atmosphere of Adyar. This can be done by impressing on the minds of all residents the necessity of exercising, among other things, discrimination and self-examination.

(c) *Utilizing the thought power of Adyar.* This may be achieved by forming small groups of residents who meditate at fixed hours on fixed days on certain thoughts.

(*d*) *Adyar should be made into an occult school.* Real occultists like Bishop C. W. Leadbeater, Dr. G. S. Arundale, Mr. C. Jinarājadāsa, etc., to teach practical Occultism to selected students; at present Adyar is a cheap Brighton.

(*e*) Adyar should be noted for some active creative work, *e.g.*, *a real Theosophical School for children of Theosophists.* The so-called Theosophical Schools of the past were Theosophical only in name. Such a school should be under the direct supervision of a Theosophical occultist who should reside all the year round at Adyar. It must impart Theosophical teachings and train the young in the ways of Occultism. Its Principal must be changed every two years to infuse new blood and it must be located in the compound. The broad lines of its policy must be laid down and defined; its staff must be carefully selected and consist of the best men and women. It should prepare the students for the matriculation examination of the Madras University, thus escaping the rigid red-tapism of S.S.L.C. Schools; its intellectual level as well as moral and spiritual level must be higher than that of the outside world. The staff should have a voice in advising its policy, a final appeal lying to the occultist responsible; no member should be retained on the staff who is unable to work wholeheartedly for its defined ideals.

LIVING IN A COMMUNITY

LATELY certain questions were propounded to Dr. Besant, asking her advice concerning what principles should guide a community to be composed mainly of Theosophists. She has answered the questions as follows:

Q. 1. Does Dr. Besant have any objection to any particular race having representatives in the Association?

A. 1. No.

Q. 2. Is there any objection to the keeping of

(*a*) *Fowls for eggs?*

(*b*) *Cows for milk and butter?*

(*c*) *Goats for milk and butter?*

(*d*) *Horses, dogs, cats, birds in cages—or any other pets, or should all pets be barred?*

A. 2. (*a*) No.

(*b*) Provided that when they no longer yield milk they shall retire on fields with sheds, and be given hay or roots when needed, as having earned a pension.

(*c*) The same.

(*d*) The same except birds in cages; I do not object to birds being kept in a large aviary, as they are protected from many dangers. Nor have I any objection to the keeping of domesticated animals, as these are practically free, and profit by human companionship.

Q. 3. May labourers live on the premises without being members of the Theosophical Society, especially if hired for jobs and short term construction or harvesting work?

A. 3. I think so, but, if uneducated, should be allowed leisure for education, and for culture when ready for it. Also, in all cases, for study and for games and sports which do not involve cruelty.

Q. 4. Is one year's probationary membership enough?

A. 4. That depends on character, and especially on geniality and spirit of harmony and co-operation.

Q. 5. The one qualification insisted on so far in the Bye-laws is vegetarianism, is that not enough? Or should one insist also on each member being an F.T.S.?

A. 5. While the group is very small, it would probably be well to confine it to F.T.S. But complete freedom of thought should be taken as a matter of course, and differences should be encouraged, as developing the intellect. Acceptance of the fact of Brotherhood should be, I think, necessary, but not membership of the T.S.

THE NEW DEMOCRACY

FROM A RADIO TALK

BY BISHOP G. S. ARUNDALE

THE question uppermost in the minds of political idealists is to bring into existence the new democracy. There are four specific points at the root of the new democracy. In the old democracy noise drowned wisdom and numbers coerced wisdom. In the new democracy wisdom triumphs over noise and numbers. Now in order that wisdom may triumph over numbers there are certain considerations we must bear in mind and endeavour to make:

1. Individual patriotism is the root of National prosperity. I do not agree with people who tell us that we should transcend patriotism: on the contrary we have not reached patriotism.

2. The solidarity of the Nation determines the happiness of the home.

3. The autocracy of the wise is the safeguard of the freedom of the individual and of the Nation. I believe that one of the objectives of the new democracy is to show that a wise autocracy is the heart of all democracy. We have always thought that democracy and autocracy are opposites, but I do not think the true democracy is at all at variance with the true autocracy. I do not think we can have a true democracy without having a wise autocracy at the centre. And part of the duty of a true democracy is to have a wise autocracy at the head of things—a wise National Government.

4. Good citizenship is the mark of true liberty. Those who love liberty must honour the law. A slogan for the new democracy would be: "Love liberty; honour the law." "There is no liberty but law." We have to realize that liberty and law are two different ways of saying the same thing. True liberty is law. True law is liberty. And those who know the law know how to be free. Where there is no liberty there is no law, and where there is no law there is no liberty. We speak of a liberty-loving people, but you cannot be liberty-loving unless you are law-abiding. The laws may be bad, the laws may need to be changed. One must for the sake of liberty alter bad laws, but one must change them in a law-abiding way. One must honour laws even if one has to change laws.

I am reminded of the wonderful example of Charles Bradlaugh who when he had to break the law broke it in a law-abiding manner. He was always willing to suffer for breaking the law; he paid due honour to the law in breaking it. He was law-abiding and therefore liberty-loving. I never feel that anyone who is merely liberty-loving is a true democrat. He loves license. He loves selfishness. No one could possibly in the name of liberty break the law save in a law-abiding way. Only the law-abiding are truly liberty-loving. And the truly liberty-loving are ever law-abiding.

A NEW CALENDAR

A recent "new movement" in our continually changing world is the International "Fixed Calendar" League. This League has issued a Bulletin in which it is said:

"Perhaps 1931 will go down in history as the year in which it was decided that the calendar given to the world by Julius Cæsar in 46 B.C., had outlived its usefulness, and that a better system of arranging the days, weeks and months was adopted by civilized Nations.

"In any case, 1931 is certain to be marked in history by a gathering of delegates of all the governments of the world at Geneva for the purpose of determining whether an improved calendar should be established, and how and when it should be made effective. That Conference will be held in October by invitation of the League of Nations, which will use for that purpose the machinery of the standing organization of the League, known as the General Conference on Communications and Transit."

One of the changes, among others, suggested for the purpose of simplifying the calendar is to divide the year into thirteen months of equal length and to fix movable feasts.

THE THEOSOPHICAL FIELD

UNITED STATES

It is interesting to read, in the April number of *World Theosophy*, of an attempt at co-operative activity being inaugurated in Boston, between the Annie Besant Lodge of the Theosophical Society and Lodge No. 2 of the Point Loma Society. The proposal has been made to use the same premises on different evenings for public meetings, and frequently exchange chairmen and lecturers, so as to present a more united front to the non-Theosophical world. The movement should succeed, and easily will do so if principles are adhered to and personalities eschewed. Indeed, it seems that Lodges could work with many other outside bodies whose aims are sympathetic, in the same way. It would be good to welcome any opportunity for uniting in good works and in the pursuit of noble ideals, and such co-operation need not affect the integrity of the Lodge as a centre of its own organization.

MEXICO

The Theosophists of the several Lodges in the City of Mexico have joined to make a special Co-operative Association, in order that a building might be purchased for the use of Theosophists and their many activities. The new building is in Calle de Iturbide, No. 28 A. The last Annual Convention was held in the new building. As usual, all the meetings began with music. Lodge Aura in the City of Mexico celebrated the twenty-fifth anniversary of its foundation on April 8th, with a programme which was as follows: (1) trio of piano, violin and 'cello; (2) addresses on the 25th anniversary of the Lodge; (3) quartet of four voices; (4) formal entry upon office of the new Executive and the distribution of diplomas; (5) classical dances of Mexico; (6) recitation; (7) pianoforte solo; (8) recitation; (9) speeches by visitors.

SPAIN

The Theosophists of Madrid have started a "Theosophical Athenæum," which is a cultural institute for giving regular courses of lectures on various topics, not necessarily of Theosophical propaganda. In Spain, Portugal and many countries of Latin America, an "Athenæum" is often the only centre of the cultural life of the city. In many instances, an Athenæum is the only place where even a partially free expression of ideas can take place, because the Catholic Church is apt to dominate local governors and governments, and supervise clubs and halls and prevent all thought that is not strictly endorsed by that hierarchy. The Madrid Theosophical Athenæum has announced an interesting course of general lectures on Eastern and Western Mysticism, Occultism, History and Travel. The Theosophical Lodges retain their individual organization, though they co-operate in the work of the Athenæum.

ARGENTINE

Similar to the Athenæum is the Theosophical Library, instituted by Lodge Dharma of Buenos Aires. In Roman Catholic countries many, particularly women, find the study of Theosophy easier if they join a Theosophical Library and attend courses at the Library, rather than join a Theosophical Lodge and attend Lodge meetings. In the latter case, they are dubbed "Theosophists," and so liable to come under the ban of the Roman Church.

URUGUAY

The Second Annual Session of the Federation of South American Theosophical Societies took place in Montevideo during Easter. Last year the Federation was organized at Mendoza in the Argentine. We shall receive later a full report of the activities of the Congress. On the model of this Federation, a similar Federation has been made of the National Societies of Mexico, Cuba and Porto Rico, with the Lodges of the Dominican Republic, to be called the Theosophical Federation of the Antilles, but no formal Congress has as yet taken place.

REVIEWS

Talks on "Light on the Path," by Annie Besant and C. W. Leadbeater. (Theosophical Publishing House, Adyar. Price Rs. 5.)

This is the third and last volume of "Talks on the Path of Occultism" which was first published as one volume in 1926. This second edition has been divided into three volumes, namely, *Talks on "At the Feet of the Master," Talks on "The Voice of the Silence"* and *Talks on "Light on the Path"*.

Dr. Annie Besant says in the Foreword that the book is "merely a record of talks on three famous books, small in size but great in contents . . . May this book help some to understand more of these priceless teachings. The more they are studied *and lived* the more will be found in them".

Many Theosophists know that the book (now the three books) contains a mine of ethical teachings and helpful information for the earnest student of the spiritual life. That a second edition of this solid book has been rendered necessary shows that there exist in the world in these days a number of readers who appreciate such teachings. Hence it is a compliment to the present age.

D.

Long Missing Links, or the Marvellous Discoveries about the Aryans, Jesus Christ and Allah, by Vaduvur K. Duraiswami Ayyangar. (The Oriental Home University, Madras. Price Rs. 10.)

Some years ago, considerable sensation was produced by a number of articles which appeared in *The Madras Mail,* in which many plausible reasons were adduced for regarding the Founder of Christianity as a "Tamilian". The book under review would seem to be the outcome of an endeavour to carry this theory a step further, and incidentally to help the cause of Hindu-Muslim unity. All men are brothers, says Mr. Duraiswami Ayyangar, for all speak tongues which are descended from the first language of pre-Babel times, when all the earth was of one speech and of one language; which language

was Tamil. This is a proposition closely allied to and, I would suggest, largely influenced by, one that has been recently propounded by a well-known western professor, that all civilization is Aryan, since the primitive Aryan speech was Sumerian. Both admit a reckless use of what may be called linguistic speculation. Whatever the actual source of the name Viṣṇu may be, the westerner is content to compare the first part of this word with the English-Sumerian word "fish"; while our author feels that he has every right to compare it with the English-Tamil word "wish" (p. 190). Apart from a great number of quotations—from the Bible, from Donald A. Mackenzie's *Myths of Babylonia and Assyria, Egyptian Myth and Legend*, etc., many of them of great length, Mr. Duraiswami Ayyangar's book consists of a series of pitiless puns, the basic evidence for the truth of his wild assumption. Genesis, as the name of the first book of the Bible, is a modification, we are told, of the name of the Tamil deity Ganesar, and is intended to serve as an auspicious invocation (p. 18). The names of the first two chapters of the Qur'ân, "Al-Fātiḥah" (pronounced in Tamil with a *p*), The Opener, and "Al-Bagarah," The Heifer, are for our author an indication that Muhammad was acquainted with the doctrines of the Pāshupatās (p. 644). The salutation *salām*, usually considered to mean "peace," must be interpreted as the Tamil *ceyal ām*, "God's will be done"! (p. 308). *Vive le roi!* ("Long live the King!" in French) is a corruption of *vīvili iṟai*, "the king never dies" (p. 489). And so on.

What might have been effective as the theme of a brief after-dinner impromptu has been drawn out into a long and not very interesting fantasia. And the fantasia is without a *finale*: on page 691 we learn that the book is to be continued.

M. COLLINS

The Ninth Immortal, by F. Hadland Davis. (The Scholartis Press, London. Price 7s. 6d.)

This is a book of stories, Chinese and Japanese, the first story giving its name to the collection. Some of them have appeared before in different journals, so may seem familiar; but lovers of the East will be glad to see them again. The Japanese stories are somewhat sad and gentle; there is more life in those told of China, having humour and gentle laughter at human frailties. We read of Chu-Ch'ing

> Who bade the women of his establishment restrain their loquacity and sat down to study many obscure and recondite books. Now and again he took from a drawer a metal mirror. It was not to see a face of more wisdom than beauty, but to observe a head of which he was proud.

In another story, Kouan-yu tells how he searched for a master to tell him about The Way and to explain to him the mystery of Tao, and he says:

> It was a long way to the hut on the mountain; before I reached it I saw the sun lay his head on pillows of amber and sink to sleep behind a weary world. I saw the moon rise and the star-children came out to look at her, and some of them were only half awake, for they blinked their silver eyes.

It is pleasant to read these old legends and do as Wang Po says in the prologue:

> When the shadows lengthened and the evening mists began to float among the trees, we ceased to talk, for the shepherds were speaking with their flutes upon the mountain.

S.

Dārsanika Mahā Pravachana, by Swami Jnanananda. (N. Satyanarayana Raju, Ralangi. Price Rs. 2-8.)

The book contains four lectures delivered by the author in Germany in 1928 and 1929. The author is not known to me. I have not heard of him either. The publishers' note helps little; it simply says that these lectures were delivered by the *Master* to his disciples and friends in Germany. Mr. S. Radhakrishnan, Professor of Philosophy in the Calcutta University and Vice-Chancellor of the Andhra University, has blessed the book with a Foreword, though he had only a cursory perusal of the book. I read the book very carefully from start to finish and I put it down with a feeling of wonder and amazement. I could as well have read the book from finish to start backward and I do not think that my understanding of the book would have been any the less. Long drawn out sentences often running into pages, a profusion of abstruse philosophical terms—there is mystery in the book but no mysticism. There are many people in the world at present who impose themselves on the ordinary people through fantastic get-up—long beards, yellow robes and mendicants' costumes. One has to be very careful when such people pose as *Masters*. The only remark that I can make about the *Master* and his disciples for whom these lectures were delivered is contained in the Upanishadic statement: "Fools dwelling in darkness, wise in their own conceit and puffed up with vain knowledge, go round and round, staggering to and fro, like blind men led by the blind."

C. KUNHAN RAJA

Fifty Years of Theosophy in Bombay, by K. J. B. Wadia. (Theosophical Publishing House, Adyar. Price Re. 1-8.)

The Blavatsky Lodge of Bombay celebrated its Jubilee on February 20th, 1930, and this valuable record of work achieved was

intended for presentation as a memento to each member on that occasion. It is a year late, but all the more welcome, not only to Bombay members, but all over the world, for as Mr. Jinarājadāsa says in the Foreword, this Lodge is now the Premier Lodge in the whole Society, with a longer unbroken record of activity and almost the largest membership.

The history of the arrival of the Founders in Bombay and their early doings in India make interesting reading, and the subsequent public services done by members, and visits of distinguished people. It is a book of which its author may justly be proud.

H. V.

Scientific Astrology, May 1931. We welcome this new magazine, edited by Mr. P. J. Harwood, the learned author of *A Theory of the Solar System*, a fine work which seems not yet to have attracted the attention from scientific circles that it deserves. A genuine basis of science together with originality and freedom of outlook mark this first number and give it real value. The editor is brave to challenge the present popular fetish of an ill-understood and only partially substantiated theory of relativity, but his arguments have clarity and force, and his defence of a mechanical ether merits attention from Einstein and his followers.

H. V.

Proteus—A Journal of the Science, Philosophy and Therapy of Nature, edited by W. B. Crow. This new quarterly should fill a useful place in periodical literature if it fulfils its first promise. It is mainly therapeutical, and it challenges all orthodox medical systems, in favour of Osteopathy, Naturopathy, Chiropractic, Physiotherapy, Thermotherapy, Actinotherapy and so on, ad infinitum, for many are the new names being given to systems of healing with which occult students have long been familiar. Its pages are open to discussion and investigation, on scientific lines, of all the curative forces of Nature, and quite rightly the first number is concerned chiefly with Astrology, for some understanding of the Universal Rhythm is a prerequisite for all forms of Nature Healing. Mr. W. B. Crow, who adds an Indian D.Sc. to his many degrees of England and America, writes convincingly and comprehensively on Biological Rhythms, the basis for Scientific Astrology.

The second number, appearing in April 1931, deals more specifically with diseases, especially cancer, by an eminent Naturopath of America, and the relation of various psychological functions to the

different centres in the brain, nervous system and cranium, by Professor T. Timson. Astrologers and phrenologists will find interesting reading here, and lay readers can educate themselves in a right knowledge of the essentials of their own material vehicles.

H. V.

My Magazine, April, 1931. This monthly issue is specially dedicated to India's great poet, Dr. Rabindranath Tagore, whose seventieth birthday has just been celebrated. A sketch of his life is given, many of his wise and beautiful sayings are quoted, and a satire called "A Wrong Man in Worker's Paradise" reprinted from *The Spectator*. There is also a fine appreciation of the great poet's Universalism from the pen of William A. Jacobs. The rest of the number is made up of interesting comments on current affairs and some valuable economic and political studies.

H. V.

MAGAZINES RECEIVED

The American Co-Mason (March), *The Beacon* (April), *The C. S. S. Review* (May), *Gnosi* (March-April), *Heraldo Teosofico* (February), *The Indian Review* (April-May), *The Inner Light* (April), *Koemandang Theosofie* (April), *My Magazine* (April), *Persatoean-hidoep* (May), *De Pionier* (April), *Prabuddha Bharata* (May), *Proteus* (April), *La Revue Theosophique le Lotus Bleu* (March), *Roerich Museum Bulletin* (March), *Scientific Astrology* (May), *The Search* (April), *Stri Dharma* (May), *Teosofi* (April), *Teosofisk Tidskrift* (January, February and March), *The Theosophical Messenger* (April), *Theosophy in South Africa* (March), *Toronto Theosophical News* (April), *The Theosophical Path* (April), *The Vaccination Inquirer* (April), *World Theosophy* (April).

STRAY NOTE

THE *Daily Express* speaks of the interest taken by Londoners in the Sunday Spiritualists' Services held in the Fortune Theatre, Covent Garden. These services are organized by Mr. L. Cowen. Of one meeting it is said that hundreds had to be turned away, the building holding only 600. Mr. Denis Conan Doyle took the chair, Mrs. M. Morris being the medium. We quote:

"The audience, which contained a noticeably large proportion of elderly men, was fervidly attentive. There was a definite yearning in the atmosphere, a longing, a reaching out for comfort. This was what 'Power,' the entity which is said to speak with Mrs. Morris' voice from the next world, was expected to satisfy to some extent. Towards the end of a hymn Mrs. Morris showed signs of passing into a trance. She twitched, she breathed deeply, her face contorted, she was on her feet in the masculine attitude she adopts under 'Power's' control before the singing stopped. Then there was an ecstatic silence, and the voice many tones deeper than her own emerged from her lips.

"She—he?—spoke for three-quarters of an hour. The subject was the omnipresence of the Great Architect, of God the Master-mind—the Great Intelligence who was there before man was matter.

"'The world to which you are coming,' said the voice, 'is the world which was in existence before your earth-plane was. The soul lies behind the mind, and the soul is part of God. I have never seen a soul, however. Man has always a form. The next body is suitable to the next world.'

"I talked to Mrs. Morris afterwards. I found her frail and nervous, but with peculiarly direct and almost mesmeric eyes. She told me how she feels 'pins and needles' on the crown of her head when she falls into a trance, and how her control reassures her with a 'soft, crumbly-like' touch on shoulder and cheek."

Registered M. 91

THE THEOSOPHIST

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EDITED

BY

ANNIE BESANT, P. T. S.

July, 1931

UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY

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2. England	Mrs. M. Jackson—45-46, Lancaster Gate, London, W. 2	News and Notes.
3. India	Mr. D. K. Telang—Theosophical Society, Benares City	Theosophy in India.
4. Australia	Rev. H. Morton—Theosophical Society, Iluka Road, Mosman, N.S.W.	The Australian Theosophist.
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6. New Zealand	Rev. William Crawford—371 Queen Street, Auckland	Theosophy in New Zealand.
7. Holland	Dr. J. J. van der Leeuw—156 Tolstraat, Amsterdam	De Theosofische Beweging.
8. France	Monsieur Charles Blech—4 Square Rapp, Paris VII	Bulletin Théosophique.
9. Italy	Donna Luisa Gamberini—109 via Masaccio, Florence 22	Il Loto.
10. Germany	Herr Dr. Johannes M. Verweyen—Behringstr. 2, Bonn	Theosophische Studien.
11. Cuba	Dr. J. R. Villaverde—Apartado 365, Havana	Revista Teosofica Cubana.
12. Hungary	Madame E. de Rathonyi—VI. Delibab u. 20, Budapest I	Teozófia.
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16. South Africa	Mr. G. Edgar Mapstone—P.O. Box 163, Maritzburg	Theosophy in South Africa.
17. Scotland	Mr. John P. Allan—28 Great King Street, Edinburgh	News and Notes.
18. Switzerland	Madame Louisa Rollier—15 Rue St. Jean, Geneva	Bulletin Théosophique Suisse.
19. Belgium	Monsieur Gaston Polak—51 Rue du Commerce, Brussels	Bulletin Théosophique Belge.
20. Neth. East Indies	Mynheer A. J. H. van Leeuwen—Leadbeater-Park No. 1, Oud-Merdika, Bandoeng, Java	Theosofie in Ned. Indie.

* The Lodges are outside Russia.

VOL. LII No. 10

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

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ON THE WATCH-TOWER

THOSE members of the Theosophical Society who believe that the Society is, to a limited extent, and within its capacity, one of the agents of the Inner Government of the World, should, it seems to me, exercise their intuition—only a germinating seed in most of us—and carefully watch the results which flow from their actions. Those results will wholly, partially, or very slightly, be satisfactory to our matured judgment, according to the extent to which those results stand the test of action, of experience. That which we call "intuition" is, for most of us, at first, very much the same to us as that which we call impulse, and it is only by the results that we can distinguish between impulse and intuition. And as the result of a good impulse is not, at first, to us distinguishable from intuition, we may often be mistaken in our earlier efforts to distinguish between them. We shall discover only by the result, that is, by the consequences of our action, whether we had been guided in our choice by the one or by the other.

This may appear to us a very slow and very unpleasant method of progress. What then? It is idle to grumble at the world in which we find ourselves. We should rather rejoice when we discover that the making of a mistake is the gathering of an experience, and as we discover our mistakes we learn by the consequent suffering to avoid that mistake in the future. If we repeat the mistake after suffering the consequence, we are forced to realize by the repetition of the suffering the link that exists between an action and its consequence.

This is a slow way of learning, I admit, but slowness is the measure of our past ignorance and of our present lack of alert intelligence. The less our experience in past lives, the more we have to gather experience in the present life, *and to remember it.* Thus we discover that we are living in a realm of law, and by learning these laws and by acting in accordance with them, we find the road to permanent happiness, so far as this world is concerned. Sooner or later, this leads to satiety. And then? Then, it seems, we pass on into another type of world to add its lessons to those we have already mastered.

A. B.

***

It should be remembered that the great festivals of *any* religion are not mere commemorations, but are very real and very definite occasions of *rapprochement* between the angelic and the human kingdoms. They are times when certain energies are more readily available than at others—when the stars are favourable, when the bridges are clear, the channels are open. There is a greater, a more universally assimilable outpouring of force on such days, because men are in the right spirit, are better prepared to receive it; so Theosophists are well-advised to take advantage of such opportunities. (See *The Hidden Side of Christian Festivals*, pp. 55 *et seq.*)

C. W. L.

***

The two following letters of the President, though several months old, will be read by all with interest.

November 14, 1930.

[TO DR. CARLOS A. STOPPEL,
General Secretary,
Theosophical Society in Argentina.]

DEAR SIR AND BROTHER,

I am ever so old, 83 this year, and though I am very well, there cannot be many years more in front of me. Should I be able to visit

South America—of which my Brother Jinarajadasa gives me such attractive accounts—I certainly shall include Argentina in my tour.

With brotherly good wishes,

ANNIE BESANT.

January 30, 1931.

[TO MR. L. W. ROGERS,
General Secretary,
American Theosophical Society.]

DEAR MR. ROGERS,

Thanks, many and sincere, for your very kind letter, sending me the good wishes of our American brethren. I am, of course, willing to stay as long as my Master can make use of my old body. I asked to be allowed to resign, on the ground of my age, but my Master answered that They had, at present, no one else who contacted so many kinds of people, holding so many different opinions. His word is to me Law. So I stay, as a soldier stays at his post until relieved!

With very kind regards to the United States brethren,

Yours very cordially,

ANNIE BESANT.

***

Last Watch-Tower mentioned that the President had injured her knee and was confined to her bed. This month we have the pleasant news that she has practically recovered from that particular injury, and is able to walk about her room and verandah with a little assistance, such as holding on to someone's arm. She has not yet gone downstairs, but hopes in a few days to do so, and particularly to be present at her weekly Sunday tea-party under the Banyan Tree for the residents of Adyar.

***

The Executive Committee of the Society has sent to all General Secretaries the following appeal:

A GIFT TO THE NIECES OF H. P. B.

The attention of the Executive Committee of the Society has been drawn to the straitened circumstances of the two surviving nieces of H.P.B.—Mademoiselle Jelikhovsky and

Madame B. For several years, a donation in respect of the three volumes of *The Secret Doctrine* has been regularly paid to Mademoiselle Jelikhovsky. The payments were made by the Theosophical Publishing House of London, on behalf of its proprietor, Dr. Annie Besant, till the year 1924, when the Publishing House was transferred by Dr. Besant to the four National Sections of England, Scotland, Wales and Ireland. In 1928 the business went into bankruptcy, involving heavy losses in which all recipients of royalties suffered. In this financial loss, a considerable sum which would have been paid to Mademoiselle Jelikhovsky was lost. After liquidation, Dr. Besant resumed proprietorship of the concern, and the bankrupt stock was purchased by her, largely to safeguard the receivers of royalties. Since that time, donations have once again been paid to Mademoiselle Jelikhovsky; but, owing to depression in the book trade, the amount received by her is now very small.

Under these conditions, an appeal has been forwarded by French friends of these two ladies for some extra assistance to be rendered to them, particularly in this centenary year of the birth of their aunt, H.P.B. The Executive Committee have approved of the suggestion, and recommend the starting of a fund, which can be given in the name of H.P.B. to her two surviving nieces. Mr. A. Digby Besant, manager of the Theosophical Publishing House, London, the son of Dr. Besant, has consented to be the treasurer of this fund. The Executive Committee of the Society has made a contribution to the fund, and requests the General Secretaries to do what they can to help it. Will they kindly send any sums collected by them directly to Mr. Digby Besant, *not to the Treasurer at Adyar?* The money should be forwarded to Mr. A. Digby Besant, Theosophical Publishing House, 68 Great Russell Street, London, W. C. 1.

***

Perhaps it was to be expected that in this centenary year there should be a recrudescence of attacks on the character of H.P.B. One such virulent attack occurs in a book which is reviewed in this number by Miss Mary K. Neff. Miss Neff has for several years been working at the Archives at Adyar, and so has all the original data at her fingers' ends. The author of this particular work claims that he has read all the published material; but if so, he has read it as the public prosecutor does, who is going to select only the material which suits the prosecution, and steadily ignores all facts to the contrary. There is already, since the publication of H.P.B.'s letters to various people and the Letters of the Masters, surely enough material for any impartial person to write a life of H.P.B. which will at least deserve the word "fair". But the old slanders of the Society for Promoting Psychical Research evidently still carry immense weight with biographers. However, in spite of popular prejudice, it is evident that any book about H.P.B. is now a "best seller". There is, of course, still more material to be published, such as that in the Archives at Adyar, like the correspondence from H.P.B. to various people, in response to letters to her. Thus, for instance, the letters from H.P.B. to Professor Corson, which have already appeared, can only be fully understood in the light of the letters at Adyar from Professor Corson to H.P.B.

***

In connection with this centenary year, an announcement was made a few months ago that the T.P.H. at Adyar would publish for the first time the original draft of Vol. I of *The Secret Doctrine*, as completed by H.P.B. in 1885 and sent to Swami T. Subba Row for his endorsement. The aim of the T.P.H. was to issue this volume so as to be on sale before August 12th. This plan has undergone great modification, owing to the very great difficulty in getting the manuscript ready for the press, and correcting it page by page to make it

as near the original as possible. Among the difficulties that the editor of the work finds is the utter absence of method in the manuscript in the use of quotation marks, so that sometimes a quotation is begun and not ended, or is ended without marking where it begins. In addition, Frau Gebhard, who copied the manuscript, evidently from sheets in H.P.B.'s handwriting, puts hyphens constantly, and the staff at Adyar have the greatest difficulty in deciphering whether these are meant for commas or dashes. Now and then a word in Greek appears, transcribed by an amanuensis who did not know Greek letters, and much consultation of Greek dictionaries is necessary to restore the original word. It is the intention of the editor to publish at the end of the volume a full list of all the corrections made in the manuscript. This is done in order to answer the attack hurled at those who helped H.P.B. with her manuscripts that they interfered unduly when getting them ready for the printer. At least three more months of heavy work will be necessary before the book will be ready for sale.

***

The President desires that as much news as possible should appear in THE THEOSOPHIST of Theosophical activities throughout the world. It has always been the aim of THE THEOSOPHIST to give all news, and a section of the magazine labelled " The Theosophical Field " has been a prominent part of the journal. But of late, owing to the dearth of workers, this section has not been properly kept up. Will any members in the various National Societies offer to be gatherers of news? The type of news desired is that concerning work in Lodges and at Conventions, and so on. Some of this material can be gleaned at Adyar from the Sectional Magazines; but if some member in each country would once in two months send a summary of such news, it will greatly help the editorial staff at Adyar.

***

The Convention Lectures delivered last December are out of the Press. The lectures of this year are of unusual importance, as the general topic is "The Future of the Theosophical Society," and the five speakers deal with the subject with perfect freedom. Several of the speakers naturally deal with the relation of Krishnaji to the Theosophical Movement. The Lectures should be read by all and discussed, as the speakers are certainly not all united as to what should be the trend of development of the Society.

***

The following cables and telegram have been received by the President:

1. From Durban, South Africa:

   Loyal greetings to our beloved President from Theosophists South Africa in Convention.

2. From Budapest, Hungary:

   Hungarian Convention sends grateful greetings to beloved President—Rathonyi.

3. From Drottningholm, Sweden:

   Swedish Convention sends loving greetings to our revered President—Liander.

4. From Poona, India:

   Members Marathi Federation Poona send loyal greetings you, Bishop Leadbeater, Jinarajadasa. Pray your speedy recovery—Chiplonkar, Secretary.

***

The Theosophical World University (London Centre) is issuing a quarterly bulletin under the editorship of Professor J. Emile Marcault. This activity began in 1925, and has for its aim that of correlating the Theosophical conception of the world problem to other conceptions in science, philosophy, literature and art. Already small groups exist in various countries, under the denomination "Theosophical World University Association". For the moment, the centre of this

line of activity is in London, under the particular inspiration of Professor Marcault, who has already made a name for himself as an expert in the psychological aspect of education. There is a great future for the expansion of Theosophical ideas in the domain of culture, and anyone who understands Theosophy, both in its general and detailed aspects, rapidly gains such a "universal" standpoint as is the ideal which each university has for its students.

But there is one danger, which is that when Theosophical students attempt a synthesis of knowledge, they are apt to do so without knowing precisely the knowledge already to be found in Theosophy—a knowledge gathered by the great Teachers of the past by their investigations into the problem of the universe. It is eminently desirable, before anyone starts out to reconstruct his intellectual world, that he should have a clear knowledge of the Theosophical scheme of evolution. He can afterwards modify or add to it according to his temperament, but he should not launch out to build intellectual schemes which are to be labelled "Theosophical" unless he knows what is the knowledge already gathered. Sometimes Theosophical students are apt to look with disdain upon detailed and precise knowledge, gained in academical ways as in the universities. But this attitude of disdaining the intellectual treasures of the world leads often to fanciful creations which do not stand the test of time. There is a great field for such work as is planned by the Theosophical World University; but if it is to contribute usefully to world culture, the students who enrol under its banner should work hard to gain a clear intellectual conception of what is "God's plan which is evolution," as it is so far outlined in Theosophical books and manuals. One of these days, this work of a "World University" will need to be directed from Adyar, the only Centre for any "Theosophical" world-wide scheme.

SUPPLEMENT TO "ON THE WATCH-TOWER"

As the "Watch-Tower" is being printed off, the mail brings the *Canadian Theosophist* for May, with the following:

> We are informed that Mrs. Besant "has made things difficult for the complete edition of H. P. B. by withdrawing her promise to allow access to the records at Adyar. Files have been discovered of all the Spiritualist, and some of the Indian periodicals to which she contributed, in the British Museum or the India Office Library in London, or in some libraries in U. S. A., but there are certain Indian publications, not to be had in London, nor in the Calcutta library. Some of these are no longer in existence, and the chief hope was that H.P.B.'s articles in them would have been pasted in a scrap book and preserved at Adyar".

Had Dr. Besant so refused, she would have reported to the meeting of the General Council, as is her custom, such an important reversal of her promise. The Canadian General Secretary might surely have suspected that there was something wrong somewhere, before giving further circulation to such a false statement in his magazine. A cable to Adyar would have brought him a quick reply. The facts are as follows.

In a letter dated April 24, 1930, Mr. J. H. Fussell asked Dr. Besant's co-operation in publishing

> a uniform, complete edition of all her [H.P.B.'s] writings—not alone of her books and the articles that have appeared, for instance, in "A Modern Panarion," and in the magazines, *The Theosophist*, *Lucifer*, and other Theosophical publications, but as far as possible all her letters and miscellaneous articles which have not been made available to the public in convenient form.

In Geneva on June 28, 1930, in a cable to Dr. G. de Purucker, Dr. Besant said: "I shall gladly co-operate in the plan to issue a centennial edition of the complete works of Madame Blavatsky." After the first dramatic but vague intimation of an intention to issue such a uniform edition, nothing further has been received from Dr. de Purucker giving details as to volumes, titles, size, etc., of the proposed edition.

Dr. Besant has not withdrawn her promise. At any time that any accredited agent of Dr. de Purucker, or of any other Theosophical organization, cares to come to Adyar, all the archives of the Society at Adyar will be placed at his service

to make any copies or extracts he may desire. The material fills one large steel cabinet and a large steel trunk; every item has been catalogued, and the typed catalogue alone covers 305 pages.

It is out of the question to send from Adyar any part of the archives; they cannot be replaced in case of loss. Last year a proposal came from Mr. Fritz Kunz to send to the United States some of the archives heavily insured, as a loan exhibition in connection with the H. P. B. celebration at the Theosophical Convention in Chicago; but the General Council of the Society at its annual meeting on December 30, 1930, refused the request, as no amount of insurance can cover the loss of such valuable documents.

The work of copying out all the letters of H.P.B., all the articles contributed by her to newspapers (they are pasted in her Scrapbooks), and all general data concerning H.P.B. requires a special staff, and involves an expense which the Society cannot for the moment bear. Some part of the material has been already selected and published by me in THE THEOSOPHIST in the course of the last few years; some more is being prepared under my supervision by Miss M. K. Neff to be issued as a book.

The material requires the greatest care in handling, as much of it owing to its age is apt to break or tear. But none of the material is "copyright" and exclusive to the Society, for all that concerns the Founders is knowledge for all interested in the Theosophical Movement. The E.S. has its own archives, but as that organization is distinct from the Theosophical Society, its material does not come under the control of the Executive Committee of the Society.

C. Jinarājadāsa

Acting Chairman, Executive Committee,
Theosophical Society.

TWO LETTERS OF THE MASTERS

The transcription of the two letters now printed have lately been discovered in H. P. Blavatsky's "Scrap Book," No. VIII, for the year 1882. In the Scrap Book there occurs pasted a cutting from *The Indian Mirror* of Calcutta, dated May 2, 1882. There is no mention of the names of the recipients, and therefore it is not now possible to say where are the original letters. But the two letters are embodied in an editorial of the paper, and the editor was the Indian patriot and leader, Norendro Nath Sen, a devoted member of the Society. In printing the letters, he says: "We shall, however, take this opportunity to record some more phenomena, which we witnessed while Madame Blavatsky and Colonel Olcott were staying in Calcutta."

LETTER I

OLCOTT is right. Our brother —— has done much towards the establishment of the branch at Calcutta, and done it with a whole heart. Yet he has to do something more before he can hope to reap the reward. He has to infuse into the new branch the spirit of independent Theosophical research, to make the members begin their work as though the founders were no longer living persons, and the burden of continuing this movement rested entirely upon their shoulders. —— has had a chance. Will he accept this mission?

M .·.

LETTER II

A constant sense of abject dependence upon a deity which he regards as the sole source of power makes a man lose all self-reliance and the spurs to activity and initiative.

Having begun by creating a father and a guide unto himself, he becomes like a boy and remains so to his old age, expecting to be led by the hand on the smallest as well as the greatest events of life. The saying, "Help thyself, and God will help thee," he so interprets that when an undertaking results to his own advantage, he credits it to himself only; when a failure, he charges it to the will of his God. The Founders prayed to no deity in beginning the Theosophical Society, nor asked his help since. Are we expected to become the nursing mothers of the Bengal Theosophical Society? Did we help the Founders? No; they were helped by the inspiration of self-reliance, and sustained by their reverence for the rights of man, and their love for a country whose national honour has long been trampled into the mud, under the feet of her meek and lazy sons, indifferent to her woes, unmindful to her dying glory . . . Your sins? The greatest of them is your fathering upon your God the task of purging you of them. This is no creditable piety, but an indolent and selfish weakness. Though vanity would whisper to the contrary, heed only your common sense.

M.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(*Continued from p. 303*)

December 17, 1890

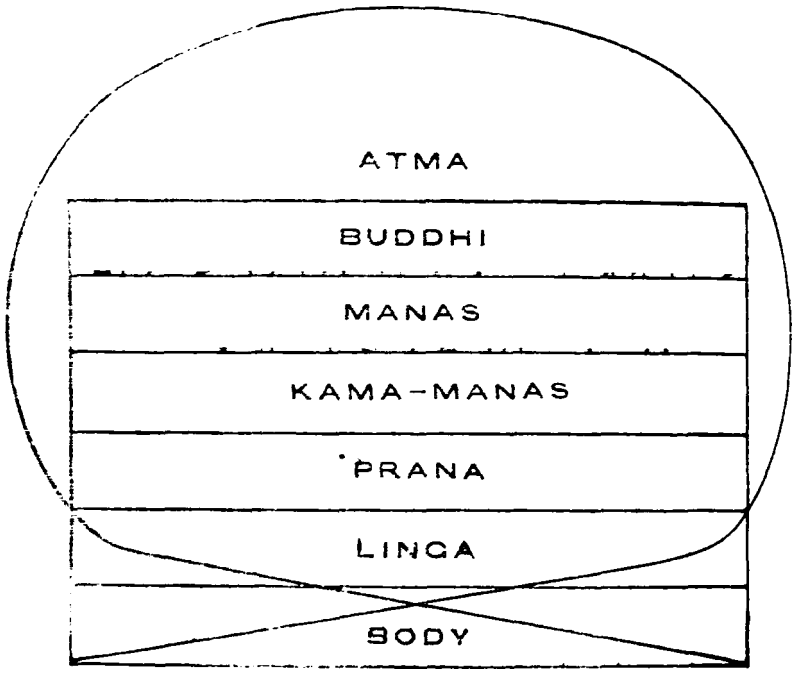
THE Auric fluid is a combination of the Life and Will principles, the Life and the Will being one and the same thing in Kosmos. It emanates from the eyes and hands of the operator, when directed by his will.

The Auric Light surrounds all bodies; it is the "Aura" emanating from them, whether they be animal, vegetable or mineral. It is the light, *e.g.*, seen round magnets.

Atma-Buddhi-Manas in Man corresponds to the three Logoi in Kosmos. They not only correspond, but each is the radiation from Kosmos to Micro-Kosmos. The Third Logos, Mahat, becomes Manas in Man; Manas being only Mahat individualized, as the sun's rays are individualized in bodies that absorb them. The sun's rays give Life, they fertilize what is already there, and the individual is formed. Mahat, so to say, fertilizes, and Manas is the result. Buddhi-Manas is the Kshetragna. There are seven planes of Mahat, as of all else.

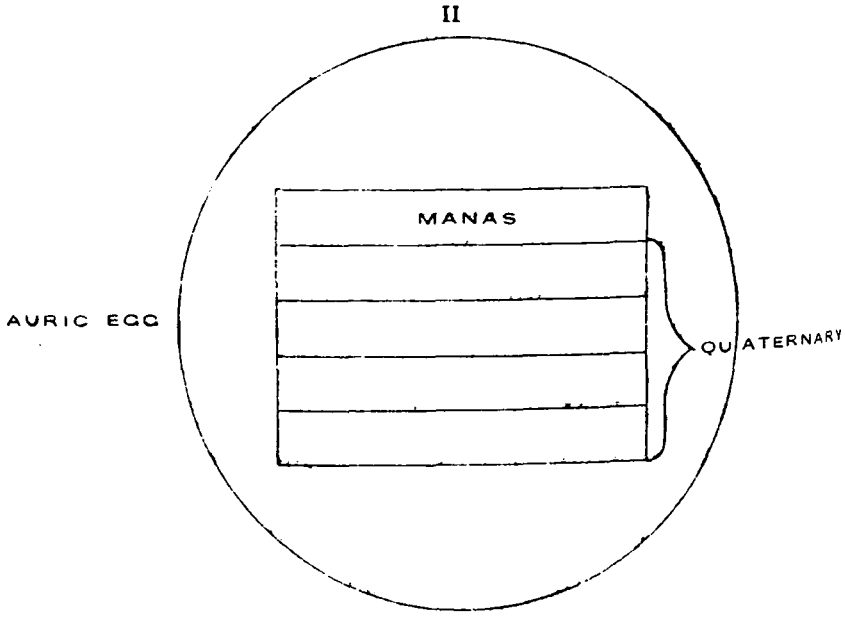
Here H. P. B. drew two diagrams, illustrating different ways of representing the human principles, in the first:

I



[In the second,] the two lower are disregarded; they go out, disintegrate, are of no account; there remain five, under the radiation of Atma.

II



The lower Quaternary is regarded as mere Matter, objective illusion, and there remain Manas and the Auric Egg, the higher principles being reflected in the Auric Egg.

In all these systems remember the main principle, the descent and the re-ascent of the Spirit in Man as in Kosmos. The Spirit is drawn downward as by spiritual gravitation.

Seeking further for the cause of this, the students were checked, H.P.B. giving only a suggestion on the three Logoi.

1. Potentiality of Mind.
2. Thought in germ.
3. Ideation in activity.

Protective variation, *e.g.*, identity of colouring of insects and of that on which they feed, was explained to be the work of Nature Elementals.

Form was on different planes, and the forms of one plane might be formless to [a] dweller on another.

The Kosmocratores build on plans in the Divine Mind, visible to them, though not to us. *The principle of limitation* —principium individuationis—*is Form.* This principle is Divine Law manifested in Kosmic Matter, which in its essence is limitless. The Auric Egg is the limit of Man—as the Hiranyagharba of the Kosmos.

The first step towards the accomplishment of Kriyashakti is the use of the imagination. To imagine a thing is to firmly create a model of what you desire, perfect in all its details. The Will is then brought into action, and the form is thereby transferred to the objective world. This is creation by Kriyashakti.

INCIDENTAL NOTES

"The head should not be covered in meditation, it is covered in Samādhi."

"The early Atlanteans were from 300 to 400 feet high."

"The Irish people were descendants of the Atlanteans. Ireland was peopled by remnants of Spain and Atlantis when England was still beneath the waves."

"Pythagoras was an Initiate, one of the grandest of Scientists. His disciple, Archytas, was marvellously apt in applied science. Plato and Euclid were Initiates, but not Socrates. No real Initiates were married. Euclid learned his Geometry in the Mysteries. Modern men of science only rediscover the old Truths."

"The word *charya* means Master."

"The Auric fluid is a correlation of *atoms* on a higher plane, and a descent to this lower one in the shape of impalpable and invisible plastic substances, generated and directed by the potential Will. The Auric Light, or that which Reichenbach calls "Od," a light [which] surrounds every animate and inanimate object in Nature, is, on the other hand, but the Astral reflection emanating from objects; its particular colour and colours, the combinations and varieties of the latter, denoting the state of the *Gunas* or qualities and characteristics of each special object and subject, the human being's Aura being the strongest of all."

(*To be continued*)

FACTS OF THE HEAVENLY WORLD

THE BUILDING OF THE FUTURE

By ANNIE BESANT, D.L.

[*Concluded from p. 311*]

Now the idea of the Heaven-world which we have learnt in the deeper writings, ancient and modern, is that it is a world in which we have lost two of our bodies, the physical at the moment of death, and the astral or emotional body as we pass out of the intermediate into the Heavenly world; the astral body too drops away from us, as the physical does when, as we say, we die. Of course, on the other side we find ourselves very much more alive than we were when we had to work through the obstacle of the heavy material or physical body. And the first sense, when that drops away from us, is the sense of freedom, of having got rid of a burden, and being much fuller of life and activity than we were before. This fuller life, which to some extent was blurred in the intermediate world, where we were working out the results of our past, becomes extraordinarily vivid in the Heaven-world, where we are building for our future. For we take with us either more or less of material, as I may call it for the moment, when we enter into the Heavenly world, leaving the intermediate one behind us as we left our physical world behind us at what is called death. We find ourselves still clothed in a body or sheath, whichever we like to call it,

but one of very much finer material, which yields very readily to every thought, to every action or activity of the mind. We find that that activity of the mind clothes itself in the forms of the Heaven-world, so that the Heaven of different people is very different, just as their conception of this physical world is different if you look into how they think of the world.

Take, for instance, the after-life of a little child. He, in his Heaven-world, will have his father with him, but it will be his father in a particular aspect of that father's life. To the child the father has been the playmate, but that playmate may be to others a great statesman, a great traveller, a great explorer, a great scientist. Nothing of that part of the consciousness of the father reveals itself to the child. The child takes the father as he knows him, as his dearest playmate. He will have no conception of that father's activities in his own world, of the powers of his mind, of the strength of his will, of the great things that he accomplishes or the bad things that he does. He has his own imagination of the father as he finds him, as he can appreciate him, as he can respond to him; and if for a moment you will think of that little child knowing him as "father" completely, and knowing nothing of that other greater, wider life of his father, it will give you some conception of the truth, that people in the Heaven-world know and love their friends without any of the faults to which love may have blinded them here. Blinded them, we say, but in reality love which is the divinest part of us pierces through the imperfections and realizes the real man, the divine man, on whom our love is poured.

We begin to realize that we all live in different worlds all the time; that the world of the child mind is not the world of the philosopher with the philosophic mind; that their worlds are really different in all that matters most, although they are living in the same physical world. We live all the time in at least three different worlds within our

consciousness—the physical, the emotional and the mental; and Heaven is the equivalent of our mental and of our unselfish emotional world.

If we think it out correctly, coolly and rationally, we shall find that every one of us lives in a world of his own, which only contacts the world of his friend at some common point of interest. There is nothing peculiar as some people think in the Theosophical idea of Heaven, for it represents what we are all really living in at the present time. Only by sympathy we cognize the finer nobleness of an individual, his true feelings and his true thoughts which are his and his alone. So we begin to understand what I may call the rationale of the Theosophical idea of Heaven, as it is found by those who have cultivated faculties which we all possess, faculties which enable them to leave the physical body at will, to let the consciousness pass out of the physical body and live consciously in other worlds —those two that we call the intermediate and the Heavenly, or the world of feelings and the world of thought.

Heaven represents, from this standpoint, the world of thought. We take into it all we have of good and pure thought. Very often it has puzzled people, when they were thinking of the Heavenly world, how you can have a Heaven which would suit everybody. When you see the very different types of people whom you meet every day—the person perhaps whose intelligence is perpetually turned to comparatively trivial objects, whose conversation is filled with trivialities, gossip and so on; or another person of fine intellectual power which makes him a scientist or a philosopher—if you try to follow out what sort of Heaven would suit these different kinds of people, you are apt to be lost rather in a maze of difficulties, because the kinds of things that make a rather empty-headed thoughtless person happy, are by no means the things that would make the philosopher or the man of high intelligence or the

greatest poet happy. So you learn one great fact, that every person has a world of his own, created by his own thoughts, by his own desires, by his own ambitions, by his own hopes and by his own affections. Your world is different from the world of others. It is this that makes the Heaven of each a period of happiness, a period of growth, but of growth of the faculty which you take with you, the growth of the pure desires which you take with you; and you build your future, when you shall return to this world—the physical world—out of the materials you have carried with you out of your last life on earth, rich or poor as the case may be. Hence if you desire that your Heaven-world shall be rich, that you should meet there those whom you have loved and admired upon earth, you have to realize that you are going to create your Heaven for yourself by the way in which you exercise your love and your qualities down here in the physical world.

When you are reading some great poem you are not in touch with the physical body of the poet; it is your mind that comes into contact the one with the other. When you are inspired by some heroic deed of which you read, it is not that you are there side by side with the body of the hero, but that your feelings are in close touch with his, with admiration for his courage, for his splendour of devotion. So slowly and gradually you begin to realize what your Heaven life will be—a world which you are creating day by day around yourself, by contact with those whom you love or admire. But if any exist, whom you unfortunately dislike, who made you unhappy, who injured—perhaps ruined—your life on earth, people who gave pain to you and not happiness, all that part of your life is shut out of the building of your future in the Heaven-world. And so you begin to shape your life down here by the things that you desire to have in the next world; you begin to try to enrich your thought-life because you carry thought with you into the Heaven-world; you begin to exercise all that is best

in the life of your feelings here on earth, for those also you will carry with you into the Heaven-world; you build your own Heaven while you are living here, and that is one of the reasons why Heaven is always spoken of as a place of happiness.

It must have puzzled you sometimes how any one place could be satisfactory to all the different types of people; but when you realize that Heaven is not a place, but a condition of consciousness; that consciousness cannot be in a place except in so far as the material clothing which the thinker is wearing is concerned; that the Heaven-world is the world of the mind, the world of thought, the world of unselfish feeling; that you must build your life here with a view to that life on the other side of death, to make the materials to take with you by which you can build a desirable future when you have left the physical world; then the thought of all this becomes a great inspiration. You read great books because the thoughts of the writer can be brought into contact with your own mind to enrich it and the best part of him may become part of yourself. You choose all that is best and noblest in the world and try to reproduce that in your own thoughts and your own feelings here, and so gradually come to realize that the thing that is worth having, the thing that lasts, the thing that makes happiness here is not your own enjoyment but the bringing of happiness to every one around you. You begin to realize that happiness is very much like the butterfly, that it escapes you while you chase it, whereas if you ignore it, it comes within your reach. And you learn what is meant by the life of the truly great, those whose lives stand out as an example in the world's history; that not the life of the conqueror, not the life of the enjoyer of power, but the life of service is the very essence of the Christ life of which we dream. You begin to understand that you have within your own power the creation of the Heaven-world in which your consciousness will live, and so you seek what is best and noblest in the world around you

and so gather the materials out of which you will frame your life in Heaven. And life there is the life of building your future, building up the characteristics with which you will return to this world.

Have you never wondered why a man like Lord Shaftesbury came into the world; I am thinking of the late Lord Shaftesbury who was in the full strength of his service and help while I was still young. It often puzzled one why a man born to a life of wealth, to a life of enjoyment, to a life of rank, devoted himself so utterly to the poor and the saving of the oppressed; why he went down to the slums of London and sought the ways by which the poor there could be lifted into a better kind of life, how he devoted himself utterly and entirely to what is called the service of others, when he might have had a life of pleasure and enjoyment, as so many born into such a life as his would have done. Those puzzling conditions, those puzzling types become intelligible when we look at man's life as a whole lived in three worlds and not in one alone, when he is living the life of the body, the life of the feelings, and the life of the mind. Those three worlds, in which he is living all the time, influence each other, and his character influences the reaction of circumstances on himself. You may solve many of the problems that puzzle you in life if you happen to have acquired the power of looking backward as well as forward, and seeing how people have shaped themselves in an earlier life, and how they have used or misused their opportunities.

I came across one life that puzzled me very much some time ago—many years ago now. It was a man who was enormously wealthy, but he was a man who never enjoyed his wealth at all. He would not live in his own magnificent house; he lived in a little bit of a cottage on his estate. He was always discontented, always grumbling, unable to enjoy anything, although he seemed to have every circumstance

about him which might have enabled him to enjoy. He puzzled me very much, and so I looked back to see what kind of life that man had led previously. And I found that he had done some actions which appeared on the surface to be very good and kind actions; he had given away a lot of money to the poor; he had helped to make many people happy. But always behind his action there was a selfish motive; he wanted to get something for himself by it, either praise or power; something personal for himself was behind his acts of apparent charity. But he had made a very large number of people happy; they had enjoyed the things he had given, like the gift of a park where the poor people could go and enjoy the air, the flowers and the sunshine. Therefore we have that curious double destiny when he came into the world again; the happiness he had brought to others brought him good circumstances around his own life, circumstances that might have made him comfortable and very happy. But the evil and the selfishness which had been the motive of his apparently philanthropic gifts influenced his own character, and made him dissatisfied and unhappy in the very midst of his wealth and physical comfort and of all the physical enjoyment that wealth could bring. He inherited in this life the double result of the life he had led in his last; the happiness he had caused to others came back to him in the form of wealth which enabled him to gratify himself, but he was not able to enjoy it because of the selfish motive with which he had contributed to the happiness of others. A complicated case, you will say, but perfectly intelligible when you put the two lives together.

And so one gradually realizes that in the life here, where we are now making the causes for the future, we must try to help without regard to anything which that help may bring us. We must learn that the life of the Spirit is a life of giving and not a life of taking, that it ever seeks to pour itself

out and not to grasp things to keep for itself, and that the very glory of the Divine Life is that it needs nothing and is always pouring itself out, and that in proportion as we build ourselves in the divine image we learn to have joy in giving and not in taking. Service becomes the one great object of life, to work with the Divine Life everywhere as it pours itself out endlessly into other lives for which it gives itself. And that, I think, is why in every great religion you find the idea of the divine sacrifice.

You know how in one of the Christian books you have "the Lamb slain before the foundation of the world"—a phrase which puzzles many people. When you turn to the Hindu Scriptures you find the same idea, how the Divine Spirit sacrifices itself to share it with other lives, to bring them into existence; and you read in the old Egyptian writings that Osiris was slain in order that life might spring from him.

So the secret of real and lasting happiness is that it does not consist in the gratification of the lower life, that it consists in striving to bring happiness into the lives of all with whom you come into contact, careless of how it reacts upon yourself for the moment. The Divine Life is essentially a life of giving, of sharing; the explanation of the sorrow in the world is that people choose the transitory instead of the eternal, choose the things which break up in the enjoyment of them, and not the things which become deeper and fuller as they are shared.

That is a very general principle of life; the things that are worth having are the things you can share with others and not the things that are consumed in the using. The physical things you practically use up in the enjoyment; the things of the mind and of the spirit only increase as you share them and give them away. Knowledge becomes the more real to you the more you spread it among the ignorant; happiness becomes lasting the more you are careless of your own gratification

and try to share with others anything that you have to give. The more you are able to teach, the more you know; the more you are able to share, the more comes back to you by the Divine Law. And so you know that the Spirit is ever giving, and grows in the giving; the material is ever grasping and perishes in the grasping.

The greatest glory of the life which is really a spiritual life is in living in the world here as long as there are any sufferers to help, as long as there are any ignorant to teach, as long as there are any sorrowful to cheer.

There was one great ideal Chinese woman, Divine in her thought, who said she did not desire to pass into the joys of Heaven; that she would rather stand at Heaven's gate until all her race had passed into those joys; then only she would be willing to go in last of all. There you have the noblest ideal, I think, that can inspire any human being; there you have the highest achievement in knowing that by sharing everything that you have that can be shared, like love, like knowledge, like service, lies the true happiness of man.

As you learn continually to give rather than to grasp, you are growing in the Divine likeness; you know then that Christ, the ideal Christ, is developing within you, and you begin to realize that Divine bliss is only in giving oneself to others, not in grasping anything personal for oneself. Those who are the saviours of the world have never sought their own happiness here, but only to help those who are suffering from the ignorance which is the one great evil that oppresses our world—an evil that it is our duty to strive to remove, which makes people unhappy, which makes happiness impossible for them. For the bliss of God is in the sharing of the Divine Life, and the great work of His creation is that He may bring into being those who will be like Himself, those who will share His eternal bliss.

THE WILL AND THE PLAN IN SCIENCE[1]

BY V. APPA ROW, M.A.

(*Professor of Mathematical Physics, Presidency College, Madras*)

WHEN I was asked to talk to you on "The Will and the Plan of the Logos in Science: in Physics," I felt I was not competent to speak on it. On further inquiry, I found I was to give you the march of scientific thought and progress in Physics, particularly within the last few years (since 1927). The fundamentals of physics have been given a very rude shock during recent years, and much speculation has been made by scientists and astronomers on the change brought about. Among them I should mention to you Sir Oliver Lodge, Sir Arthur Eddington and Sir James Jeans.

Lodge's *Beyond Physics or the Idealization of Mechanism*, "being a survey and attempted extension of modern physics in a philosophical or psychical direction," is a recent production. The main object of the book is to find a place for life and mind in the world of physics as a primordial ingredient of the Universe. I am not to deal with such aspects of physics, and I believe I can never do that. The province is more metaphysical than physical. Life and mind are not to be explained in terms known to physics. Therefore the question is pertinently asked, *viz.*, "Is it that our make-up is such that we cannot be scientific, that we are perforce only religious?"

[1] A lecture delivered during the Students' Week-End, Easter 1931, at the Theosophical Headquarters, Adyar.

Sir Arthur Eddington and Sir James Jeans deal with mind and consciousness in relation to physics and have written very interesting books, *The Nature of the Physical World* and *The Mysterious Universe*. These books stand on a very firm physical basis and give food for philosophic speculation. I can confidently recommend these two books to those among you who have not already read them. They are certain to be read widely. The new line of philosophic thought based on the concepts of modern physics is very well depicted in these two books. A pure scientist may find it very difficult to agree with certain conclusions there, but I dare to say that he will at least be very much interested to read them.

My main endeavour is to try and give you, as far as I can, material from the science of Physics in its progress in recent years, from which it will be perhaps possible for you to infer the existence of a plan in the physical world.

The work of a physicist or a scientist is not to try and find out the " why " of things but the " how " of things. He starts with what is known as a working hypothesis, which is useful in so far as it logically and consistently explains observed experimental facts, and which is also useful in predicting some more verifiable facts. As soon as a set of facts, which are not explainable under the existing hypothesis, is come across, another hypothesis or theory is formulated. Thus you should not be surprised to find that theories in physics are not unchanging. One thing however stands out, that the new theory is an improvement in so far as it is more comprehensive than the one rejected, and hence more useful in throwing more light on the explanation of the " how " of the physical phenomena. In seeking truth through physics it is customary to talk or explain in terms of certain fundamental concepts. You will find that electricity or electric force is the fundamental conception of modern physics. In

explaining what it is we use terms which can be only explained ultimately in terms of electricity. Thus is created a cycle of concepts within which we have to wander and have our explanations. This is more or less analogous to the explanations of words we find in a dictionary. Thus it is clear that we have to reach some fundamental concept in physics behind which we do not and cannot go. This, in essence, is the explanation in physics, and we are to be content with it.

Progress in physics has resulted in recognizing matter and radiation as the two ultimate entities of the physical universe. We will first consider the progress of ideas regarding matter, and then of ideas regarding matter and radiation taken together.

MATTER

That every piece of matter is an aggregate of minute indivisible particles is a very old conception. This smallest particle was supposed to possess all the properties of matter and was called the "atom." This is the atomic theory of the ancients. Now we all know that such a particle is called a "molecule" but not an atom. As knowledge grew and the ideas of the laws of chemical combination crystallized, it was recognized that a physical molecule is built of chemical atoms in definite proportions. Different substances were subjected to chemical analysis, and it was slowly realized that all of them are made of certain fundamental substances called elements. Spectrum analysis helped the classification a good deal, and it was soon understood that the diversity of matter as we find it in the Universe is after all a composite of these elements—hydrogen, helium, carbon, oxygen, etc. Chemistry was thus able to establish that 92 elements are the ultimate constituents out of which the whole world is built. This is a

very great achievement, and it tended towards the belief that the building up of matter is a simple and logical process—simplicity in diversity. Mendelejeff, the great Russian chemist, classified the chemical elements thus far known, arranged them in the order of atomic weights and, by comparing the physical and chemical properties of the elements, was able to find a periodicity in these properties. The marvels of Mendelejeff's periodic table are very well known. Every element was given a definite place in the table. Certain gaps were discovered and those were the places to be occupied by elements to be discovered thereafter. Many such gaps were subsequently filled up by the discovery of new elements, whose properties wonderfully fitted into the periodic table as previously predicted by the genius of Mendelejeff. The maximum number of the elements in the table was fixed at 92 and up till now not one more could be added to the number.

About the year 1895 while conducting experiments on the discharge of electricity through the vacuum tube, Sir J. J. Thomson and his collaborators contributed the next great advance in the idea of the constitution of matter. The passage of electricity through gases at reduced pressure was studied. In particular the phenomenon of cathode rays—a beam of light starting out of the cathode of the discharge tube—was thoroughly investigated. It was shown that the cathode rays were not rays of light as ordinarily understood but were composed of a stream of minute electrically charged bodies called electrons, coming out of the cathode. The materials of the experiment were varied but the same electrons were found to be the product of the discharge. The electron was soon recognized to be the ultimate constituent of all matter. The older conception that the chemical atoms were the ultimate smallest constituents of the Universe was abandoned. Further investigation revealed the existence of another kind of particles

called protons to be co-existent with the electrons in a discharge tube. The mass and the electric charge of the electron and the proton were determined. The electron was found to carry a definite negative electric charge, and the proton to carry an equal amount of positive charge. The electron was found to have a mass 1,844 times smaller than that of the proton. Protons and electrons thus came to be recognized as the two final constituents of matter, out of which the Universe is built. This is certainly a very great step towards the law of simplicity of the structure of the Universe.

STRUCTURE OF THE ATOM

It has thus been established that the 92 chemical elements of the periodic table, from Hydrogen to Uranium, are built of electrons and protons only. If so, what then constitutes the difference in the elements? How are the different properties of the elements and the periodicity of their properties to be explained? Can a consistent and logical structure peculiar to each chemical element be conceived to explain all the known facts about them? These questions naturally arose and were to a great extent solved.

A structure of the atom which increases regularly in complexity as the atomic weight increases has been conceived by Rutherford, Bohr and Sommerfeld. In considering the structure, the place which any element occupies in the periodic table turns out to be very significant. The place is expressed as a number called the atomic number, and the atomic number of hydrogen is one and that of Uranium 92. This number n represents in the structure the number of free electrons that go round the centre. The centre of the orbits of these free electrons is conceived to be built up of $2n$ protons and n electrons, into a central nucleus or core. The nucleus possesses a resultant

charge of n units of positive electricity. The whole atom with the nucleus and the n free electrons or n negatively charged particles has therefore no resultant electric charge. Each atom is conceived as a miniature solar system, and has its mass almost concentrated in the nucleus. Between the nucleus and the surrounding electrons it is all hollow. With such an image of the structure of an atom all the known properties of the elements in the periodic table have been wonderfully explained. Thus a logic and a system in the structural conception of atoms has been successfully developed with mathematics as the basis. *It must be anyhow remembered that these various structures built up out of electrons and protons are not at all real or actual but only conceptual.* The whole thing is based on a working hypothesis which is found to be immensely useful. The intricacies of mathematical reasoning and the mathematical symbolism associated with it are so entrenching that there is no escape from it. You might conclude that a great mathematician is at the bottom of all atomic constitution, with a regular and a graded plan.

So far the structure of an atom only is considered. We have yet to consider the structure of molecules, and the structure of crystals as well. The knowledge of the structure of molecules is not yet very much advanced. The newly discovered Raman Effect has been found to be a very powerful tool in the elucidation of the mysterious inside and construction of molecules. Work is rapidly progressing and theoretical physicists are busy applying mathematics to the experimental facts regarding molecules. The structure of crystals has been studied by the chemist and much system has been brought into the study. In very recent years a powerful impetus has been given to this study by X-ray analysis of different elements and compounds, and as a result the crystal structure revealed is amazingly architectural with wonderful symmetry about it. These different structures explain in their own and

peculiar way the diverse properties of the different crystals. The whole thing again is a mathematical and logical concept which we cannot escape. Judging from the beautiful structures of the various crystals one may be tempted to conclude that Nature is verily a great geometrician and architect.

MATTER AND (ENERGY) RADIATION

Matter is the stuff of which bodies are made. Besides this concept of matter which is very ancient, another which is akin to it, namely mass, was introduced into physics by Newton. The conception of the mass of a body is the outcome of Newton's laws of motion. The mass of a body is determined by its weight, or by the force required to give the body a definite acceleration. In the nineteenth century matter and mass were supposed to be identical, and so also the two great laws of the conservation of mass and the conservation of matter.

In the beginning of the nineteenth century mechanical energy, heat, light, electricity and magnetism were conceived to be all different from one another. The experiments of Joule and others first proved that mechanical energy and heat are interconvertible. Very soon Faraday and Maxwell did pioneer work and were responsible to a very large measure for the great triumph and conclusion of the nineteenth century, that all the various forms of energy are inherently one, and are different manifestations of the same energy generally called radiation. They were all conceived to be electromagnetic waves of varying wave lengths. They range from the longest waves used in wireless telegraphy to the shortest cosmic rays. All energy is thus a great array of radiations, and energy like mass and matter is conserved. This was the condition of the thought about physics at the end of the nineteenth century. The mass of a body as originally

conceived by Newton was thought to be fixed and unalterable. But a conflict soon arose when J. J. Thomson showed theoretically that a moving electrically charged body has a greater mass while in motion than when it is stationary. With the discovery of electrons—negatively charged particles having tremendously high velocities—theory could be substantially supported by experimental facts. Einstein with his theory of Relativity could calculate the addition of mass due to the energy of motion, and as a net result it was concluded that the total mass of a body is the sum of (i) the mass of the body when at rest—otherwise called matter or rest-mass—and of (ii) the mass due to energy of motion or energy-mass. Total mass=Rest-mass or matter + energy-mass.

A great transition of ideas was thus brought about by relativistic physics in the beginning of the present century. The three different laws of conservation of matter, mass and energy had to be knit together into one combined concept. Matter and energy are therefore conserved together, and the mass of a body includes both its matter and the energy associated with it. The principle of conservation of mass has come out to be the most fundamental. Energy is thus considered as a form of mass. Radiating bodies are considered to lose mass equivalent to the radiation emitted. Radiation can only be at the expense of mass. Sun and stars are therefore continually losing their mass. In short, modern astro-physics is inclined towards the conclusion that annihilation of matter is the only satisfactory explanation for the enormous radiation of stars. All this is tantamount to saying that matter and energy are essentially one and that we can realize a single and ultimate entity in the building up of the physical universe.

It is possible to approach the same realization of this single and ultimate entity in a totally different manner. Matter is made of electrons and protons which are identified

as particles carrying unit electric charges of the negative and positive kind respectively. Energy is supposed to spread in a continuous manner in the shape of waves. So let us now consider particles and waves in the place of matter and energy. The properties of particles and the properties of waves are very well known in physics to be distinct and different from each other, as is evident from the controversy of the corpuscular and the wave-theory of light. The chief characteristic of light or radiation in general is the phenomenon of diffraction and interference—that which produces the halo round the moon. The phenomenon of interference of light—wherein light added to light can produce darkness—is the stronghold of the wave-theory of light, and it is because this phenomenon could not be explained by the older corpuscular theory of light of Newton that it had to be given up in preference to the wave-theory of Huygens and Fresnel. But in the last decade of the previous century, experimental evidence accumulated enough to doubt the total validity of the wave-theory of light. Light had to be considered corpuscular or particle-like in character if certain facts were to be explained. This point of view resulted in the epoch-making statement of Max Planck in 1900 of his famous quantum theory of light. Light or radiation in general is under this theory radiated out in quanta or bundles. The continuous character of the wave had to give place in certain phenomena to the discontinuous process of quantum radiation. The unit of light energy or quanta is called a proton, the unit of energy. Much light was thrown on many dark spots in experimental physics by this new venture in the physical theory of light.

Putting it in other words briefly, radiation behaves sometimes like waves and sometimes like particles or quanta. A duality of function for light has been consistently observed. This is only one side of the question.

Waves and particles are the two distinct entities we started with, and we have known that waves have a duality of behaviour sometimes like waves and sometimes like particles. It is natural to expect the same from particles also. Why should not particles also behave sometimes like particles and sometimes like waves? No evidence in this direction was available till very recently. A stream of rapidly moving electrons was sent through an extremely thin film of gold one-millionth of an inch thick and a phenomenon exactly like that of diffraction of light was observed.[1] Concentric rings of varying diameter were discovered on the other side of the film where the electrons crowded in alternate rings, and this is exactly like having bright and dark concentric rings alternating. This is a clear evidence that electrons—particles—also behave like waves. These experiments were repeated with films of other substances like mica and the results were confirmed by many experimental physicists in America, Great Britian, Germany, France and Japan. Very recently an exactly similar phenomenon was observed with a stream of moving protons--positively charged particles—by Dempster of Chicago. Thus it is experimentally proved beyond doubt that electrons, and protons as well, behave in a dual capacity. So, particles behave like waves and waves behave like particles. Is it worth while then to view them still as separate and distinct entities?

Certainly not, is the only answer that reason forces on us. Matter and radiation or particles and waves must be considered to have merged their duality of behaviour into a unity. This duality may be considered as the manifestation of a single and ultimate entity. When this single entity chooses to manifest itself like waves, and when like particles, and how it does it, all this is too much to say now. What determines the particular choice in the

[1] Davison and Germer of America were the first to show this.

behaviour of the entity is not known. Perhaps it is a "Lilā"[1] of the ultimate entity.

THE NEW NATURAL PHILOSOPHY

This realization of unity in the diversity of the physical world in this clear and scientific way set many physicists and astronomers—not to mention mental and moral philosophers—to think of its inner meaning. All of them naturally began to philosophize about the facts in physics which were presented in an entirely new aspect. It is as if physics has once again to be significantly understood as "natural *philosophy*". Some of the lines of thought that prominently branch out of such a new philosophy of physics are worth mentioning.

Waves and particles are regarded as two complementary rather than contradictory aspects of a single entity. The first attempt to conceive unity in this duality was made by Louis de Broglie in 1924, when he introduced the composite concept, Material-Waves. A definite wavelength is associated with every particle. This idea was confirmed by experiment, and calculations fit in with facts observed by Davison, Germer, etc. The idea of material-waves was developed wonderfully by a band of brilliant mathematicians, Schroedinger, Heisenberg and Dirac. Their theories are based on fundamentally different philosophical ideas. But curiously the mathematical content of their theories is one and the same. The results worked out explained not only all the previously known facts but many of the outstanding difficulties. Schroedinger started with the inherited classical conception of waves, *viz.*, continuity, and began explaining atomic events. Heisenberg *abondoned* them—avoided the *pictorial imagery in the theory of the atom*—and

[1] Līlā, a Sanskrit word meaning "play" or "sport," is used in Hindu mysticism for one aspect, that of joy, of the creative energy of God.—ED.

started only with quantities that can be measured by experiment, *viz.*, frequencies and intensities of spectral lines. In spite of these fundamentally different basal ideas behind the theories, the Wave-Mechanics of Schroedinger and the Quantum-Mechanics of Heisenberg proved to be equivalent, as regards the results. One very important viewpoint, that both the theories agreed to, is in regard to the interference and diffraction of light. Optical intensity is regarded solely as a measure of the probability for the incidence of light quanta at the given time and at the given place concerned. The greater this probability the greater is the brightness.

PRINCIPLE OF CAUSALITY KNOCKED DOWN

At this stage Heisenberg enunciated a great principle called *the uncertainty principle* or *the principle of indeterminacy.* This has become a household phrase throughout the modern universities and ranks in importance with the principle of Relativity.

"Classical theories assume the possibility of observation, without perturbation of the object under investigation". Modern quantum theory denies this possibility, and hence Heisenberg says: "Every experiment destroys some of the knowledge of the system, which was obtained by previous experiments." It is not possible to determine accurately both the position and velocity of a particle. Both are possible if much accuracy is not wanted. But aiming at accuracy of one will lead to a corresponding inaccuracy in the determination of the other. There is a positive uncertainty in the accurate determination of one of the two, and both cannot be determined equally very accurately. The most significant result in this principle of uncertainty is that the product of the two uncertainties is a constant, and is of the order of the quantum of action "h," Planck's universal constant. So it follows

from this that experimental measurements are inevitably uncertain, and that this principle strikes at the root of the old ideas of determinism, and causality. Probability has taken the place of determinism, and is measured by the degree of chance. The old theories were based on the belief that the laws of macrocosm hold good in the atomic microcosm as well. The principle of indeterminacy is a negation of this old belief which brought in a good amount of confusion into the understanding of physical facts. This new principle of Heisenberg asserts that it is not possible to have an exact knowledge of the present, and hence an exact knowledge of the future, and that nothing is predetermined in the atomic world. But in the macrocosm, where the probabilities are high, you can still talk about determinate quantities.

Is there in Nature any other law than a purely statistical one? Can non-statistical laws be completely ruled out from Nature? Such are the questions that engage the attention of the physicist now. Interest now centres round such questions. Physics has thus very unexpectedly justified itself being called Natural *Philosophy*. No wonder therefore that physicists, at least some of them, are busy discussing about determinism and free-will—ideas exclusively belonging to the realm of mental philosophy. It is a remarkable instance of the unity of thought and of the simplicity of Nature and its workings, "that a study apparently so remote from human emotion as atomic physics, should have so much to say on one of the great problems of the soul".

TRUTH

BY THE RT. REV. G. S. ARUNDALE

THERE is much talk of Truth nowadays, much bandying about of the word, much writing about Truth, much exhortation, much emphatic language.

We are told that Truth is here or there or elsewhere. We are told that we shall find Truth in such and such places, perhaps in such and such places alone. We are told that it is useless to look for Truth in such and such regions, or that the road to Truth is such and such, or even that there is no road to Truth, there can be no road to Truth. Hence there is much confusion, for each one who speaks is inevitably so sure, so supremely satisfied, so dogmatic, so separate and exclusive. "I know," "I am," "I have discovered," "I declare," "There is," "There is not," "Here is," "Here is not". And thus there seems to arise mutual contradiction, and the humble, modest but uncertain seeker after Truth, swayed by these whirlwinds, becomes confused and falls into a condition either of dogmatism or of irresolution according to his temperament, both equally unsatisfying to him in the long run.

Such an humble but eager seeker after Truth has set his feet, or has had his feet set, upon a roadway, and while travelling has thought he has gained pearls of great price. Authority may have placed him on the roadway, yet has he found, or so he thinks, a wealth of Truth.

And now there comes to meet him that which shakes his confidence—such as it is—either in the way or in the wealth, (and what is the way but the wealth, the wealth the way?). It disturbs his peace and contentment. What is it that shakes him? Perhaps an external authority, person or principle, but certainly his own instability, whether justifiable or not. Perhaps the way he has been treading is not for him, at any rate for the time. Perhaps he has failed, for the time, to realize that the way he has been treading is indeed his. Though Truth be everywhere, the Truth where he happens to be may not yet be for him and he must seek elsewhere. Or, though indeed it be for him even now, he may be unable to realize the fact, and thus must leave that which might be his, only to return when, by going away, he discovers there was no need to go away.

In any case it is an uprootment. Authority without and instability within have removed him from a roadway. Further experience may keep him off it, or the authority which removed him may keep him away. Authority gave; authority has taken away; blessed be the name of Authority! And another authority, with acquiescence from within, may in the future place him elsewhere, or even on the same roadway again, while yet another may remove him once more, until . . .? I am not decrying authority. I am not for the moment concerned with authority. I am concerned with an answer to that question "until . . ."?

What *is* Truth? *Where* is Truth? I would give one answer to both questions: *All* is Truth; all is Life. And Life and Truth are one. Is there then no need to search? In one sense, no. Is there then no need to distinguish between Truth and untruth? In one sense, no. How, then, are we to discover Truth, to know Truth?

My answer is: not by condemning, not by rejecting, not by aloofness, not by dogmatizing; but by understanding. To

understand is to have discovered Truth, to have known Truth. Where we do not understand, we do not know, we have not discovered. Where we do not understand we have still to weigh and judge and criticize; we have still to choose. Where we understand we appreciate. He who understands most has most of Truth. He who appreciates most has most of Truth. Truth is not something which is particularly and perhaps exclusively this, or that, or something else. Truth is not something which is here but not there. Truth is Life, and Life is everywhere. The nature of the form or place or time matters not, for all these are Life. The nature of the life matters not, for all life is Life. But, you will say, surely such a conception involves, demands, inertia. If, wherever we are, there is the Truth, what more do we need, where need we go? Indeed is this so. The man of understanding needs not to travel. Remaining at home, be this home what it may, of whatever nature, yet may he know Truth. And in his home is all Truth. Nevertheless understanding comes to most from travelling, from moving from place to place, from not recognizing or from forgetting Truth here or there and so proceeding to look for it elsewhere; from staying awhile with this truth, awhile with that truth, awhile with another truth, awhile with many, many truths, until . . . ?

Until he finds them all the same, all wonderful, all complete, all eternal and universal. Then does he learn that while staying at home, yet may he be everywhere. Then does he learn that, understanding the Truth at home, he knows all Truth abroad. Then does he learn that all Truth abroad is within his home, whatever this home may be, however it may be formed, or shaped, or fashioned. Then does he learn that there is no abroad for him, since all homes are one. He may live in an idea. He may live in a thought. He may live in a feeling. He may live in an aspiration. He may live in a church. He may

live in a flower. He may live in a tree. He may live in a rock. He may live in a faith. He may live in reason. He may live in emotion. Live he how he may, he lives in understanding. Hence he lives in Truth, in all Truth, for understanding has no limitations, no barriers, no walls, no exclusions, no separateness.

Understanding *is* Truth. Is there another truth? Is not understanding unification, identification, realization, the mergence of time into eternity, the recognition of Life as one amidst the illusions of many-ness? Is not understanding the drawing of that which is understood within the warmth of the heart? Is not understanding the eager recognition of a comradeship which, as the understanding becomes universal, itself becomes universal, and which naught then can break, since there is naught outside it?

The whole world is asking to be understood. The whole world is ours for the understanding, is *ours*. To understand is to have achieved. And even though we must needs travel away and away and away, yet the "away" is but the way in which, perceiving the many, we come at last to know the one, and find that there has been no "away," only the stringing of innumerable jewels upon the single thread of Life. Distance, space, time, form—all these are the means that Life employs to assure to itself unerring, unceasing, unchanging recognition. Life Eternal assumes the garbs of distances, and Life the Pilgrim learns to recognize the Life within each garb. Life Eternal assumes the garbs of space, and Life the Pilgrim learns to recognize the Life within each garb. Life Eternal assumes the garbs of time, and Life the Pilgrim learns to recognize the Life within each garb. Life Eternal assumes the garbs of form, and Life the Pilgrim learns to recognize the Life within each garb. Like moves to like through the illusion of the unlike. Unity declares itself amidst the illusion of difference.

Understanding, then, the essence of Truth, is the sense, the realization, of identity, the supreme realization of all realizations—that Truth needs not to be sought, for Truth is everywhere. Understanding is Truth meeting Truth, is Truth knowing Truth, is Truth within perceiving Truth without, is Truth flowering into unity from out of diversity. The individual is himself Truth, and where he perceives Truth, there *is* Truth for him. And he is but perceiving himself. Where he does not perceive Truth, there is not yet truth *for him*, though there be Truth. And those who do not perceive Truth must wander, until, finding Truth somewhere, they begin to learn to find Truth everywhere. They may wander to themselves, within themselves. They may wander far away. But they must wander, that is, they must gaze upon garb after garb until at last they perceive in a distance, in a space, in a time, in a form, TRUTH. And for a period they will associate Truth with a particular distance, with a particular space, with a particular time, with a particular form. As time passes they will perceive Truth in garb after garb, denying it there, affirming it here, until gradually they learn to become indifferent to the garb, and the illusion of garb ceases to be a hindrance to the vision of Truth. They perceive Truth in all garbs, in those they once quitted, in those in which they are now dwelling; and they know that all homes to come must needs be homes of Truth. Then is their wandering over. Then do they abide in Truth everywhere. Truth comes to them through all illusions, flows upon them ceaselessly as rivers flow into the sea. They are Masters of Truth. Let us wander if we will. Let us travel if we must. Let us leave this and cling to that. So, no doubt, do we learn that Truth is no less where we have thought it not to be than where, for the time being at least, we have discovered it to be.

He who has thus found Truth has the universal freedom of Truth's forms, of Truth's times, of Truth's spaces, of

Truth's distances. Living in any form in Truth, he ceases to be bound by form. Living in any time in Truth, he ceases to be bound by time. Living in any distance in Truth, he ceases to be bound by distance. Living in any space in Truth, he ceases to be bound by space. To him there is no meaning in the cry: Come away from your forms, from your times, from your distances, from your spaces. To him there is no meaning in the cry: There is no Truth in this direction or in that. To him there is no meaning in the cry: Truth is here alone.

He knows that there is nothing from which to go away, nothing to be discarded, but all things to be understood. He knows that where he is there he may, there shall he, realize Truth—the Truth that is freedom, the Truth that is joy, the Truth that is power, the Truth that is peace, the Truth that is wisdom. All these are where he is; and only if he be blind to them where he is, need he wander forth to where the light for him is stronger. Darkness is *our Blindness*, not the absence of Light.

(*To be concluded*)

THE THREE GUṆAS

By A. RANGASWAMI AIYAR

DURING ages of development of Hindu philosophical systems and sciences, certain generalizations have been reached which have taken the form of categorical expressions. These have secured wide acceptance amongst divergent schools of thought. Ātman has threefold characteristics, Sat, Chit and Ānanda. Prakriti or Matter is invested with three Guṇas, Sattva, Rajas, and Tamas. Hindu medical science recognizes three Dhātus—Vāta, Pitta and Kapha. There are four objects of human pursuit or Purushārthas, *viz.*, Dharma, Artha, Kāma and Moksha. There are five elements, Prithivi, Apas, Tejas, Vāyu and Ākāsha; and so on. These by their persistency during ages have attained almost universal acceptance. Every one takes their validity as an unquestionable verity which should never be impugned or differed from, but may be explained to suit divergent views. No doubt there are analogues in other systems. The Pancha Silas, the Noble Eightfold Path, and the four truths about sorrow in Buddhism should not surprise us, as Buddhism is only a daughter of Hinduism. Amongst the Greeks, we find the Good, the Beautiful and the True, as the three aspects of the Highest Ideal; and Faith, Hope and Charity figure as the three outstanding Christian virtues.

Let us take for examination the famous three Guṇas of Prakriti, *i.e.*, Sattva, Rajas, and Tamas, and try to grasp their

significance in Hindu philosophical thought. Guṇa is said to be not merely quality but something substantial in itself. Guṇas are *dravyāni* or things. To the modern scientific mind of the West, the subject of Guṇas is obscure, and it may be useful to examine it from the standpoint of the modern concrete mind. It was the late Professor Max Müller who said:

> I have tried to explain the meaning of three guṇas before, but I am bound to confess that their nature is by no means clear to me, while, unfortunately, to Indian philosophers they seem to be so clear as to require no explanation at all. We are always told that the three guṇas are not qualities but something substantial (Dravyāni).

Every embodied being from the highest to the lowest, from the Logos of a system to the tiniest atom, is said to be subject to the play of Sattva, Rajas and Tamas, which are the characteristics of the matter constituting His or its embodiment. Sattva is Rhythm or Harmony; Rajas is Activity; and Tamas, Inertia.

The three Guṇas are treated in some of the Upanishads. The Sāmkhya system which explains the manifested Universe as the result of the action of Prakriti in contact with Purusha is as old as some portions of the Vedas. But the idea grew and developed. Every system in Hindu thought had its supreme value only as helping the enigmas of the world and as a guide to practical life. At the time when the *Bhagavad Gītā* took the present form, the Sāmkhya system must have sufficed, to a considerable number of people, as a complete philosophy of life to which they turned for guidance in their practical lives. There must have been in vogue along with it other systems equally appealing to others, as reasonable self-sufficient bodies of teachings or theories explaining the problems of the world and offering guidance in life. One of the aims of the *Bhagavad Gītā* is to recognize them as different aspects of a complete philosophy of life, and since all these are valid from their own particular aspects, it seeks to reconcile

and harmonize them. Since the *Gītā* felt a need for reconciling them, the Sāmkhya and Karma Yogas amongst them specially, they must have possessed not merely theoretical values as systems helping to train the intellect, but must have been worked into practical ways by the people who believed in them. It is likely that in later times when Sāmkhya philosophy gave place to the Vedānta, it ceased to be operative as a practical philosophy, but was developed further as a theoretical system for the disciplining of the mind and for enriching human culture. The later developed twenty-four Tattvas of Sāmkhya philosophy we see only as an eightfold division of Prakriti in the *Gītā*, *viz.*, Earth, Water, Fire, Air, Ākāsha, Manas, Buddhi, and Ahankāra (VII, 4).

The *Gītā* teaches that the aim of all these systems is one and the same. Some by Dhyāna or Meditation behold the SELF in the self by the SELF; others do the same by the Sāmkhya Yoga and still others by Karma Yoga (*ibid.*, XIII, 24). While the Sāmkhya and Karma Yogas seek to build a philosophy by going outwards and examining the world of phenomena subtle or gross, or by doing action in the external world, Dhyāna is introspective and retires within to find a satisfactory solution for the problems of life or for the attainment of its goal. It may aim to seek union with the supreme Self or Ātman either by way of Bhakti or Jñāna, but the process is by means of withdrawal into oneself. Sāmkhya Yoga, on the other hand, deals with the phenomenal world. Its Purusha is merely a witness, and the whole world of manifestation is a modification of Prakriti with its three Guṇas in close proximity with Purusha. It deals with Prakriti or matter and is transcendentally materialistic, and so differs from the so-called scientific Materialism of modern times. Karma Yoga from its very nature deals with action and therefore with the outside world.

To the Sāmkhya philosopher, the realization that Purusha is not the actor, but action is only the interplay of one set of

Prakriti with its three Guṇas, upon another set of Prakriti with its three Guṇas, is Liberation. The Purusha has his bodies made of Prakriti and its modifications. These bodies interact on the Prakriti and its modifications constituting the world around him, the Kshetra or Field according to the *Gītā* (XIII, 5, 6). The bodies in which the Purusha dwells and the worlds outside these bodies are subject to incessant change, which is the characteristic of Prakriti. Change is due to vibrations. When these vibrations are dull, feeble and confused, Tamas predominates. When these vibrations are strong and active but not yet harmonious, the quality of Rajas predominates in Prakriti. But when these vibrations are co-ordinated and rendered harmonious, then the quality of Sattva is dominant. The Sāmkhya philosopher resolved all ethical questions into vibrations of Prakriti, either harmonious, discordant or dull, of different degrees of subtlety or grossness. Moral and spiritual problems are viewed from the standpoint of matter or Prakriti. Prakriti does not know any morality, and cannot distinguish between what the moralist calls "good" and "evil". It can only act in one of triple ways. Triple classification is the most natural, consisting as it does of two extremes with a middle; and further sub-divisions are the endless permutations and combinations of this triplicity.

The *Gītā* recognizes a Supreme Purusha over and above the Purusha and Prakriti of Sāmkhya Philosophy.

> Purusha seated in Prakriti enjoys the guṇas born of Prakriti; attachment to the guṇas is the cause of his births in good and evil wombs. Supreme Purusha in this body is called Supervisor, Permitter, Supporter, Enjoyer, Great Lord, and Supreme Self.
>
> They who thus see the difference between the Field and the Knower of the Field, and the liberation of beings from Prakriti, go to the Supreme (XIII, 21, 22, 34).

This recognition of the Supreme Purusha beyond the Purusha and Prakriti of the Sāmkhya, whether called

Supreme Self, Paramātmā (XIII, 31) or defined as Īshvara by Patañjali in his *Yoga Sūtras* (I, 21) gives an extended significance to the three Guṇas of Prakriti from the standpoint of the Spirit instead of from the standpoint of Matter. Instead of Guṇas being vibrations of matter, whether gross or subtle, they become now invested with moral and spiritual values. For whatever helps the union of the Purusha or Jīva with the Supreme Purusha or Paramātmā is good. Whatever stands as an obstacle to this union is evil. There is the middle position between these two, representing the stage of aimless struggle. Sattva now represents all the factors in Prakriti in their reaction on the Individual Soul or Purusha or Jīva which take him upwards his union with the Supreme. Tamas represents those which take him downwards; and Rajas retains him in the midst of the world of life attached to it. Instead of the three Guṇas being of equal value, Sattva emerges as the highest and the most desirable, and Tamas as the lowest and the least desirable.

Those who are established in Sattva rise upwards. The Rājasic stand in the middle. The Tāmasic go downwards possessed of the lowest guṇas. (*Gītā*, XIV, 18.)

Sattva helps the evolution of the Jīva. Tamas retards it. Rajas neither advances nor retards. So the *Gītā* applies this expanded significance of the Guṇas in all directions but with this fundamental idea behind it that Sattva and Sāttvic things help the Self to realize unity, Rajas to feel separateness, and Tamas leads to confusion.

That Wisdom should be known as Sāttvic by which one indestructible unity is seen in all beings, undivided amongst the divided; that Wisdom should be known as Rājasic which regards as separate the different kinds of multifarious existences in all beings; that Wisdom is Tāmasic which attacheth to one thing as if it were the whole, without cause, without understanding the real, and is petty. (*ibid.*, XVIII, 20, 21, 22).

This differentiation in terms of the Guṇas is applied to a spacious field of objects, actions, persons, qualities, and ideas

like food, worship, sacrifice, almsgiving, Tyāga or renunciation, Karma or action, actor, firmness, and pleasure. (*ibid.*, XVII, and XVIII.) There is no limit to its application to the innumerable phenomena in the world of manifestation. Yet, before reaching the highest stage, even Sattva has to be transcended.

> Sattva, Rajas and Tamas are Guṇas born of Prakriti. They bind in the body the indestructible Dweller therein. Sattva attaches to bliss. Rajas to action. But Tamas concealing wisdom attaches to carelessness. (*ibid.*, XIV, 5, 9.)

The application of Guṇas to the Triple Logos takes their significance to still more comprehensive heights, when Shiva is called Tāmasic, Vishnu Sāttvic, and Brahmā Rājasic, in regard to Their different functions of Dissolution, Preservation and Creation. Stillness or quietude is characteristic of Dissolution; harmonized activity, of Preservation; and restless energy, of Creation.

It is not surprising that the various meanings of Guṇas are confusing and difficult to comprehend. Their significance has been developed in the course of the development of Hindu philosophical concepts, but one can discern a common thread running through all their various shades.

AT FOUR SCORE YEARS!

By J. BIBBY

(*Editor of "Bibby's Annual"*)

IT has been borne in upon me that when anyone feels that he has a useful word to utter he should not hesitate to express it. Although it is ten years since the last issue of *Bibby's Annual* appeared, I have been considering for some time whether, in view of our national distresses, I might not with advantage issue a new number by way of giving expression to what has been in my mind.

In the Book of Proverbs (XI, 14) it is written that "in the multitude of counsellors there is safety," but the truth thereof, I think, depends entirely upon the wisdom and experience of the counsellors; for observation leads me to believe that much more rests upon the character of the individuals than upon their number.

Not many years ago, there were certain members in the European family of nations who assumed almost unanimously that by going to war they could considerably enhance their own prestige and increase their national prosperity. Our Trade Union *Council* in the same spirit came to the conclusion that by like methods they could advance industrial welfare, and to this end they began by setting up class antagonisms which culminated in the General Strike of 1926. It would be difficult to discover in these activities any evidence either of collective wisdom, or the sense of common honesty.

Many of our industrial troubles can be definitely traced to the failure to realize the essential unity of each industrial and national family, and the necessity for harmonious relationships.

Disagreeable experiences are, happily, not without their use, for they will direct the attention of the nations to a closer study of the constitution of human society, and the laws which condition individual and social prosperity. It is more than probable that in this way there will arise a science of well-being based on fuller knowledge of the purpose of life, and the laws whereby wellbeing, both individual and collective, is determined. If this should result, future generations will be spared the sorrow and loss which are now occasioned by ill-directed efforts.

When that day arrives and we obtain a race of teachers —secular and religious—who are capable of bringing the facts of this science home to the youths of the country and demonstrating their application to our everyday life, energy will then be directed into channels which create happiness and progress, and away from those which cripple both national and individual advancement.

Thinking people of all classes are, happily, coming to recognize the necessity for placing the good of the State above that of personal or sectional interests; there is a growing appreciation of the great truth contained in the paradox, "He that loses his life . . . shall find it". (Matthew, x, 39.)

From the fact that every seed brings forth after its kind, it is obvious that we exist in a world governed by orderly law. It follows that if better conditions are desired it is necessary to sow the seed which will produce them. As sound physical health is dependent upon obedience to the laws of hygiene, so social wellbeing is dependent upon the observance of social laws. Moreover, as the laws which govern the atom are equally operative throughout the

Universe, it follows that the wellbeing of the larger collective groups is subject to the conditions which produce happiness and progress in the ordinary family. As we are all members one of another, the policy of seeking a sectional advantage by means which are detrimental to the good of others, is equivalent to a group of cells in a physical organism pursuing their own welfare by methods which lower the vitality of the larger body. It is well known that all such activities set up a disease which finally issues in death both to the organism and to each separate cell.

The general subject of our industrial and social disabilities has exercised my mind for many years but, not being an orator, the vehicle of publicity for me has to be the written word. In considering how best to pass on to others some thoughts which have come to me in recent days, my first impulse was to produce a new number of *Bibby's Annual* in its original form and, with the aid of my old contributors, endeavour to give out a fuller message. It soon became apparent, however, that one cannot fall out of the ranks and regard the old position as still existing. The world does not stand still, and if at a later date we desire to come back to our place in the line, it is found that other interests have filled the gap.

It was so with me, for I discovered that some of my old contributors were now in other countries; one in the United States, another in South Africa, and so on; whilst others again have departed to that bourne from which it is said no traveller returns. This sense of separation applied not only to contributors, but also to readers who, having long ago given up hopes of another issue, have probably transferred their literary interests elsewhere.

Happily, a somewhat extended experience has taught me that difficulties which come into one's life have within them "some soul of goodness, would men observingly distil it

out," as Shakespeare tells us; and if adverse conditions lead to the attainment of fuller knowledge and call out rightly directed effort, some useful purpose is served.

It was while considering whether or not to issue a new Annual under the changed conditions and under the handicap suggested by our headline, that there arrived from a friend an old 1908 number of *The Review of Reviews*; and accompanying it was a note stating that it had been found amongst some old papers. This old magazine certainly interested me, for it contained a character sketch of myself, with a review of one of the earlier issues of the Annual, by the then Editor, Mr. W. T. Stead, and entitled, "Joseph Bibby, Seedcrusher and Preacher". The qualifying description I felt was rather overdone, for if I possess any latent gift for public speaking there had been no call for its development in the present life. The reading of the above article did, however, awaken a desire to persevere in my effort to deliver my message in my own way, although it is not yet determined what form it shall take.

Mr. Stead in collecting his material had evidently gathered much of his data from a brief autobiographical sketch which I, in common with a number of other writers, had contributed to a series of articles entitled "In My Youth," and which about that time were being published by the *M. A. P. Weekly*.

I cannot recall how I was drawn into becoming one of the contributors; but most probably it had some connection with my editorship of *Bibby's Annual*. It appears, however, that in the article I stated that on leaving school at the age of fourteen "I took to business like a duck to water". The fact is that I have always regarded business as my true vocation, and any useful ideas to which I may have given public expression have come from observation and experience gained while doing my daily work.

It is generally recognized that it is never wise to despise the day of small things, for it is out of the smaller things only that the larger come: and in that way *Bibby's Annual* had its birth. The circumstances which caused it to be published may interest some of my readers.

My brother and I had started what was then a new industry, and as the products proved to be sufficiently useful to the farming community, we soon established a wide business relationship. To keep in touch with our patrons, scattered as they were all over the country, it was thought desirable to establish what the Americans call a "house organ" by means of which we could communicate anything of interest to our good clients. In course of time this simple brochure was extended to include a "Literary Section," which quickly met with the approbation of its readers, besides interesting a number of very capable contributors who did much to popularize the venture.

As the editor of this magazine, I was specially drawn to the new development, since it gave me the means of conveying to others what my own experience had taught me. Subsequently, I began to reflect that if this section were still further developed I might, with the aid of other writers, publish a magazine devoted mainly to the study of some of the deeper problems of life. Though my time was fully occupied with other work, the suggestion so grew in strengh that I felt that I could not put it aside. The "house organ" was accordingly handed over to other management, and now appears twice a year as *Bibby's Hearth and Farm*. For the larger venture I became responsible.

It was with some trepidation that the decision was made, for it was a piece of work totally foreign to my ordinary vocation. The first issue, however, eventually appeared on the bookstalls in 1906, the publication continuing until 1922. It was fortunate from the beginning to obtain a "good press"

and a steadily increasing sale, which was distinctly encouraging.

The Annual was not, however, produced without the sacrifice of both time and money, but it was a labour of love, and brought its editor a considerable increase of knowledge and capacity; and also much joy, despite the fact that as other duties occupied my time during the day, most of the work connected with it had to be done between the hours of 5.30 and 7 o'clock in the morning. I believe that mothers in general possess a very tender regard and a very high opinion of the new baby when it arrives; this, I think, is also true of children of the brain, and perhaps in both cases the new arrivals are sometimes overpraised by others: how otherwise can the following eulogies from Mr. Stead's article be explained?

> The last number of the 1908 issue lies before me, and it has set me thinking; for although the work of an untrained littérateur, it is one of the best illustrated magazines on the bookstalls. It is admirably printed, its colour pictures are capital, and the get-up of the pages generally, to say nothing of the all round excellence of the matter, put it right in the front rank of current periodicals.

A further point which Mr. Stead noted was that in my 'teens I was greatly interested in religious problems, but had found a difficulty in understanding why there should be so many different religious institutions, each with its own special organization, yet all having the same object in view. I could see no particular reason why the believer in Christianity, or Buddhism, or Judaism, or Muhammadanism, should regard each other as natural enemies, seeing that each of these religious communities was endeavouring to throw light upon the mystery of life and the way to promote human wellbeing. It appeared to me then, and it still appears, that things which are controversial cannot be essential. Why should we not concentrate attention upon the truths which are common to all the Great Seers of the race, and test their practical value by experience?

Mr. Stead himself admitted that it should be quite possible to preach a sermon in a Christian pulpit to which Jews, Buddhists and Moslems would listen with complete approval. He evidently considered that to some extent I had discovered a solution of religious diversity, for he referred to my observation that "there is only one true religion and that all good men belong to it."

In those early days I had realized that the proof of a religious life did not depend upon the denomination to which one belonged, but rather upon the answer to the question how far are thought and activity being directed towards the bringing of all the lower desires into harmony with that Higher Self which ever considers the greater rather than the lesser good. Anyone who is seeking to unfold the higher qualities in his character, and is making the necessary sacrifices, may be regarded as truly religious and therefore on the pathway along which true attainment is to be won. Mr. Stead concluded by asking: "Why then stand in amaze at one who having succeeded in founding a substantial business should consider nothing so important as the inculcation of the ideals and principles of an exalted philosophy!"

Here, again, one notices just a touch of the blandishment before mentioned, for all my helpers and myself attempted to do was to make a modest contribution to the sum of knowledge on some aspects of life which we considered of sufficient importance to demand attention.

It is a universal law that the microcosm and the macrocosm are constituted on similar lines and are subject to the same laws. Attention was frequently drawn to the fact that the ordinary family is the microcosm from which all the larger collective groups of human beings proceed, and that consequently the same laws which determine family happiness and progress are equally operative throughout all the larger collective groups, including the race itself.

Emphasis was placed on the fact that a careful study of the formation and composition of the well-ordered family would be rich in suggestion as to how each of the larger groups should order their activities if they wished to achieve good results, industrially and nationally. As a matter of fact, each industry and the family of industries, each nation and the family of nations, are patterned on the principles upon which the primary group is constituted. In the ordinary family the age of the physical body determines each individual's place in the group, but each collective organization is formed of individuals, all of whom have passed through the family stage, and their status in the larger organization is that to which age and experience in evolutionary progress entitle them.

We may therefore safely conclude that the principles which produce beneficial results in the well-ordered family are equally applicable to the welfare of the industrial group, the nation, and the family of nations which make up the race. I confess that it is not quite clear to me how a large collective group such as the nation can be organized on the family principle, and how the best kind of people for the responsible positions are to be found; but it does seem fairly obvious that in the measure that we succeed in placing the best available types in the position of the elders of the groups, in that measure shall we obtain that condition of national wellbeing without which there can be no true progress.

There is no lack of evidence to show that our industries might be carried on with greater advantage to all concerned, if the family spirit were more in evidence; for where the good of the group is considered before personal interests, it conduces to the good of all. We are on sure ground if we obey the law of action and reaction, which ensures that if we give of our best the best will come back to us. If this spirit were spread abroad, each nation would be able to exchange its

products with other nations to the advantage of buyer and seller, and with the result that the world would gradually become a much better place to live in than it is at present.

On referring to the pages of the older issues of *Bibby's Annual*, I have been impressed by the emphasis which was constantly laid upon the necessity of a wider outlook upon life from which a new and better spirit might issue. The experience which has come to the nations since that date has more than proved the soundness of that contention. It is increasingly obvious that unless there is obtained a wider vision and clearer knowledge of the laws which determine individual and collective progress, we are likely to go from bad to worse.

It was Carlyle who wrote: "Experience is a good schoolmistress, but she charges heavy school wages," and it will be a pity if we fail to obtain from our present troubles and difficulties some advance in knowledge as to the laws which determine results in human life.

Turning again to those earlier issues, I find that considerable attention was also directed to the suggestion that the diversity in human conditions cannot be explained in harmony with the principle of just and orderly law, otherwise than on the hypothesis that we are already living in eternity and that the present life is but a day in a larger life.

We cannot alter the past but the present is ours, and we can promote future happiness and progress by obedience to the laws which determine growth and development, individual and social. This requires that more of the creative energies of our nature should be directed to the mental and spiritual planes, and thus transmute the lower into the higher. The aim of all the Great Teachers of the race has always been to direct attention to the importance of a right understanding of the relative value between the lower and the higher forms of riches, in that the one gives but a temporary advantage while the other provides a permanent form of wealth.

It is to be feared that enough attention is not paid to this fact either by our secular or religious teachers, and our youths are allowed to grow up largely in ignorance of truths which have a vital interest to future progress. No boy or girl should be allowed to leave school who is not fully convinced that all selfishness of every kind is destructive of individual and social welfare, and hinders the advancement to that fuller and better life which is possible for all who seek it and are prepared to make the necessary sacrifices for its attainment.

In the last issue of *Bibby's Annual*, attention was directed to the fact that the nation had not yet fully learned the lesson which the sufferings of the war and the interminable strikes had come to teach. In the "Heart to Heart Talk" in that issue, the situation of the country was likened to the story of Bunyan's pilgrim who set out to find deliverance from a grievous burden which rested upon his back and from which he found no escape. It was suggested that there was a close analogy between the pilgrim's earlier methods, and those which our political and industrial leaders were employing to rid the nation of the burden which had fallen upon our shoulders.

According to Bunyan's dream story, Christian and a friend by the name of Pliable set out on a pilgrimage to find someone who could ease Christian of his burden. "Then I saw in my dream," says Bunyan, "that they drew near to a very miry slough which was in the midst of the plain, and they both, being heedless, fell into the bog." Presently there appeared one whose name was Help, who drew Christian out and bade him go on his way; but Mr. Pliable, having lost courage, turned back and went home. Christian proceeded on his way until he encountered one Mr. Worldly Wiseman, who expressed much sympathy with him, for, says Bunyan, "he was much distressed at the pilgrim's plight and the heaviness of his burden."

He recommended him thereupon to "get rid of his burden at any cost". The advice, however, was not very helpful, inasmuch as he had all along been doing his best towards that end. Mr. Worldly Wiseman's final recommendation was that he should pay a visit to Mr. Legality who, he said, lived in a village hard by, and had skill in helping men off with their burdens. But here again he met with no better success.

The worthy pilgrim was at length rewarded for his effort as he later discovered where the remedy for his troubles lay. We read that presently he came to a little wicket gate at the side of the road, and stretching beyond it was a strait and narrow pathway leading to the top of a hill from whence it was possible to overlook the plain below. In conversation with Mr. Goodwill (the keeper of the gate) Christian was told that if he kept on climbing till he reached the top of the hill, he would then see the cause of his distress and would discover where deliverance was to be found. "As to thy burden," said Mr. Goodwill, "be content to bear it until thou come to the place of deliverance when it will fall away of itself."

This illustration was used in the Annual as a means of diverting thought and activity from the plausible opinions of cheap remedies put forth by our own Mr. Worldly Wiseman and Mr. Legality, and to rivet attention upon the fact that as individuals, classes and nations, we have to work out our own salvation. It is to be noted that success in every sphere depends upon hard work. There is no swift and easy road to any form of achievement; the way lies through the narrow gate and the uphill path.

As a nation we can prosper only as we are able to sell freely the products of our labours in the open markets of the world, and this is rendered impossible until we establish all our industrial relationships on principles capable of bringing into harmony the interests of every one concerned, and this

can only be achieved as we learn to order each collective group on the family principle.

It was a true inspiration of Bunyan to apply the name "Mr. Goodwill" to the keeper of the gate which opens the way to the road along which clearer vision is to be obtained; for no one can reach a true conclusion on any subject if he is not living in an atmosphere of fellowship and goodwill.

REBIRTH

UPON yon budding branch there sings
A thrush, with throbbing throat and breast;
So heedless he of passing things,
His lyric joyance knows no rest.

Rebirth of blooms and greenery,
With daily length'ning sunny hours;
Thus only can his rapture see,
He praises these with all his powers.

Rebirth: to know that God is just,
That nothing good doth live in vain;
In this I place my joyful trust,
And meet, with patience, loss and pain.

For every bud becomes a flower,
And every song tells what is true;
Our griefs die like the passing hour,
Faith, hope and love are born anew.

F. H. ALDHOUSE

KĪMIYĀ-US-SA'ĀDA

By MOHAMMAD GHAZĀLĪ

(Translated from the Persian by Baij Nath Singh)

(Continued from p. 362)

CHAPTER IX

SOCIAL DUTIES

1. This world is one of the stages of the pilgrimage to the Divine Sanctuary, and all men here are travellers bound for the common destination. So union, love, mutual regard and helpfulness are desirable. Friendship and brotherhood for the sake of the True One constitute a superior form of worship. The Prophet has said:

He whom God loves is given a worthy friend to remind him of God when he forgets Him and help him onward while he remembers Him. Two men endowed with faith cannot meet without benefiting each other. He who lifts up a brother on the pilgrimage to God is rewarded with a lofty position in heaven, not to be attained by any other work. A certain man, while going to see a friend, was interrogated by an angel deputed by God. Angel: "Whither art thou going?" Man: "To see a brother." Angel: "Dost thou need his services?" Man: "No." Angel: "Is he a kinsman of thine?" Man: "No." Angel: "Has he done any good to thee?" Man: "No." Angel: "Then why dost thou go to him?" Man: "I love him for God and go to him for His sake." Angel: "God has sent me with a message of congratulation to thee: God loves thee for thy love of Him and guarantees a heavenly life for thee." The best credentials of faith are love and hostility for the sake of God.

2. *Love for the sake of God.* This is not a love which springs from mere association (*e.g.*, the friendship amongst

the servants of an office, the boys of a school, the travellers on a journey, co-neighbours, etc.); nor one felt for a beautiful face or a sweet tongue; nor one motived by worldly interests. One who believes in God and the post-mortem life can hardly be impelled to love on these accounts. Love for the sake of God is impossible without faith and falls into two classes, the lower and the higher. The lower one is based upon spiritual self-interest, *e.g.*, the relation of love between an instructor teaching and a student learning, with the sole object of pleasing God and securing the post-mortem happiness; between a devotee and a wealthy man who supports him. The higher one is love purely for God's sake without any tinge of self-interest (*e.g.*, teaching, learning, freedom from cares, etc.); *i.e.*, love towards all beings (more deeply of course towards the Prophets and the saints) because they are the creatures of the Great Beloved, and bear the impress of His Energy and Workmanship. The intensity of Divine Love is in proportion to the strength of faith.

3. *Hostility for the sake of God.* He who loves the followers of the divine commands must hate unbelievers, heretics, the sinners harming others by their mischievous conduct (oppression, false testimony, reproaching and slandering, breeding disputes amongst the Moslems, etc.), and the intemperate. The last, if not noxious to others, should be treated, if possible, with kindness and advised to improve: else they should be shunned, but not ill-treated or censured. The persecuting or fighting unbeliever is to be slain or captured: other unbelievers should be treated with disdain. The heretic who spreads his views to others is to be dealt with so that the people may avoid him. The mischievous sinner should be severely dealt with.

It is better to forgive one who harms you personally. Ancients differ on this point (hostility for the sake of God). Some lay stress thereon in order to strengthen Islam and

maintain the religious discipline. Some look on all with compassion. The standpoint varies with the inner attitude or motive. If a man judge from the standpoint of the Divine Unity and the supreme influence of the Divine Will, he must be compassionate. This is a high stage. But many a fool may not be able to resist the weakness of seeking to please all and mistake it for the standpoint of unity. The sign of at-one-ment is ever to feel compassionate and never angry, even though one be beaten and robbed, ridiculed and abused. But he who has not reached this stage of at-one-ment, cares for the personality and does not oppose sin and the sinner, is a flatterer and fraud, and his faith is lukewarm.

4. *The qualifications of a companion.* One should not seek indiscriminate company, but only the company of those endowed with three qualities:

(*a*) Intelligence. The company of an ignorant man is fruitless and must end in sorrow. You may be harmed even through his good intentions. An ignorant man is he who does not know the essence of things, and cannot understand it though it be explained to him.

(*b*) A noble character. The company of a man of low character is not safe: his vileness is apt to affect you.

(*c*) Divine allegiance. He who persists in the commission of sins and does not fear God is not to be trusted.

It is hard to find a man endowed with all these three qualities. So the selection of an associate may be according to the object in view: you should look for a noble character, if your object is friendship; you should look for knowledge and Divine allegiance, if your object is improvement in religious life; you should look for generosity and liberality, if your object is worldly gain.

Men are grouped into three classes: some are as necessary as food; some may be occasionally required as a medicine; some ought to be avoided as a disease and need

not be approached, unless one actually suffers at their hands and then only so as to be easily freed of them. To be brief: the object of companionship should be either the spiritual benefit of yourself by your associate, or that of him by you.

5. *Duties to a companion or a brother.* The tie of brotherhood or fellowship creates a relationship, like that of marriage, with definite obligations. "Two brothers," says the Prophet, "resemble two hands which wash one another." These obligations are:

(*a*) Pecuniary and other services. One should care more for the needs of a friend than for one's own and serve him first. This is the highest degree of sympathy. The next lower degree consists in caring for the friend as much as for oneself, and in sharing one's wealth with him. The lowest degree is to serve his needs unasked after serving one's own. If they are served only after his application, it indicates the total failure of sympathy and the existence of a mere formal fellowship.

(*b*) Service in words, *e.g.*, to speak well of a friend, not to proclaim his shortcomings, to defend him when slandered, to listen to him, to avoid discord and hot discussion, not to disclose his secrets, not to slander him, his wife, children and friends, not to report to him the fact of his being blamed by another, not to complain against but to excuse him for a personal grievance, to give him the necessary religious instruction, to be grateful to him for his exhortations, to inquire of him about his joys and sorrows but not to be inquisitive about what he may not wish to communicate, to warn him privately and gently against his moral failures. The authorities differ as to which is the better course to be adopted—separation from, or retention, in fellowship—if he persists in the wrong in spite of the advice given. Some say that as the fellowship was contracted for the sake of God, it may well end for His sake. Others are against the separation, and declare that such an one ought

not to have been admitted into fellowship, but being once admitted should not be expelled but allowed to continue as a fellow with the hope of improving in future. The method of separation is the more expedient, but that of retention is the more rational and the more occult: occult, because retention is in keeping with compassion that enables one to turn from sin to purity; rational, because the tie when once contracted gives rise to obligations which cannot be overlooked, and one of these obligations is, not to desert a friend in the time of need, and the spiritual need of the friend brought about by his moral transgression is certainly of greater moment than his physical needs. So he should not be abandoned but rather helped in such a crisis. "If thy kinsmen commit a sin, say: 'I am disgusted with your conduct,' but say not: 'I am disgusted with you.'" (*The Qurān.*)

(*c*) Generally. Never to suspect or think ill of a friend, to be ever faithful to him (*e.g.*, to have a regard for his family and friends even after his death), to behave humbly towards him, never to ask him for anything, to invoke the blessings of God upon him and his dear ones during his life as well as after his death, to avoid restraint and reserve and feel united with him.

6. *Duties to the entire Moslem community.* Not to wish to do unto a Moslem brother what one does not wish to be done unto oneself, as all endowed with faith are the limbs of one body, and one being injured, all must suffer; not to hurt any with a harsh word or a wrong deed; not to behave arrogantly; not to listen to tale-bearers; to do good to all and return good for evil; to respect the aged and love children; to be cheerful and wear a smiling countenance; to abide by the word once it is given; to treat each according to his position; to reconcile two Moslems not on good terms; not to disclose the defects and the secrets of a Moslem; to lead a blameless life so as to save other Moslems from the sin of suspicion and slander; to intercede for the good of others; to defend an

absent Moslem and his property against the slander and the encroachment of another; to seek the acquaintance of the Dervishes and avoid the company of the wealthy; to endeavour to please a Moslem and serve his needs; to sympathize with and visit him when ill; not to murmur and cry when one is ill and to regard one's illness as a ransom from one's sins; to attend the burial ceremony, visit the tombs, and pray for the good of the departed souls.

7. *Duties to neighbours, kinsmen, parents and children.* One should not only abstain from vexing a neighbour, but actively do good to him. "A man cannot be said to have faith," observes the Prophet, "whose neighbour is not secure against his misdeeds."

As for kinsmen, the Prophet says: "God tells me He is compassionate and kinship is compassion; He unites with him who unites with his kinsmen, He separates from him who separates from them." "The highest merit consists in seeking union with him who separates himself from thee, doing good to him who neglects thee, forgiving him who injures thee."

As for parents, the Prophet declares the service of and the obedience to parents as superior to prayer, fast, pilgrimage and holy war.

As for children, to perform the tonsure ceremony of a newly born child, to give it a name, and to purify it on the seventh day of its birth; to begin the education in the sixth year; to arrange for a separate bed-stead in the ninth year; to chastise for neglecting prayer in the thirteenth year; to provide with a spouse in the sixteenth year; to preserve impartiality amongst the several children. As for the elder brother, he should be respected as the father.

8. *Duties to servants.* To give them food and garment as those used by oneself, not to overwork them, to abstain from insulting them, to bear patiently with them.

(*To be continued*)

THE UNITY OF ASIATIC THOUGHT

By BHAGAVĀN DĀS

(*Continued from p. 398*)

THERE is a danger, a great danger, that man in trying to find identity with God, the inner Spirit of all, may deliberately identify himself with the Satan of the outer flesh of his own body; as is illustrated by the story of Indra and Virochana in the *Upanishats*, and of the fall of the archangel Azazel into the state of Satan in the Christian and Muslim legend. The consequences of this subtle error are endlessly disastrous; as when the public *servant* commits the grievous mistake of regarding himself as the public *master*, or the *trustee* makes himself the *proprietor*, or the basis of the social organization is shifted from *vocational* temperament and aptitude to *hereditary* caste. The greatest blessing then becomes the most infernal curse. Therefore, in earlier times, this sacred truth was not always preached publicly, lest it be misunderstood and breed arrogance instead of humility, hate instead of love. But the conditions are different to-day. The general level of intelligence is much higher. The opposite error, of sensuous proud egoism, is rampant. Corrective counsel is greatly needed and is more easily applicable. Argument has a greater chance. And the very purpose of genuine religion is to guard man against such perversion, to lead him from the small self

to the Great Self, from sinner to Saint, from selfishness to Selflessness, from darkness to Light, from untruth to Truth, from evil to Good, from Satan to God, from khuḍī to Khuḍā, from matter to Spirit, from the third person to the First, from jivāṭmā to Parmāṭmā, from egoism to Universalism. Science also no longer denies this first and most important truth, of the Universal Self, the all-pervading principle of Consciousness. Scientific materialism is dead. It is generally recognized that Consciousness is indefeasible. It proves the existence of matter and of the senses which perceive matter. It cannot be proved by the senses or by matter. It illuminates itself as well as all other things.

Brahma sarvam āvṛtya ṭishthaṭi.
Ṭasya bhāsā sarvam iḍam vibhāṭi. (*U.*)

(Brahma envelopeth all things. All things shine by Its light.)

Allāho be kulle shayīn muhīṭ.
Allāho nūr us-samāvāṭi wal arḍ. (*Q.*)

"Allāh surrounds and encloses all things. His light illumines all heaven and earth." Obviously, Consciousness, God's Consciousness, Man's Consciousness, the Self's Consciousness, includes, encompasses, illumines all things. To be is to be known; to know is to recognize and thereby impart existence.

Kéchiṭ Karma vadanṭy-énam, Sva-bhāvam aparé janāh,
Eké Kālam, paré Ḍaivam. pumsah Kāmam uṭ-āparé,
Eṭam éké vaḍanṭy-Agnim, Manum anyé, Prajāpaṭim,
Inḍram éké, paré Prāṇam, aparé Brahma Shāshvaṭam.
Brahma-iva sarvāṇi nāmāni, sarvāṇi rūpāṇi, sarvāṇi karmāṇi bibharṭi.

(*Bh., M., U.*)

This Consciousness, this I, is behind every name and form and act. "Some call it *Karma*, some call it *Sva-bhāva*-Nature, some call it Time, some Fate, some Primal Desire, some Agni, some Manu, some Prajāpaṭi, some Inḍra, some *Prāṇa*-Vitality, others call it the Eternal Brahma, the Infinite

. . . Brahma, the Self, the Infinite Principle and Locus of Consciousness, wears all forms, bears all names, does all acts."

A western poet has written :

Some call It Evolution, and some call It God ;
Some call It Chance, and some call It God ;
Some call It Force, and some call It God ;

and so on. But its nearest, dearest, fullest, greatest, and withal most intelligible and intimately familiar name is I.

Lāhul asmā ul husnā. *(Q.)*

"All beautiful names are His," said the Prophet, tenderly adding the adjective "beautiful" lest younger souls be disturbed. Elsewhere Muhammad has explained :

To kallimun annāso alā qaḍr uqūlahum. *(Q.)*

(Speak to men according to the capacity of their intelligence.)

Kṛishṇa has said the same thing :

Ṭān akṛṭsna-viḍo manḍān kṛṭsna-vin na vīchālayet.

(Let not the man who knoweth all disturb those who know little).

Speaking out too much and too freely about things which they cannot yet comprehend will only perplex child-minds. As the English proverb wisely advises, give milk to the babes and meat to the strong. But we have to take care that we diligently coax the babe on towards the stronger food in due time, and not try to keep him on milk all his life as priestcraft does. A Sūfi supplies the needed comment on the Qurānic adjective "beautiful".

Ba nāmè āṅ ké Ū nāmé na ḍāraḍ,
Ba har nāmé ke kẖwānī sar bar āraḍ.

(He hath no name, and yet whatever name
Ye may call out, He lifts an answering head.)

Without the Self, without the Principle of Consciousness, the Universe disappears, and science vanishes. All things else may be doubted, the Self cannot be. The doubter cannot doubt himself. Scientists have therefore grown wiser and

have receded from the gush and rush of materialistic turbulence natural to the first flush of the growth of science. The faith of a great scientist has been already mentioned, that this world is a world governed by Spirit and not by Matter. And this Supreme Spirit is in Me, is I. As Christ says: "Believe Me that I am in the Father and the Father is in Me . . . He that has seen Me has seen the Father . . . If ye had known Me ye should have known my Father also." And as Muhammad says also:

Man a'rafa nafsahū faqad a'rafa Rabbahu. (*H.*)
Nas-ullāhā fa'ansāhum anfusahum. (*Q.*)

(He who has known himself has known God. He who has forgotten God has forgotten him-Self.)

Confucius says:

What the undeveloped man seeks is others; what the advanced man seeks is him-Self. (Quoted in *Ency. Brit.*)

Hayashi-Razan, an eminent scholar of Chinese classics, of the seventeenth century says:

The human mind, partaking of Divinity, is an abode of the Deity, which is the Spiritual Essence. There exists no highest Deity outside the human mind. (Shinto-Dinju, quoted in *Ency. Brit.*)

The case for the supremacy of the I has been conclusively put in some Sūfi verses:

Zāṇ ki Usṭā rā shināsā nam ṭu ī,
Jumla usṭā rā khud Usṭā ham ṭu ī.
Chūṇ Haqīqaṭ rā Muhaqqiq khuḍ ṭu ī,
Ain haq īn-asṭ ain-ul-Haq ṭu ī.
Hasṭiyé Rab rā Mujawwiz chūṇ ṭu ī,
Bil-yaqīn Allāhu-Akbar khuḍ ṭu ī.

(Since thou decidest who is fit to take
Or not to take for Teacher, thou thy-Self
Must surely than all teachers greater be.
Since thou dost judge that this is True, this Not,
Maker of Truth, most True, thy-Self must be.
Since thou determinest whether God is
Or is not, surely thine own Self must be
The inmost being of Godhead, Greatest God.)

2. Another important truth is that of rebirth, corresponding to and linkable with the scientific view of evolution

and phylogenesis. The Vaidika doctrine is well known that the soul comes to the stage of man after passing through many lower forms. It does not appear that the Bible and the *Qurān* contain any explicit affirmation of rebirth. But they nowhere deny it either. And Christ said that the prophet Elijah had come again as John the Baptist. The Prophet also has said:

Yā ayyohal insāno innakā kādihun elā Rabbekā kādihan fa mulāqihe laṭarkabun-na ṭabaqan an ṭabaq. (*Q.*)

(O Man! thou hast to go back unto God,
Thy God, thy Self, with labour and with pain,
Ascending stage by stage, plane after plane.)

Kṛṣhṇa says:

Aneka-janma-samsiddhas ṭaṭo yāṭi parām gaṭim.
Bahūnām janmanām anṭé jñānavān mām prapaḍyaṭé. (*G.*)

(Many the births that man has to pass through,
Before the Supreme Knowledge comes to him,
And he accomplishes his destiny,
Reaches the Final Goal, and findeth Me.)

And there are texts in the *Qurān* which may be interpreted as meaning that man lives and dies repeatedly.

Minhā khalaqna-kum, wa fi hā noīdu-kum,
wa minhā nukhruju-kum elā ṭa'āraṭīn-ukhrā.

(From out the earth have I now given birth
To you, and I will send you into it
Again, and bring you forth from it again,
Again, repeatedly, until the End.)

Summā ba'asmā-kum min ba'ḍe mauṭe-kum la'alla-kum tushkurun.

(I gave you birth again after you died,
That you may think of Me with gratitude.)

Ahyānā ba'ḍe amāṭanā . . . Kul yohyi hallazī anshā-ahā awwalamarra . . .
Yukhrijul hayya minal mayyaṭi, wa yukhrijul mayyaṭa minal hayyī.

(He made us live again after our death.
He made you live before, and can again.
He makes the living dead, the dead alive.)

Kaifā ṭakfurūnā billāhè' wa kunṭum amvāṭan fā ahyakum summā yumīṭokum summā yohyikum summā ilaihe tarja'ūn.

(How can you make denial of your God
Who made you live again when you had died,
Will make you dead again, again alive,
Until you go back finally to Him?)

The well-known lines of Maulānā Rūm may be regarded as explicit comment on these texts, fixing the right interpretation.

Ham cho sabzā bārahā royīḍah am,
Haṭ saḍ haṭṭāḍ qālib ḍīḍah am.

(Like grass have I grown o'er and o'er again,
Seven hundred seventy bodies have I seen.)

Sūfis generally believe in rebirth, rija'ṭ, and they have more technical distinctions and terms than the Vaiḍikas on this point. Thus, reincarnation as man is naskh; as animal is maskh; as vegetable is faskh; as mineral is raskh. Such degradation, as in schools, from higher to lower stage, is very rare, though detention is not so infrequent. Because the Self runs through and wears all forms, therefore the thread of evolution runs through them all continuously and man has in him the seeds and potencies of all the kingdoms of Nature. All is indeed everywhere and always, because God is everywhere and always, and all is in God, the Self.

3. The third important truth is that of reward and punishment. Virtue and merit are rewarded; vice and sin punished. All religions equally proclaim this truth. As we sow, so must we reap. This is only the scientific law of cause and effect, or, better, of action and reaction, working on the spiritual plane. Karma works from within. Because the Self is in all, therefore pain given means, later, pain suffered; and pleasure given becomes pleasure received. Sins as well as merits come home to roost, without fail. Failure would be possible if souls were

really wholly separate. They are not; the One Self, Rūh-ul-rūh, Rūh-i-ā'zam, Rūh-i-ālam, Rūh-i-qaum, Sūṭr-āṭmā, Vishvâṭmā, Oversoul, binds them all together. Therefore escape from consequence is impossible. The scientific laws of causation, of action and reaction, of conservation of energy and indestructibility of matter amidst perpetual transformations of form, all arise out of this same fact that the Self is ever-complete and contains all, once for all.

Pūrṇam-adah, pūrṇam-idam, pūrṇaṭ pūrṇam udachyaṭé,
Pūrṇasya pūrṇam ādāya pūrṇam év-āvashishyaṭé.

(That spirit-world is Full. This matter-world
Is Full also. If from the Full the whole
Is taken out, the whole remains the Full.)

As the Sūfis say:

Huwal āna kamā kāna.

(He is as He was. I am that I am.)

Dream-worlds arise and disappear endlessly; the substance, quality, and quantity of Infinite Consciousness in, for, from, out of which they are made and come and go, remain the same. Multiply the endless infinite circle of the zero by any finite number; it remains zero.

4. The fourth great truth common to all religions is that as there is the physical world corresponding to man's five outer senses and the waking state, so there are other worlds corresponding to other senses and other states of his consciousness, through some of which the soul of man passes between death and rebirth in this world; even as he passes through dreams in the night between day and day; that there are sub-human, superhuman, and co-human kingdoms of beings which inhabit them; and that man, by special efforts and processes of training can develop the inner senses and the latent powers which can open these worlds to him.

Modern science indicates this possibility by the expression, "extension of faculty"; and clairvoyance and telepathy have been proved by psychical research.

Swargas and narakas and bhuvanas, and corresponding jannaṭs and jahannums, bahishṭs and ḍozakhs, arsh-es and arḍ-s, lauhas and ṭabaqas, heavens and hells of higher and lower levels, or subtler and grosser planes of matter, are affirmed by all religions. Ḍevas and upadevas, yakshas and pishāchas, farishṭās and malāyaks, paris and jinnāṭ, angels and devils, good and evil spirits, fairies, gnomes, sylphs, nymphs, undines, dryads, salamanders, brownies, banshees, elves, etc., are common to all religions and all peoples. There is no sufficient cause to deny them ; nor to worship them. But the better sort, friendly to man, and willing to help, as inferiors or as superiors, may be utilized by special processes, in the same way as domestic animals, or as superior human friends possessed of power and authority. If, on the contrary, the evil sort are evoked, by ṭāṇṭrika processes of black magic, (jāḍū, Skt. yāṭu, whence the name yāṭu-ḍhāna for the Atlantean race, called also Rākshasas), physical and moral ruin ensue without fail.

In connection with the science and art of Yoga or Sulūk, and its stages or maqāmāṭ or bhūmi-s, the inner side of all religions recognizes three principal layers, bodies, sheaths, principles, in the make-up of man, which are in touch respectively with corresponding worlds or planes as well as with one another. Veḍānṭa names them sthūla, sūkshma, and kāraṇa, *i.e.*, physical, subtle, and causal. Christian mysticism calls them body, soul, and spirit. Jewish mystics designate them as nephesh, ruach, and neshāmah. Tasawwuf uses the words nafs, rūh, nafs-i-nāṭiqā or nafs, dil, rūh. Many kinds of nafs and rūh are also distinguished, corresponding to those of sharīras, koshas, etc. The corresponding states, planes, worlds are jāgraṭ, svapna, sushupṭi, or bhūh, bhuvah, and svah lokas; ālam-i-shahāḍa (or nāsuṭ), ālam-i-misāl (or malakuṭ), ālam-i-jabarūt (lāhuṭ), etc. Subdivisions are also distinguished. Thus Sūfis speak of nafs-i-ammārā

nafs-i-lawwama, nafs-i-muṭmainna, nafs-i-mulhima, and nafs-i-Rahmanī. These are lower and higher states of the soul, from one standpoint, and from another, may be said broadly to correspond with the five koshas of Vedanṭa. Another distinction is the one between nafs-i-jārī and nafs-i-muqīm, "the wandering body" and "the stationary body". This is the same pair as the āṭi-vahika and the aḍhi-bhauṭika sharīras of the Veḍanṭa, or the khé-chara chiṭṭa or sukshma-sharīra and the sṭhūla-ḍeha of the Yoga. The Sūfi Jami has hinted this living separation of the subtle from the gross body thus:

Ḍāḍ ū ḍil bā har kasè,
Man ze ghairaṭ be-murḍam basé!
Yak bār be-mīrad har kasè,
Béchāra Jāmi bārahā! (S.)

(The Loved One gave him-Self to every one,
And of that shame of Other-ness I die!
All other human beings die but once,
This helpless Jāmi dies repeatedly!)

5. Another important truth is the truth of *sama-ḍarshitā*, same-sightedness, the law of correspondences, or the law of analogy, as it may be called in modern terms. This law of analogy, indeed, is the basis of that method of induction which is the foundation of all science. As the microcosm, the ālam-i-saghīr, the kshuḍra-virāt, so the macrocosm, the ālam-i-kabīr, the mahā-virāt, as the terrene man so the heavenly man—this is the way the Hebrew, Christian, Islāmic, and Veḍic mystics put it. As the atom so the solar system—as the scientists put it.

Yāvān ayam vai purushah yāvaṭyā samsṭhayā miṭah,
Ṭāvān asāv-api Mahā-purusho loka-samsṭhayā. (*Bh.*)

and

Vidyā-vinaya-sampanné brāhmané gavi hasṭini,
Shuni cha-iva shva-pākē cha pandiṭāh sama-ḍarshinah. (*G.*)

"All the parts of a world-system have their corresponding parts in the human organism." Also, "the brāhmana full of high culture and knowledge and of the humility which

is the crown of virtues, as well as the cow, the elephant, the dog, and the savage eater of the dog—all are Spirit of the same Spirit and matter of the same root-matter arranged in different forms, and the same laws of Nature are working in them all; thus understand the same-sighted wise".

A Sūfi almost translates this:

Muhaqqiq hamīn bīnad andar ebil
Ke ḍar khūb-rūyân-e Chīn o Chagil. (*S.*)

(The wise see in the camel's frame,
The same laws manifest
As in the beauteous Chinese dame
Or Chagil's belle, the best.)

This *samatā*, this uniformity in the working of the laws of Nature can be due to nothing else than the Unity of Nature's God; as one so all, as once so always, as here so everywhere; because the Same One Self is in all, is ever present, is everywhere present. It is also the *basis* of that *Equality* which the democratic heart craves after, and rightly, within due limits. The *Veḍānṭa* states the metaphysical fact on which the law of analogy, samaṭā, is based, as Sarvam sarvaṭra sarvaḍā, "All is everywhere and always". *Ṭasawwuf* describes it as Inḍirāj-i-Kul-f-il-kul, "the immanence of the All in all or in each and everything".

6. Another thought which all religions hold unitedly is that as the chain of evolution extends below man, so it extends above him also, and that advanced souls, forming a Spiritual Hierarchy, take care of the Human Race and guard and guide it on its upward path, as parents and teachers do their children and pupils. The same celebrated scientist whom we have quoted before has openly expressed his belief that this must be so. All the religions mention these hierarchs. Vaiḍika Ḍharma calls them Avaṭāras, Kumāras, Manus, Ṛshis of many degrees. Buḍḍhism names them as Buḍḍhas, Praṭyeka-buḍḍhas, Boḍhi-saṭṭvas. Jainism knows them as Tīrṭhan-karas and Arhaṭs. Islām knows them as Quṭbs, Ghaus-es, Waṭaḍs,

Badals, Walis, Nabis, Rasūls. Christianity calls them Sons of God, Messiahs, Thrones, Principalities, Powers. Even simply to bear them in mind, as loving helpers, as examples, as standards, as proofs of the possibility for all of high achievement, and, much more, to get into touch with them by developing spiritual and moral merit, helps our own progress as members of the vast *Fraternity* of man.

7. The important truth which may be mentioned last here, is only another aspect of the first. The final purpose of life is to achieve *Liberty*, inherently desired by every human heart, *Freedom* of the Spirit from the bonds of doubt and sorrow and sin, deliverance from error, emancipation from superstition, ab-solu-tion or ab-solved-ness from all limitation and its off-shoots. Vaiḍika Ḍharma, Buḍḍhism, and Jainism know this state as Mukṭi; also as Nirvāṇa, annihilation *of the sense of separateness and egoism*, and blossoming of the sense, and tasting of the Bliss, of Oneness with the Universal Self. Islām knows it by a word which is an exact equivalent of Nirvāṇa, *viz.*, Fanā-f-Illah, annihilation *into* God, with its accompanying ecstasy of joy, Lazzaṭ-ul-Ilāhiya, Brahm-ānanḍa. The souls which have achieved this realization of the Oneness of all Life, this non-separateness from all others, this inseparable connection and unbreakable relationship with all other living beings, they are called Pūrṇa-purushas, Divya-purushas, Avaṭāras, Jivan-Mukṭas in Veḍānṭa; Sons of God, Messiahs, Christs, (Christos meaning the "anointed" with Divine Wisdom) in Christianity, Insān-ul-kāmil, Marḍ-i-ṭamām, Mazar-i-aṭamm in Islām, the Perfected Men, the Completed Men. "Be ye perfect, as your Father in heaven is perfect."

In the ascent, urūj, āroha, to this perfect realization of the identity of individual and Universal, the soul passes through three main inner stages. In terms of knowledge, they constitute the three main "views," *darshanas*: (1) Dualistic

Theism or Deism, (2) Pantheism, (3) Monism; (1) Ḍvaiṭa, (2) Vishista-aḍvaiṭa, (3) A-ḍvaita; (1) Iâḍiyah, (2) Shuhūḍiyah, (3) Wujuḍiyah; (1) the Popular view of Causation, *i.e.*, an extra-cosmical Goḍ has created the cosmos, (2) the personal Scientific view of Causation, *i.e.*, that Force and Matter, or thought and extension, are inseparable aspects of the same thing, and are undergoing transformations constantly, (3) the Metaphysical view of Causation, *i.e.*, that the cosmos is the dream-illusion of the One Spirit or Self or Principle of Consciousness: (1) the Arambha-vāḍa of Nyāya-Vaisheshika, (2) the Pariṇāma-vāḍa of Sānkhya-Yoga, (3) the Vivaṛta (or Aḃhāsa or Aḍhyasa)-vāḍa of Mimāmsā-Veḍānṭa.

The Sūfis put the three stages in three logia, mahā-vākyas, kalema-s, (1) Hama az Ū-st, "all is (made) *by* Him," (2) Hama ba Ū-st, "all is *for* Him"; (3) Hama Ū-st, "all *is* He". Other forms of the logia are (1) Lā ma' abūḍah (or maqsūḍah) illā Hū, (2) Lā mashhūḍah illā Hū, (3) Lā Maujūḍah illā Hū. A Samskṛṭ verse sums up all these three and their sub-varieties in terms of the Prepositions which signify the Relations between Nouns through Verbs, here between God and the World through al-Mighti-ness.

> Yasmin, Yasya, Yaṭo, Yasmāṭ, Yena, Yam, Ya Iḍam Svayam,
> Yo'smāṭ parasmāṭ cha Parah, Tam prapaḍye Svayam-bhuvam!
>
> (I take my refuge in th' Eternal Self,
> Subject of all, Self-born, Self-evident.
> In, Of, From, For, and By, and Unto Whom
> All This innumerous Object-world exists,
> Who *is* this all too, and Who, being This,
> Yet shines transcendently beyond This all!)

The three views correspond broadly to the temperaments of (1) Active Energism, (2) Devotional Pietist Mysticism, (3) Enlightened Gnosticism. We have referred before to the three main functions of mind. They correspond to the three Guṇas of the Nir-guṇa, the Sifāṭ of the Zāṭ-i-lā sifāṭ, the Attributes of

the Attributeless, the Munqaṭa'-ul-ishāraṭ, the Lā-ba-sharṭ-i-shāy, the Nir-anjana, the Unconditioned, the Ab-solute, absolved from all limitations. Whose infinite all-enclosing generality and Universality can be described only by negation of all particularities, na-iṭi, isqāṭ-ul-ishāraṭ: "I am this, —No," "I am that,—No," "I am that other,—No," "I am I al-One," I am that I am."

And since the ever-changing world is made up of nothing else than these paired and opposed particularities which are thus negated, denied all existence, which indeed neutralize, nullify, abolish each other, therefore all religions hold that the world is "vanity of vanities" (*B.*); *māyā*, "illusion," *līlā*, "play, drama," *svapna*, "dream," *nashvara*, "perishing," *asaṭ*, "non-existent, no-thing" (*U.*); *laibun wa lahabun* (*Q.*), "play and sport" (whence Al-lāh, "the Great Dramatist," or, in the words of the *Upanishaṭ* Purāṇa Kavi, "the Ancient Poet or Play-wright"), *ṭasalluf*, "delusion," *fisānā*, "mirage," *a'ḍam*, "no-thing, non-being," *Kẖwāb or kẖayāl-i-Kẖuḍa*, "the dream or imagination of God" (*S.*).

Haqāyaq-ul-ashyā sābiṭun wal ālamu hāḍisun. Kullu shayīn hālikun illā Wajh. Kullu shayīn ma Kh-Allāhu bātila. (*Q.*)

> The Essence stands, the world's a passing dream.
> The Cause remains, effects all pass and die.
> All else than God is wholly null and void.

The three attributes, which are not three but only one, the primal Trinity-in-Unity, are named in Veḍānṭa as Saṭ, Ananḍa, Chiṭ, summed up in Chaiṭanyam, Infinite Life and Consciousness; in Christianity as the Way, the Life, the Truth; in Tasawwuf they are called Wujūḍ, Shūḍ, Ilm, summed up in Nūr, the supernal Light of Consciousness, by which and in which Light all the Universe is illumined. Personifications of the three Principles are Brahmā—Shiva—Vishṇu, Lakshmī—Gaurī—Saraswaṭī, Son—Father—

Holy-Ghost, Al-Mālik—Ar-Razzaq—Al-Alīm, etc. The soul which has merged itself into God endeavours to realize them and show them forth by a life of serenely wise, devotedly philanthropic, and actively beneficent service of fellow-beings.

Bheḍa-buḍḍhi-vinirmukṭah sarva-bhūta-hiṭé raṭah. (*U.*)

(Freed from the sense of separateness, the soul
Engageth in the service of the Whole.)

Kasé marḍé-ṭamām asṭ, az ṭamāmī
Kunaḍ bā khwājagī kāré ghulāmī. (*S.*)

(Being perfected, freed, the Master braves
The noble task of slaving for the slaves.)

(*To be continued*)

MANY are the colours of the Rainbow reflected in the dew-drops that shiver on the grass, but there is only One Light, and the Sea is One.

EVA GORE-BOOTH

THE FIRST PORTAL

By ERNEST ERLE POWER

"AND what would be the purpose of going on and on and on?" asked the youngster. "You get somewhere and must develop higher, and you get higher and you must go on, and you still go on and get to the Deity who in His turn must go on, taking you on with Him, as part of Himself! I don't see the sense of it all! To me it appears as a huge joke, a useless game, an empty pastime, a fruitless effort, a pathetic delusion of progress!"

"Hold your horses," said the Elder. "If you go on like this you will soon be out of our stellar system altogether! And then where'll you be? What about the other direction? I mean going in and in and in?"

"There may be something in that," replied the youngster. "But what is the difference between a roofless firmament and a bottomless pit? Each time you think you get somewhere, lo and behold, there is just as much beyond. It's like the horizon, an ever-receding line, with perhaps a mirage or two on the way to fool you along. Where is the sense of it all?"

"There is something in what *you* say too," responded the Elder, "but not enough to enable you to go on without the mirage or to keep your eyes from the ever-receding horizon. As long as you look for something you won't get it, at least not where ultimates are concerned. And it's ultimates that we are discussing."

"If you keep on hitting the nail on the head I shall begin to feel like a nail myself," smiled the youngster, a little ruefully. "If I'm not to look for something, what's the use of my going on at all?"

"You might try to stand still and sink into the desert sand. Or retrace your steps with the wind against you, filling your eyes and ears and lungs with dust until you can't any longer see straight! But the very fact that you are thinking about it proves conclusively that you're not going to do anything like that. If you didn't, you might."

"You talk like a book that has still got to be read! a book with the leaves uncut."

"Well, then, consider it to be your next task to cut them. But not like the Gordian knot, or you'll get all your pages mixed up. One by one, as you get to them. The trouble with you youngsters is that you want to know too much at one time."

"Give us a chance," demurred the young one, "give us a chance. If we could see where it all led to, perhaps we would be less impatient about it. As it is, I might just as well forget it all and murmur 'Allah-u-Akbar,' or words to that effect. It amounts to the same thing in the end!"

"So it does, so it does," acknowledged the Elder. "Yet I don't quite know whether to say that you're not as dull as you look or that you do not look quite as dull as you are. Suppose you forget about yourself a little and have a look around. There are lots of them in the same boat with you, all plodding along."

"Two wrongs don't make one right," responded the youngster impatiently, "and a lot of them make one *big* wrong! At least apparently. Yes, I know all about your theory of karma, and it being their own fault and all that. But all the same, who started this game, anyhow? Am I to take it that they all jumped into an abyss so as to have the

pleasure of crawling out of it again, and shout hurray, when they have reached the top again, at the others still climbing in the sweat of their brow? And then pat themselves on the back when they can say: 'Here Johnny, or Joan, take hold of my hand and let me give you a pull up'?"

"You're putting it in a nutshell, my friend," smiled the Elder. "Now chuck the nutshell away and step on it! You're thinking too hard for your own good. You're talking like someone who is trying his level best to get to the 'infinite' by counting, first in units, then in tens, then in hundreds, then thousands, then millions, and who, seeing that he doesn't get there, is on the point of throwing it up in disgust. It both is and isn't the way to get there. It's the first portion of the way. Without going that bit you wouldn't get to where you could change your method and proceed along the next section."

"If you want me to go off into the fourth dimension . . ."

"That's only a way of putting it. It's another one of those mental delusions, that fourth dimension! Mental acrobatics for those who think poorly. If there really were three dimensions, one could believe in a possible fourth, or fifth, sixth, etc. But where are these original three? True, we speak of length, breadth and height, but then we also speak of the rising and the setting of the sun. It is an artificial division of space as we perceive it. As a matter of fact, with our sight we are aware of two dimensions only. It is our sensational quality that adds the third. We are dividing up our *sensation of space* into three directions, not Space itself! And in the same way you are disgusted with the sensation you have gained concerning the Universe, the progression of things, the purpose of it all; not with the Universe itself, of which as yet you know nothing. If you are disgusted with your sensation, well, get rid of your sensation!"

"And then, what is left?" interrupted the youngster, now really interested.

"A better perception of the nature of things, my friend. A perception which, having climbed to the elevation afforded by the sensations, can now afford to disregard them and overlook things from above. You will get a new perspective that way".

"I can't see how that would affect the nature of the Universe in its eternal, senseless progression."

"I can't see how you *can't* see it. After all, the progression that you call senseless and eternal is only apparently so from the level of the desert. Also it is only an apparent progression."

"If all is only appearance, what then is the real?" inquired the youngster pertinently. "I have read a lot and heard a lot about this notion of the real and the unreal. The reality seems to be that there is no reality!"

"Here again we enter the region of psychology," proceeded the Elder. "First we should define terms. As long as we are using words that convey different meanings to different minds we'll get nowhere."

"That seems to be just the place where you are directing me!"

"It may seem so," smiled the Elder, "and a lot has been made of it. But we are unfortunately bound by words when conveying meanings. So the less vague the meanings attached to our words, the clearer our mutual understanding."

"This time you are talking like an open book with blank pages."

"That is just what we have to make of our minds. An open book with blank pages. Only so can we begin to understand what it is all about. Our preconceived notions clutter up the pages and prevent us from taking notes."

"Then all my previous experience, my joys and sufferings, my knowledge and learning, my patient acquisition of facts, counts for naught?"

"It counts for a great deal, but not in that particular direction. It was indeed necessary to fill a book therewith to enable you to accomplish the first section along the Great Road. It taught you to read and to write in a measure. But unless you are prepared to put the first book on the shelf, perhaps for further reference later on or perhaps not, and take up a new one with blank pages, you cannot get out of the old rut."

"So far the old rut has been good enough for me!" haughtily responded the youngster. "If I step out of it, I only have to make a new one!"

"Indeed, so you will," patiently replied the Elder. "You remind me of the beggar who refused to throw away the tainted food out of his bowl for fear he might not get fresh food instead. He could not eat the old food any longer, but he thought it was better to have that than to have nothing at all. It took some time to make him realize that he had to clean out his bowl before it was fit to receive fresh food, for any new food put into the bowl would be immediately spoiled by the uneatable mess still in it."

"You mean I have a mind like that?" asked the youngster, a little more humbly.

"Not exactly—just yet," smiled the Elder, "but it might get that way. Anyhow, cleanliness is next to godliness. You don't have to wait until you are caked with filth before you take a bath!"

"But have I not done my very best to grasp all your theories and explanations these several years, to live a clean and healthy life, to think things over and to be kind to my fellow creatures? Surely you cannot mean to say that the contents of my mind are on the point of becoming undesirable!"

"I do mean just that. Those theories and explanations you needed for the time being, to make your mind a

pliant and fit receptacle for a deeper and wider understanding; that clean and healthy life you lived contributed to this possibility; your thought about things and the cultivation of your sympathies were also needed to this end. But still, your mind needs emptying. Your attempts at living a cleanly and sympathetic life have now become a natural predisposition, so you need not give that much further thought. But your mind itself needs emptying."

"Then what am I to think about in the future?"

"Just like the beggar I spoke of! Empty the bowl of your mind, my friend, and give it a thorough scouring. And when new mental sustenance is put into it, it will not become spoiled or tainted."

"Do I understand you to advise me to discard all your own teaching over these many years? Karma, reincarnation, evolution, the Masters? Surely, life would indeed be empty without the consolation of such knowledge! Emptier now, having known all this, than before, having known it!"

"The facts of Nature do not change, young friend. But our reference to them changes. You are now old enough and, I believe, wise enough to stand without crutches. Crutches are a help and they are not imaginary. They are real and solid things. But we must learn to do without them."

"But would not that be base ingratitude to Those who taught me to walk, who have been a comfort and a consolation to my mind and my feelings, a flame to my aspirations, an incentive to my efforts to be good and kind and pure and wise! Are you not teaching me to do wrong?" And here a cloud of suspicion darkened the brow of our beloved youngster.

"If you wish to become strong and healthy, you must learn to stand and walk alone. The greatest gratitude you can show is to prove your independence. Those who have shielded and guarded you will continue to do so. But you must begin to learn to shield and guard in your turn. And

that must be at first hand and not at second hand! Was it not so when you passed from childhood into manhood? You are passing into the Greater Manhood now!"

"It is possible that you are right. But how is it that my feelings do not follow your words? From one point of view they seem reasonable enough, yet from another . . ."

"My friend," now spoke the Elder seriously, "let me refer to the opening sentences of our conversation. You were apparently dissatisfied with the sense and purport of it all. This is the sort of divine dissatisfaction we are looking for, nay, actually fostering in those who are learning to stand on their own feet. For years the vision of the apparent uselessness of things has been dawning upon you: you have feared it and until now you have succeeded in keeping any expression of it, even to your innermost self, at arm's length. You cannot any longer do so. You are ripe. You have the courage of your sentiments. Your mental childhood draws to a close. Your spiritual manhood approaches. Now is the time to learn to be unto others what the Elders have been unto you. Learning to be so will teach you a new truth, a truth that will utterly resolve your philosophic doubts, yet without necessarily confirming those philosophical notions hitherto loyally adopted by your mind in preparation for this Moment . . . My Son, you have passed the First Portal. Our blessings be upon you!"

THE ROAD

ONCE more I take the road
In the keen, wandering wind
Under the stars.

And though my feet
Carry me briskly
Between the dark, high hedges
Of night,
And trees toss carelessly
Their branches
Above my head,
Yet is my journey
But a part
Of the One Grand Pilgrimage
Into the limitless heart
Of the Great Lover.

I am He
And I wander
In the gardens of my making,
Now hiding Myself
From myself,
Only to taste
A greater sweetness
In the next finding.

Until at last
I can hide no more
For all roads
Have become one Road
And that Road
Myself . . .

And over that Road
The Sun shines by night
As well as by day,
And the Dawn
No more chases the stars
From under their dark canopy.

JOHN

THE MESSAGE OF KRISHNAMURTI

BY F. M. LEE

THE following is an attempt to render in more or less Theosophical terms some of the principal points in the teachings of Krishnamurti, particularly those given in the last few years, in the hope that it may be of assistance to some who are genuinely puzzled by their apparent conflict with current Theosophical ideas. This does not in any way claim to be a formal interpretation, but is simply "my point of view".

Theosophical students are familiar with the classification of humanity into Root Races and sub-races, and are aware that the present point reached in evolution is the fifth sub-race of the Fifth Root Race, and that humanity now stands at the dawn of the sixth sub-race. The coming of this new sub-race has been predicted in Theosophical writings and the specific characteristics are now recognized by Science, as our President and others have explained in detail in numerous lectures and articles.

The fifth principle is Mind, and the sixth Buddhi—that sense of the Immanent Divine Life pervading all manifestation, the slightest breath of which gives a feeling of intimate sympathetic contact with even the simplest forms of life in the world around. Of course only the faintest touch of this new Life is stirred into activity in the sixth sub-race; not until the Sixth Round will it be fully expressed; but even that faint touch makes a tremendous difference in human consciousness, and its appearance is a great turning point in

evolution. For the first time in the whole course of human growth and development, normal humanity will touch spiritual consciousness and learn to live in a larger life, something entirely outside the separated personality. The War and the subsequent chaos with its world-shaking readjustments was the precipitation of Karma, the throwing outwards into active expression of the stored-up hatreds in the collective sub-conscious, necessary to clear the way for this new flowering of consciousness which will bring Humanity nearer to Divinity. The task of the Teacher is to awaken this new quality of Life, to give the initial impulse. Human consciousness in a state of readiness might be compared to a great collection of combustible material which will burst into flame at a touch of the fire of his consciousness and be transmuted into something new.

This new quality of consciousness is not a stage in the expansion of our existing consciousness; it must not be imagined as some sort of clairvoyant perception of the inner worlds. It is quite different; only the material facts of the physical world are seen, but there is an *added depth of meaning* in them. They are now felt to be parts of a great living whole; as a mystic puts it, they are seen as particular illustrations of universal qualities. To illustrate this conception of an added depth of meaning, take an intelligent animal—a dog—and draw his attention to a clock; he sees exactly what we see, a round white face, certain black marks arranged in a circle and two black pointers sticking out from the centre. To the dog this means nothing, but to a human being it means a great deal because he can appreciate the idea of time and the clock as an instrument to measure time.

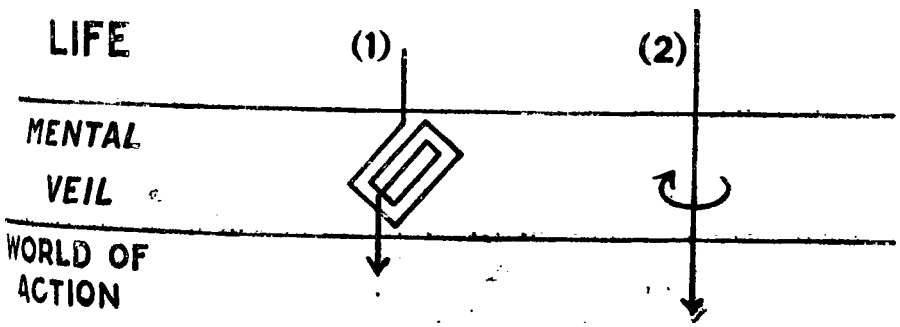
The concrete facts are the same to both, but in the human consciousness there is this added depth of meaning arising from the development of abstract thought. Similarly in this new awakening of consciousness that we have now to

achieve, a still further depth of meaning will reveal itself. Of course, clairvoyant perception of any order may be present as well, but it is independent.

LIBERATION

The term Liberation as used by Krishnamurti appears to be the awakening of this new order of consciousness, and to achieve it the aspirant must set aside entirely all preconceived ideas and *act* sincerely and spontaneously from some deeper level than thought and desire. An attempt has been made to express this diagrammatically in three "planes of manifestation".

The "highest" is Life in the sense in which the term is used by Krishnamurti; that Life, he tells us, obeys no law as we understand laws. Laws pertain to the forms and vehicles in which it is contained and limited, but not to the Life itself; the only thing we can imagine is a *Free Radiance* which is not only Life but Light and Power. The next plane is the Mental Veil which at present shuts out the free play of this Life and only allows it to manifest in cramped and awkward ways through more or less complicated thought-forms. The "lowest" plane is the World of Action, the ordinary material world around us in which life can manifest and evolution proceed only at the cost of incessant toil.



Our present procedure, marked (1) in the diagram, is to build a thought-form, or more usually to adopt a ready-made one, and then by giving it expression in the world of action bring down a faint trickle of life into manifestation. We must now learn to proceed as in method (2), *i.e.*, to act directly and spontaneously without preconceived thought. As that life-impulse flashes through the Mental Veil it creates a sort of thought-vortex, and an intuitional idea flashes up in the mind. The new rule of life is therefore *act first and think afterwards*. At the first attempt it will probably be necessary to hold an inquest on the results, with the object of eliminating impulses coming from the personal elementals. The three elementals, physical, emotional and mental, that make up the personality, are living entities, and naturally want to express themselves in their own characteristic ways; this must be controlled by sustained attention and careful training, if the new method is to succeed.

Thought is now evoked by action, and obviously thought-forms already existing must be set aside to allow a clear field. We must let go our codes of morality, rules of right and wrong conduct, and particularly of any "sacred principles" that we may regard with special reverence, just as we cast aside yesterday's newspaper fully confident that life will go on, interesting events will occur, that will provide ample material for a fresh newspaper to-day.

When we can sense that Immanent Divine Life we shall actually *feel* any injury to any living form around us, and any conduct which inflicts injury upon another will become impossible, and perfect morality will be achieved without the aid of any code.

We should not however despise thought-forms; they are useful as far as they go, *e.g.*, the hall in which we assemble to listen to a lecture is a thought-form made by the architect and materialized by the builder; but if, when the lecture is finished

and we are ready to go home, we find that we are locked in, then we should at once take strong measures to regain our freedom. The fanatic is a person locked up in his own particular thought-forms; we must learn to enter and leave them at will.

The first question that arises is: Are we all equal when Liberation is achieved? Do we attain some beatified state of pure being and stop there? To answer this, think back for a moment to the last great step in human consciousness, the step from concrete to abstract thought. In the Fourth Root Race the highest consciousness developed in normal humanity was concrete thought, and we are told that to them the multiplication table was a series of disconnected facts, and that they had no idea of any underlying principle. In the Fifth Race every one uses abstract thought more or less, from the schoolboy struggling with his arithmetic up to Einstein; even the stupidest schoolboy knows that there is an underlying principle common to all acts of multiplication, and that if he can only learn to apply it without making mistakes he will be able to multiply any number by any other number. This quality of consciousness is broadcast to humanity as a whole, and similarly the new quality of consciousness described previously, which Krishnamurti calls Liberation, will also be broadcast, although human beings will not be on a plane of equality when they have touched it, any more than a rather stupid schoolboy is equal to Einstein. Also, this is why he insists so emphatically that his message is for all, and not for a few specially trained disciples in some inner school.

The degree of development indicated at (2) on the diagram is the level of the truly heroic soul. We cannot attain this all at once, but the first step is to *decide* for ourselves the various problems presented to us in our own lives. People completely miss the importance of this when they ask: "What shall I do?" Perhaps an illustration will help to make it clearer.

Imagine a ship at sea in a position of difficulty and danger, and the captain and mate on the bridge fully occupied in handling the situation; they can both see what is wrong, they are both competent seamen and we will suppose that they arrive at the same conclusions as to what ought to be done. The thoughts of these two men are as nearly as possible alike, but there is a very great difference in their total consciousness. The captain is in charge, he is responsible for the safety of the ship and he must *decide* what shall be done. This evokes another order of consciousness altogether, something above and beyond thought. When we ask another: "What shall I do?" we miss a priceless opportunity of developing this higher consciousness.

THE PATH

We are exhorted by Krishnamurti not to think of spiritual attainment as we have hitherto thought of it, *i.e.*, by attracting the attention of a Master and entering on the Path. As stated above, this new step in consciousness is now to be broadcast to humanity at large. Due to the living presence of the Teacher in the outer world, Heaven is brought nearer to Earth and we can now by our own effort touch spiritual consciousness, that all-embracing awareness of the One Life, without the special individual help of a Master. Of course the Path still exists but its commencement is a stage further on, because a section is now to be covered by the advancing wave of the forefront of normal humanity. This process is always going on, as we can see by thinking back for a moment to the Fourth Root Race where normal humanity had not advanced beyond concrete thought, and the development of abstract thought was a step on the Path and needed the individual help of a Master.

We must understand that Krishnamurti is not mapping out a whole scheme of evolution giving grade after grade of

development up to Adeptship and beyond ; he is concentrating on the particular step in consciousness already described, which he has by his presence in the world to bring about in humanity at large, and he is giving specific instructions as to how this step is to be accomplished.

People sometimes appear to think that they are free to choose between the old method, as explained in Theosophical literature, and the new, as expounded by Krishnamurti. Actually there is no choice ; for each individual there is one way of taking the next step and only one, and the special individual help of a Master will not be given to aid a man to do what he can now accomplish by his own efforts.

On God

"There is no God except Man purified," says the Teacher, and students of early Theosophical literature will recall the emphatic denial by Master K.H. of the existence of any such God as was conceived of in the Christian Theology of fifty years ago ; so there is no conflict here with Theosophical teaching.

Let us try and visualize the actual condition of affairs. There is the great ocean of the Immanent Divine Life pervading all manifestation, and there is the material world ; between the two there are certain points of contact through which the influence of the Divine Life can emerge into the material world and mould it into the likeness of Itself. Each point of contact is a human being ; this is one definition of a human being, *viz.*, a point where highest spirit and lowest matter meet. This meeting point is the mind, and its attention may be directed downwards and concerned with the desires of the self-centred personality, or it may be opened to the light of the Divine Life which is trying to shine through and be able to exercise its true creative function.

The Divine Plan can only be realized in manifestation through man; the great archetypal ideas in the Divine Mind must be grasped by the enlightened human mind before they can be materialized in the physical world.

Clearly, then, there is no Almighty Divine Being *standing in an objective relationship to man*, and ordinary prayer, *i.e.*, asking God to do something, is useless, for His task is BEING not DOING. God is not in a position to do anything in the material world apart from Man; if we think anything requires to be done, we must do it ourselves, and the only effective way of invoking the Divine Power is by unselfish work.

REINCARNATION

Reincarnation, says Krishnamurti, is true in fact but unimportant; we are not to think of going on life after life gradually expanding our consciousness; this is simply adding to the importance of the personal "I"; we are to aim at attaining Now.

It is obvious that if we can achieve any awakening at the level of our own individual centre in the all-pervading Divine Life, the possibilities of expansion are illimitable, and out of all proportion more than can be achieved through a personality. One timeless moment of great ecstasy may bring about a result equal to that of a whole life of toil and effort; also it avoids emphasizing the importance of the personal "I" which has finally to be destroyed.

Activities at the personal level are then subsidiary. The personality may not know what goes on "up there," but there is a feeling that "all is well," and that material conditions are not the rigid limitations they appear to be, and the sense of attachment to the results of work done ceases.

TRUTH

"Truth," says the Teacher, "is a pathless land." Again, "you cannot *believe* in truth, because truth is purely an individual affair. You cannot *believe* it, you must experience it, it must be part of you, you must live it, it *is yourself*, so there is nothing to believe, Belief is not necessary for the understanding of Truth".

The popular conception of Truth as a set of general principles which can be formally defined, devoutly believed in, and then used as a pattern by which to shape our thoughts and regulate our conduct, is entirely set aside.

Truth, then, is the dynamic process of the great Archetypal Ideas in the Divine Mind expressing themselves in manifestation; when they materialize pure, free and undistorted, that is Truth. This is Life emerging into manifestation through the points of contact referred to above between the spiritual and material worlds, *i.e.*, through each one of us. This pure flow of power in action can only be attained through constant vigilance and awareness, *i.e.*, by a careful training of the personal elementals to ensure that they do not intrude their own fixed ideas, likes and dislikes, etc., into the process.

Perhaps an illustration will render the inadequacy of the popular conception of Truth a little clearer. We sometimes meet with the suggestion that, as the science of Eugenics has made great strides in recent years and shown us how by selective breeding almost any predetermined characteristics may be realized, it would be quite possible to breed perfect or at any rate greatly improved human beings, an idea that has much to commend it. Let us imagine a committee set up and taking evidence from various bodies with a view to defining a perfect human being, with sufficient precision to enable the eugenic experts to get to work and frame a set of rules for regulating marriage. First, the Christian Churches would

present their views, and the perfect man would emerge as a highly moral being with a deep sense of sin, a profound reverence for anything "sacred," an automatic change of habits on Sunday and much given to prayer, *i.e.*, to asking the Deity to kindly alter any arrangements in the material Universe that inconvenience him. Next, the Army authorities would come forward, and their perfect man would be a fighting animal whose ardour could be turned on and off at will, and not too much given to thought about the objects for which he was fighting. Scientists would like a repeat of Professor Einstein, and so on. Finally, the Theosophists would point out that human perfection could not be attained without the development of other orders of consciousness that can scarcely be imagined in terms of our present consciousness. There is thus a perfectly hopeless task for the unfortunate committee.

It is, however, quite possible to effect enormous improvements in human life, but we must set to work in a different way, *i.e.*, by simply removing obstructions, *e.g.*, any effective steps we could take to reduce the incidence of great groups of diseases such as racial poisons, diseases of darkness, etc., would be wholly good as far as they went; life would then emerge into manifestation with greater freedom and purity. Similarly the only way of effecting the realization of Truth is by removing the obstructions and impurities of the personal elementals and so purifying the channel through which the creative power must flow. Truth then emerges like the flowers in springtime.

Notice also that building virtues is now out of date; we can only remove defects.

THE ETERNAL NOW

We imagine time as a great flowing horizontal stream, with past and future divided by the moving point of the

present moment, and all manifestation is supposed to be somehow subject to it. This is a complete delusion. True, we experience a sequence of states of consciousness, but we are wrong in projecting this in imagination on to the outer world as the flowing stream of time. There is however a flow, but it is "vertical" not "horizontal"; it is the flow of the One Life down into manifestation through the points of contact between the spiritual and material worlds previously referred to, *i.e.*, through us.

We can therefore see clearly the importance of concentrating on the present, the Now, and that regretting the past and anticipating the future are equally futile since past and future have no real existence. This concentration on the Now cannot be achieved by trying to fix the mind in meditation on the moving point of the present instant; the best method of approach probably is to be engaged in some active work of service to others, sufficient to occupy the whole attention, and then with the thought of that flow of creative power in the background of the mind, all distractions, impatiences, etc., are temporarily erased and a wonderful sense of stillness and power can be touched. There must, however, be no sense of attachment to the results of the work.

We are told that the Masters reckon time not by years but by stages in the unfoldment of human consciousness; in other words, by the extent to which the creative flow of the One Life through man and out into the material world has taken place, which is the conception outlined above.

THE SELF

In the Immanent Divine Principle that animates all manifestation two aspects may be distinguished—the *One Life* and the *One Self*.

The One Life is fluidic, permeating; it builds from within like the sap rising in the tree in springtime. Its flow

means exaltation and ecstasy, and its ebb produces that intolerable longing that only the mystic knows.

The One Self is the great integrating principle, and its presence in the individual as the sense of "I am I" is shown by the ability to shape a piece of work into a coherent whole. Probably the best example of the influence of the One Self is a healthy physical body, where the greatest complexity of structure and function is integrated into a perfect unity. This influence is continuously active, as may be seen by the way in which disintegration due to the wear and tear of daily life is continually being made good and a state of wholeness restored. This integrating influence is at present only imperfectly expressed in the world around; as Krishnamurti says: "The Self that is without understanding creates this combative chaos which is around every human being, that wild self-expression without meaning."

The perfecting of this process lies in the establishment of harmony or poise between the mind (thought) and emotion (love); the mind must explore the dark corners of the emotional nature and bring to light stored-up resentments, etc., and face them with dispassionate criticism; the emotions must check the keen critical faculty of the mind which emphasizes separateness. When this mutual interaction has produced purity and harmony, the individual self is a perfect reflection of the One Self, and Its creative power is brought to bear directly on the material world. Eventually the whole manifested Cosmos will be a perfect integrated unity.

CONCLUSION

Theosophy is now faced with a new challenge in the teachings of Krishnamurti, and to meet it, it is necessary to reformulate the fundamental concepts in terms appropriate to Sixth Race consciousness. The present Fifth Race method of

conveying knowledge from teacher to student, in ordinary Western education, is for the teacher to formulate it in complete mental detail and then present it objectively to the mind of the student, assisted by blackboard diagrams, experiments, etc. This method has also been extensively followed in Theosophical teaching. But it is not the only possible one, *e.g.*, there is Mythology where deep spiritual truths are embodied in a dramatic narrative form, and also Symbolism, where cosmic truths are expressed in geometrical terms, both of which demand deep intuitive study.

We must then be prepared for an entirely fresh method appropriate to the new awakening of consciousness in the new sub-race; this is the method of Krishnamurti, a description of which has been attempted in the present article.

In it expansion of life, creative action and intuitive thought are one and simultaneous, external standards of reference are dispensed with, results achieved in the past are set aside, and a new Heaven and a new Earth are to be established. A new Earth because there is a fresh descent into incarnation of the Divine Life, and a new Heaven because the happiness and bliss of that Life are to be realized here and now in the material world. And there shall be "no more Sea," for the dominating influence of the great Astral or Desire principle will be ended.

ACHIEVEMENTS OF ADYAR

BY MARGARET E. COUSINS, B. MUS.

ONE does not need to be told that Adyar, the Headquarters of the Theosophical Society, is a Centre. Important facts of history which began there prove it, and those who live there for any considerable time feel for themselves the forces which move through it, as the heart must feel the circulation of the blood. Similarly one feels the flow of great forces in Geneva and at the Capitol in Washington. At certain times the Centre seems to function for only a limited circumference in space, but at other times it directs its radius to the boundaries of the earth.

It is on record that the majority of the men who drew up the famous American Constitution came direct from attending their Lodge of Freemasonry to the small gathering at which that historic document was written. One feels some similar guidance of an Inner Government and Architect of the destiny of Nations at the recollection that it was after attendance at a Theosophical Convention at Adyar, that two good Theosophists were among those who founded the Indian National Congress which is now approaching its jubilee. During the past year the Congress was first persecuted and outlawed, only later to be crowned by the recognition of it by the British Government for the first time as the authentic voice of the Indian people.

It has been my inestimable privilege to have lived in intimate touch with Adyar for over fifteen consecutive years;

and as I am leaving it to join my husband in America, my mind inevitably runs over some of the achievements of Adyar of which I have first-hand knowledge, and which mark it out as a radiating, glowing Centre of Light, Learning and Liberation.

Arriving in Adyar in 1915 we were witnesses of the stimulation given to Indian National self-consciousness by Mrs. Annie Besant of Adyar, through the formation of the Home Rule League and the propaganda for patriotic self-respect and freedom carried on by her publications *New India* and *The Commonweal*; *India—a Nation*, etc. Adyar for the next five years was the hub of the Indian Nationalist revival, vibrant with the romance of internment of the political leaders from Adyar—Mrs. Besant, Mr. Wadia, Mr. Arundale—their release, Mrs. Besant's presidentship of the Indian National Congress, and the formulation of a new Constitution for a self-governing India, known later as the Commonwealth of India Bill. The awakening of the Indian people from a sleepy state of acquiescence in things as they were to a vivid demand for reform and self-government was the first achievement of Adyar to which I can bear personal testimony; and I had the happiness of sharing the abundant life that streamed through Adyar to the Nation and its sympathizers.

It became evident in the Home Rule League movement that de-nationalized education was responsible for the slave mentality of the Indian people, so a campaign for National Education was promoted at Adyar, and schools and colleges were started throughout India as part of a scheme of National education focussed in a National University[1]. The achievements of this educational drive were the appointment of an Indian as Minister of Education in each Province and the transfer of Education to Provincial administration, the growth

[1] This had really begun much earlier with the organization of the Central Hindu School and College by Dr. Besant at Benares.—C. J.

of education for the masses in the vernaculars, the deflection of the National mind from the glamour of education in English, and the establishment of many schools of a specialized, experimental kind, all more definitely National than ten years ago. Its University curriculum also provided Courses for the first time in India for Indian Music and Painting as subjects for the Degree, and these gave a lead which a number of the Provincial Universities have followed. This has been no mean service of Adyar to the educational advancement of India.

In the fostering of modern Indian Art, Adyar also played a noteworthy part. If there is one particular characteristic for which Adyar as a place is notable, it is its beauty of nature and gardens. Residents of Adyar, receptive to such influences of sea, river, bungalows and landscape gardening, were among the first to promote the holding of Art Exhibitions of Indian Paintings, ancient and modern, and to foster the indigenous arts and crafts of the country. One cannot think of Adyar without remembering certain beautiful carved doors, and handsome sculptured trilithon gateways of granite which give distinction to its drives. It has truly been due to the impulse of the artist group of servers in Adyar that every large town in India now holds Art Exhibitions periodically, and thus the cultural taste of the people has been raised.

It was in 1917, on White Lotus Day, that Mrs. Jinarājadāsa called a meeting of the women living in Adyar, and in the Maitreya Lodge hall started the Women's Indian Association in a very modest way. Yet that was the seed from which grew the emergence of Indian womanhood from the narrow circle of the home to the circumference of full citizenship and patriotic self-sacrifice demonstrated during the past year in imprisonments, picketing of foreign cloth and drink shops, in public propaganda of the most public kind and in the entire breaking of old barriers of sex divisions. The

organization of the All-India consciousness and service of the women of India was also thought out and accomplished from Adyar in the formation of the All-India Women's Conference on Educational and Social Reform. And the circle was still further widened, again from Adyar, by the Call (written last year in Leadbeater Chambers) [1] to the Women of Asia to gather in Conference and create the nucleus of a United Asia for the preservation of all that is best in Oriental civilization. The gathering of names of prominent women in all the Asian countries and the issuing of invitations for this historic gathering, successfully held in Lahore, was also the achievement of the inspiration towards Unity which flows through Adyar.

The same spirit of Unity was served for eight years by the Brahmavidyāshrama, which attracted students from all over the world (though never in large numbers) in their search for the fusion of Eastern and Western knowledge in the synthetic crucible of the Theosophical realization of the One Life. Though, like the National University, this institution of learning is no longer functioning in Adyar, the ideals for which it stood are being reproduced in other parts of the world by "Theosophical World University" associations, as the direct result of the original impulse sent forth from Adyar.

Nor has Adyar overlooked tbe villager and the outcaste. The Panchama schools started by Colonel Olcott increased in number and in success, and public opinion has so far progressed in tolerance and democracy that three of the five of these schools are now incorporated as part of the scheme of Municipal education, which has now undertaken their upkeep. The recognition of the right of the indigenous people of India, resident long before the invasion of the Aryan (four-caste) race from the north, to an honourable position in the Indian polity

[1] By Mrs. Cousins herself.—C. J.

as "Ādi-Drāvidas," not as outcastes, is directly traceable to the movement for their education and self-respect released first at Adyar by Colonel Olcott, and now an accomplished fact of ever-increasing importance humanly and politically.

Connected with this was the work for village reconstruction, the Baby Welcome and Maternity Service Centre, the Vocational and Montessori schools, all of which radiate the glow of an increase of health, wealth and happiness. The achievement of co-education throughout all forms of effort is perhaps as wonderful as any of the other results, though less dramatic; possibly it has unrealized potency for good in the future, for the gulf that was increasingly dividing the sexes was unnatural and impoverishing to all-round human experience. In the Guindy school started by Adyar there are now resident a hundred girls and two hundred boys, all Hindus of respectable families. Such a thing was utterly unknown ten years ago amongst non-Christian Indians.

Such records could not have been possible without the central pure Heart of the "Amma," Mother, of Adyar, she whom I have seen first as the Lioness-Warrior for India, later as the Worshipped of India, later still practically crucified by political India, again emergent with the spiritual success of the Jubilee Convention of the Theosophical Society in Adyar, and now the sweet, simple old lady of declining powers to whom our love pours out in gratitude, and protection against physical suffering. Surely it may be reckoned an achievement of Adyar to be able to present to the world such a pair of octogenarians as Annie Besant and C. W. Leadbeater, truly a Superwoman and a Superman of our times. I carry away the memory of her in her simple white sari reclining in her long chair in her verandah, by the side of which on the left the river moves ever out to the sea, and there are waving tall cocoanut trees and masses of foliage on the right as far as the eye can reach. And C. W. Leadbeater I see

standing so upright on his verandah in an old-gold satin dressing-gown, whose flowing lines and the gavel that he happens to hold in his hand make him stand out against his background like a great Hierophant of the Mystery of Youthful Old Age.

Yet in thus reviewing fifteen years of life in Adyar, the moment of supreme experience was for me, and I believe will be for generations to come, when Krishnaji for the first time, suddenly, unexpectedly, made his affirmation of himself as the Liberated One, as the One who was to come. I see his beautiful, youthful figure between his two white-haired Sponsors, on the small platform under the wide-spreading Banyan Tree at the last meeting of the programme of the Jubilee Convention in 1925, with people representing forty countries of the globe seated on the ground and the fringe of chairs behind them. Krishnaji had been giving a short address in his rather nervous manner of that period, when I amazedly heard the change to the first personal pronoun and the voice of authority ring forth:

"I come to those who want sympathy, who want happiness, who are longing to be released, who are longing to find happiness in all things. I come to reform, and not to tear down: not to destroy, but to build."

His attainment of that realization of himself as Master, Teacher, Reformer, Liberator, brought to me such depth of the emotion which we dimly express as the "Bliss of Achievement" as remains still my most profound incentive to realize the identity of myself with the One Self. Surely this was and is the consummation in his person of that desired human achievement which has ever been the ideal for which Adyar is the honoured "field in space".

INFINITUDE

By N. YAGNESVARA SASTRY, B.Sc., B.L.

THE world may be conceived as born of an Infinitude, through its aspect of love. That Infinitude may be further conceived as a pure Potentiality functioning at a level above the limitations of Time, Space and Sensory Perceptions.

I am a centre of consciousness, capable of thought and feeling. My hand, though a part of me, is not so capable. I wish to share with my hand my felicity, because I love, and love means sharing of experiences. My hand can share my powers only by growing up to my stature. But growth comes only with experience. So, I meditate over the cells of my hand, stimulating them to a series of experiences. When the cells of the hand evolve into human beings, they call the totality of their experience "world," and the initiator of those experiences "God". Thus "God," because of His immense love to share His glory with every lesser part of Himself, "created" a "world".

The cells in course of time—when they become sub-Gods—meditate over what was once their molecules, and then the molecules meditate over their atoms and so on. Cosmos is a concentric system of meditations.

When "God" subjected parts of Himself to experiences, He thereby imparted the idea of time. Time consists of past, present and future, and means the consciousness of

the sequences of experiences. "God" Himself does not know time.

An hour consists of the same number of minutes to all men. Still, if we consider any event common to the memory of two people, to one it seems as of a long time back; to the other it feels more recent. This is because the memory of one is more vivid than that of the other. Past differs from the present because of its relative vagueness. If the events of yesterday could be visualized by us with the same intensity of vividness and completeness of detail, with which we sense an event happening now, then "yesterday" is practically re-lived and is superimposed upon "to-day". Where perfect memory is, past is not.

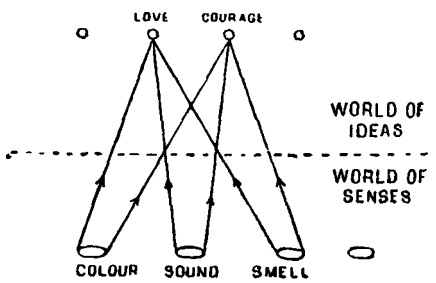
Similarly, by perfect visualization of the events of to-morrow, to-morrow is lived now in anticipation, and is superimposed upon to-day. Where perfect foresight plus imagination is, "to-morrow" is not.

"Present" is a geometrical line separating "past" and "future". When "past" and "future" cease to exist, "present" also vanishes. Time is like three plates of glass. When placed side by side, we see three pieces—past, present and future. When superimposed one upon another, we see but one glass of Eternal To-day.

The wise man spends time; the unwise is spent by time; the Infinite lives above time in the Eternal To-day. From this standpoint "sin" does not exist. Man's career consists of his path of finite pain and the goal of perfection for ever. But "Path" and "Goal" come into perspective only when viewed from the standpoint of "present" and "future". But "God" exists above time. He has placed the glass plates one above the other. To Him the path of finite pain is merged and lost in the goal of infinite glory. Finite divided by infinite is zero, and this represents the proportion of evil which man does in his gropings towards perfection.

"God" is also above space. When men moved in horse-carriages, Madras seemed far from Adyar. Now that motor-cars have come, town feels nearer. The sense of space is born of the sense of limitation. If we could travel as fast as thought, space practically is not. But if we do more than that and ensoul Adyar and Madras, living in both places simultaneously, then there is neither Madras nor Adyar but only "I".

The Infinite lives in the unity of perception. Certain sights like the Niagara Falls are majestic. Some music is also majestic. "Majesty" is thus a point in the world of ideas towards which certain colours and sounds and smells are turned. There are other colours and sounds and smells which may be suggestive of love and courage. Thus "courage" and "love" are other points in the world of ideas towards which certain colours and sounds and smells are deflected.



In the diagram, I have indicated the world of senses. There we see colour, sound and smell distinctively. Starting from these we go up into the world of ideas following the lines of suggestion indicated by the particular colour, sound and smell that we have chosen. As we go up, the lines come nearer showing how colour, sound and smell tend to approximate. At last a bare point is reached. At that point, because it is a point, we cannot have all the three things, colour, sound and smell. We have a mysterious something, neither colour nor sound nor smell, but yet made up of these. There, colour sings and music is fragrant.

Man feels too stunned by the grandeur of the Infinite. So he doubts the existence of inconceivable beings. But we know that life does not end with death, that development comes through experience, and that experience comes through time. So the real question is whether there has been infinite time. Science says, Yes. Science grants the premise, the metaphysician makes the conclusion.

REFLECTIONS

TRULY there is a light which lighteth every man that cometh into the world. It is the Eternal Spirit within him, that Everlastingness in his nature which not even he may destroy. He may deny it, he may hide it from himself and from the world under the bushel of narrow interests; yet it ever refuses to be completely extinguished; and in the man who reveals it only a little, it quickly grows into a flame.

This awakening of the light in the heart of man marks for him the beginning of the only enduring happiness; for it is the birth of his conscious fellowship with Nature in her eternity of joyous creation.

There is no happiness apart from creation, and no lasting happiness apart from the creation of Nature. A man may create mightily in his separate strength and know the fading happiness of fame; or he may create humbly in the symphony of Nature and know the everlasting happiness of God.

Happy the man whose creations, unmotivated by thoughts of earth or heaven, arise from the imperative spontaneity of his soul.

B. W. C.

WORK FOR THE THEOSOPHICAL SOCIETY—IV

BY DR. ANNA KAMENSKY

(*General Secretary for Russian Members Outside Russia*)

IN these times of stress and storm, there are few who do not think of how best to help the work of the Theosophical Society, for it becomes more and more evident that Theosophy gives keys to solve all world-problems. Indeed, in the light of her universal synthesis, Religion and Science can work together; Art and Philosophy are both illuminating the path of Wisdom, and Life is becoming more and more the manifestation of Spirit.

The article of Dr. Bhagavan Das[1] is very interesting and inspiring. Especially well worked out are the first and second objects of the Theosophical Society.

1. The idea of forming a sort of spiritual League of Nations out of the representatives of all our Theosophical Sections, who would study all world-problems in the light of Theosophy, seems to me splendid. Results of such a collective study would be carried to all countries over the world and would give a precious orientation to many social and political movements. To this end, the presence of delegates from all Sections would be necessary in Adyar. Perhaps it could be done by turn, so that every year at least two-thirds of our Sections would be represented. The other one-third should express their views by correspondence or by proxy.

[1] THE THEOSOPHIST, February, 1931.

2. Dr. Bhagavan Das says that the second object is complementary to the first. To me, the second object gives the true basis for the understanding of the first, for even a short study of comparative religion, philosophy and science shows clearly the fundamental unity of all great teachings, independently of the race and age when and where they were given. And the more we study them, the more we recognize the unity of Life under all the multiplicity of forms. The scheme of Dr. Bhagavan Das is excellent. If there is to be a spiritual League of Nations, trying to solve the world-problems of the day, there ought to be also a permanent Parliament of Religions in Adyar, working for mutual understanding and appreciation, for the promotion of peace and goodwill in the world. The idea of a World-Gospel, on the lines laid down by the President in her exquisite manual of Ethics and Religion, is beautiful. It would be very useful in many ways. It could be accompanied by a sort of Universal Chrestomathy with legends, verses and references to religious subjects. The Gospel would throw light upon the Religion, the Root-Religion so to say, in relation to all religions, which are but the various manifestations through the ages of the Root-Religion, the aspiration of the human heart to the Eternal, Theosophy being the bridge between them. The Root-Religion, the Religion in its essence, would be seen as the basis both of historical Religion and of historical Science. It speaks to the mind as well as to the heart and lies potentially at the basis of all systems of thought.

3. As to the third object, Dr. Bhagavan Das expresses some interesting ideas about the foundation of a sort of Academy of occult researches, but it seems to me that there is a big lacuna in his scheme: first, he does not mention at all the Art department with its philosophy of beauty; secondly, he seems to forget that collective occult research on a scientific basis has already been started by the Theosophical World University movement (Brahmavidyāshrama

in Adyar and the World-University Centre in London), embracing Psychology, Philosophy, Natural Science, Art and Occultism. Dr. J. H. Cousins has given a splendid plan of synthetic study, and Professor E. Marcault is working out a new psychology, explaining the whole scheme of human evolution and building a real bridge between Occultism and the Science of to-day. This great movement surely will have its Āshramas and laboratories in many parts of the world, and will work in a scientific way, as it has already begun to do. It wants the co-operation of many co-workers, for its methods are collective, democratic and perfectly exoteric. To me this movement is called to give expression to the scientific aspect of Theosophy. Its chief centre ought to be in Adyar.

But this cannot be sufficient, for there is still the inner work of the soul, which can be performed only in the sanctuary of the human heart. It must be left to the private intuition of the individual. Therefore, it can be only esoteric. Yet it receives a precious help from the great souls who have more inner experience than most of us and who can give us a wise orientation, so that we may advance in a minimum of time with a maximum of results towards the goal which men call perfection, liberation or salvation, and which makes a man conscious of his Divinity. As long as the whole of humanity is not ready to tread the Path, there will be necessarily an esoteric body helping those who are ready. This is so clear and simple that it needs no argument.

Summing up the main points, it seems to me that the three objects of the Theosophical Society correspond to Plato's triad: the Good, the True and the Beautiful. If wisely studied and worked out, they will sound out the synthetic chord of the future race and mould the coming civilization.

AN EPIC IN WHITE

(Adyar, June 17, 1931)

As soon as the evening meditation was over at 8.30, I changed for a walk, into white khurta, white pyjamas and white socks. But not into white shoes, for though they had white crêpe rubber soles, they were brown, being Siegel and Cooper's Chicago sports shoes, with plenty of room for the big toe, as is the mark of shoes made for the new sixth sub-race folk everywhere. Then I wandered out, and near the iron gate (which is painted white) met a figure in white hurrying in. It was the acting superintendent of the Power House, just returned from Nellore. So I passed on to the Bridge (whose two parapets have lately been painted in white) and crossed it. A few yards past the old toll-gate, a tiny figure in white was mewing as hard as it could. It was a kitten. On seeing me it ran up to me, and then fell on its back with its little tummy turned up to heaven, and waved its paws several times as a signal of distress, and said (in cat language): "My mother is a widow"—it is well known that all mother cats are "grass widows"—" won't you come to my aid?" As my mother too is a widow, the appeal to such a kinship imposed a special obligation.

I picked up the little thing. There was no one about. On certain nights, at 9 o'clock, Adyar Bridge can be very lonely. The kitten purred at full pressure, in between talk which plainly said: "I am very hungry." As I do not talk Tamil, here was a problem. Finally I decided to walk to the petrol tank station near by, in the hope of finding someone there who could speak a word of English, from whom I could beg some food for the kitten. When I got there, there was only a little child asleep on the floor.

Near by was the "police beat station," with three women chattering loudly, but, as I said, I cannot talk Tamil. Meantime, the kitten was hymning: "Thou art my saviour, O my King."

In this quandary two angels appeared—they must have been angels, for not only were they in white, but they behaved as such. They saluted me, and as I returned the salute I said to myself: "You are indeed a Godsend," but loudly to them: "Will you help me?" Then I explained the need of pussy for some food, and my plan afterwards of taking it to the nearby village called Nārāyanaswāmi Gardens

("Lord God Gardens"), and there leaving the kitten among the huts, for some charitable person to enrol it as a family member next morning.

Thereupon one of the angels (they could both speak Tamil) went to the chattering women, and these said that the policeman (he was asleep) had some food. Then the second angel said: "I am on my way home, and I will take the kitten with me." "Home" was Mylapore, but both the angels were on bicycles. So I left it with the first angel with my warmest thanks. As I was going, to continue my walk, the other angel said: "I would like to show you some of my new pictures, if I may." So I arranged with him for a day to look at his pictures—he was a young and promising artist known to me.

An hour later, after my walk, as I entered the compound, and looked up at the palms near Arundale Bungalow (which is white) a white figure in a white beard passed me; I called out to him "Good night," and waved. It was the manager of Vasanta Press.

Then I returned to my rooms, and bathed (but alas, not in white light, but in *red* light, for I am horribly sensitive to white light, and of course could not bathe "in the altogether" except in red light), and put on a white sleeping suit, *and a pair of white mosquito boots*, to write this "Epic in White," before slipping under the white mosquito curtain, but not *under* the white sheets. The temperature just now at night is eighty-five.

If only then sleep would come, and certain dreams, to mark the night next morning with a "white stone". But there, alas, Fate is adamant.

C. J.

UNION BETWEEN EAST AND WEST

By D. JEFFREY WILLIAMS

FOR some years now a few members of the Theosophical Society, who are keenly interested in the question of India's freedom, have tried to keep a thought such as conveyed in the following words constantly in mind:

"May all efforts for India's freedom be blessed and strengthened that are in accordance with the Will of the World's King."

We have also tried to bear the work of our great President in mind in connection with India.

It may not be exactly the place here to discuss the tremendous work carried out by Dr. Besant in Britain and India. Dr. Besant's propaganda work in Britain for the liberation of India, I am sure, will not be adequately estimated in our time. Nor is THE THEOSOPHIST the place to estimate the great work of the British Committee for Indian Affairs, that of the Labour Party and the Independent Labour Party, nor, during the past few years, of the Commonwealth of India League, to propagate the idea of Self-Government for India.

As members of the Theosophical Society, we have our own individual views and outlook in regard to all such questions. As members of the Theosophical Society, we are not necessarily concerned with the collective view or policy of any organization whatsoever, not even with any organization working for India's freedom in Britain!

If we discuss this question in the light of what we feel are the wishes or intentions of the Inner Government of the world, we are compelled at once—if we accept this fact of an Inner Government—to co-operate willingly and reverently with the accredited representatives of that Government in the outer world. That is our very great, indeed our very inestimable, privilege.

From this point of view, our best service lies in carrying out as best as we can the policy outlined to us which we feel is in line with

the Plan of the Inner Government. In other words, we must try to realize and feel that part of the Plan as regards India is our policy, our plan, and not imposed upon us from without. Only when we so feel, it seems to me, do we co-operate usefully in the working out of this Plan.

"India's demand" and "British conduct" have to become part of the Plan! Nations as well as individuals are to subserve the purposes of God's Will.

Before the Great War, some of us almost instinctively responded to the appeals of the late H. M. Hyndman in regard to India's claim for freedom. In reply to a question, after one of his lectures, Hyndman said in two words what he felt was our duty in relation to India, and these two words were: "Get out!"

A prominent Indian representative at the London Round Table Conference expressed the view that Britain could not stay in India nor could she get out, even if she wished to do so! What he exactly meant is not clear. The statement seems to suggest that Britain and India are linked by too many ties to be broken now. The tie of finance is still binding Australia and Ireland, though both are free Dominions. Freedom in the modern world is a very relative term! Political freedom may mean much, but will it mean absolute freedom from all control from outside? India can be to-morrow as free as Britain is, but dominated by the power of uncontrolled finance! And is any country free that has not conquered poverty? Will India ever be free until she has made tremendous efforts to abolish the poverty and starvation of her suffering millions?

These considerations might seem irrelevant to the present political issue. That may be. To those who have the Plan of the Inner Government in mind, such things may be the very core of all the questions affecting East and West, especially the question of the appalling poverty of the peoples of the East confined to limited areas of the earth's surface, and cruelly neglected by powerful Western governments who lack imaginative sympathy and desire to offer any real help.

Other considerations will come to mind from this point of view. Perhaps one has said enough already. But . . . "not for the sake of India or Britain are India and Britain dear. For the sake of the Self, of the Plan, are both India and Britain dear." The paraphrase will, I hope, be excused.

HOW TO MAKE THE ADYAR CENTRE MORE USEFUL

By TRUDE ENGEL

To illustrate what I am going to say, let us think of a lens. It is merely a piece of glass, but how carefully selected, and what an amount of trouble and knowledge is necessary to prepare it so as to make it fit for the work it is meant to do. And what is its use? In a telescope it will help, say, the light of a star, dimmed by immeasurable distances, to be distinctly perceived by the eyes of the many. Or, if we like, it will gather in our hands the rays of the sun and, focussing them, will kindle a fire.

Now, a Centre, especially one like Adyar, can in more than one way be compared to such a lens. How carefully has it been chosen and prepared, what infinite trouble has been taken to make it the valuable instrument in the hands of Those who know how to use it. As a lens in the telescope, it will always reveal to those "who have eyes to see," the shining Light, behind the veils of separateness; and like a lens, too, will it become the means by which a Fire is lit from above, from which the fires of a whole world may be kindled.

If now the question arises as to how to help in making such a Centre more powerful, *i.e.*, how to further its work, we may look for the answer to our illustration again. What makes a lens such a wonderful instrument? That every particle in it is of the right and purified material, and that it has been shaped and smoothed by skilful hands in perfect accordance with laws dictated by a thorough knowledge of the subject. This applied to a Centre, then, would mean that a Centre becomes really powerful, its work really efficient, if those who form it, who stay, who work there—the material of which the lens is made—become themselves, little wonderful lenses, real, pure, perfect lens-particles, that let themselves to be shaped and smoothed, by Those who know the higher Laws, into the form best suited to Their work.

For, since all the promulgating and the promoting of the Objects of a Society must be done by its members, its success and efficiency in all its work will greatly depend on the efficiency of those who do it.

The first thing, then, for us to do, if we really mean to help in making a great Centre more powerful, its work more useful, is to shape *ourselves*, more carefully now than ever before, into a material of utmost usefulness, worthy of the powerful instrument we wish to build. Each one of us will have to become a little centre himself of that Light we wish to spread, if it is to radiate more and more powerfully through the big Centre; we will have to be, each one of us, a little living flame of our own, if we want to keep burning more and more brightly the glorious sacred Central Fire.

It would appear that, in our days, daily life becomes more and more difficult and complicated, so that every work for idealistic or spiritual purposes is harder than ever, and that thus it becomes more difficult always to keep shining before our eyes the light of the Divine Wisdom amidst the surrounding materialism. More enticing, more tempting also seem to have become to-day some aspects of this world's life, so that the work for a great cause in the "bonds" of some membership seems by far too heavy for many of our modern thinking people.

Thus the situation grows more serious for those who are not afraid of the work within the enclosure of set forms. Let us then always keep in mind, let us realize it now more strongly than ever before, that it is to be considered a high privilege to stay and work in a place, which has been made a special instrument in the hands of the Masters and on which Their Powers of Light are specially focussed, there to be transmuted into flames that enlighten the world.

For Their sake and Their great Work, let us draw close together realizing that, though each particle separately must become in itself as perfect an instrument as can be, it does so for the sake of the whole great valuable tool.

Let us forget that here we are like separate entities with separate wishes and tendencies; *all life is One* and we all strive but towards the one Goal. Let us then surrender all our small endeavours and desires to the one great Will, the one great Law ever working through Those who know it and through Their chosen instruments.

Not all of us Theosophical workers can perform great deeds in the eyes of the world, but we all can do this, all can help in this way; and those of course can help more, whose steps have been guided to where the main instrument, our great Centre, is doing its work.

Let us, then, conscious of the great responsibility such work involves, courageously and unceasingly strive to fit ourselves for that great purpose: let us devote ourselves to it, resolutely and incorruptibly, ever ready to serve as They do, ever forming a better tool for Them to use it, thus increasing to the utmost of its possibilities the usefulness of our beloved Centre. Then will their Powers flow still more abundantly through it and Their Light shine forth in ever more resplendent glory to gain the victory in this our world. "For unto every one that hath shall be given and he shall have abundance."

CORRESPONDENCE

REGARDING Dr. van der Leeuw's article "On Leadership in the Theosophical Society" in the May THEOSOPHIST, in which he points out the necessity of Dr. Besant's resignation from the Presidentship as "the only course which can assure the safety and well-being of the Theosophical Society in the future," one asks oneself with amazement: How does Dr. van der Leeuw *know*? Has he all knowledge, all wisdom, that he can speak with such assurance? It may be that he, like the late Kaiser, is the particular friend of the Almighty, or perhaps he goes one better than the Kaiser, and the Almighty is a particular friend of his? Can he be so sure of his ground?[1]

One believed that even in greater matters than the Presidentship, there were pros and cons to be considered, and that the Great Ones Themselves, who guide the destinies of nations, are not always assured of the wisdom of making certain changes, though They *were* assured at the time, that Dr. Besant was the only possible candidate for the Presidentship of the Theosophical Society, and apparently still are. Anyhow, Mr. Jinarājadāsa must be flattered at having gained Dr. van der Leeuw's confidence, as seemingly the only possible successor of Dr. Besant.

But surely Dr. van der Leeuw must surmise that Mr. Jinarājadāsa, if elected, would follow largely in Dr. Besant's footsteps. So one can think of a more suitable person than even Mr. Jinarājadāsa; what about Dr. van der Leeuw himself? Of course he is too modest to suggest himself, but his friends can nominate him, once Dr. Besant has been persuaded to resign; it is only one step from being Head of the National Society in the Netherlands, to being Head of the Theosophical Society itself.

In regard to the question of Leadership, and Dr. Besant's in particular—and thousands will agree with this—it is not so much what she says, it *is what she does, has done, and what she is.* Mere words, however wise, are not much, it is the *life* that counts, *life* led in the open, a life full of suffering and self-sacrifice, full of persecution and calumny, a life lived for the helping of humanity and

[1] Such acrimonious remarks as these are utterly out of place in a serious discussion. No one can *know*; but every member is within his rights to express his idea as to what may be the best for the future.—C. J.

sub-humanity too, a life that is still revered in the East End as typifying one who is the champion of the downtrodden and the unfortunate.

So Dr. Besant's leadership is based on Dr. Besant's *life*, (the same is true of Mme. Blavatsky, Bishop Leadbeater, Mr. Jinarājadāsa and others). We follow Dr. Besant, because we trust her, and we have cause to trust her. We know she is not infallible, she never claims to be, indeed, just the opposite, for if things go wrong, she is the first to take the blame, even when not she but others have made mistakes.

Infallible or not, it is her honesty, her modesty and her extraordinary capability that count, and the fact that she is universally respected and a world renowned Personage, is why "her statements go". For when *she* speaks, the world listens; it may even jeer and disbelieve, but still it listens.

If it were not for Dr. Besant, where would the "Order of the Star in the East" (since dissolved) have been? where would the Theosophical Society with all its activities have been? where would the question of the freedom of India have been? and many other questions and problems too. One can imagine the world as very different to what it is, if Dr. Besant had not taken on the work from the suffering hands of her noble predecessor.

The Great Ones might have found other instruments for Their purpose, but They would never have found one as great, as true, as noble and self-sacrificing as our President, and long may she remain so, even if it is selfish on our parts to say so.

A. F. ORCHARD

REVIEWS

The Mysterious Madame, by ' Ephesian ' (C. E. Bechhofer Roberts). (The Bodley Head Ltd., London. Price 7s. 6d.)

This book is a mass of misrepresentations and assumptions, and affords a remarkable example of how a fixed idea can colour all one's thoughts and conclusions. The author's preconceived notion is that Madame Blavatsky was a charlatan, and he twists every incident and fact in her life to fit that hypothesis. He cannot even be fair in the matter of personal appearance, but attributes to her " slanting eyes, a broad flat nose and thick lips," in the face of all her extant portraits and photographs.

Having drawn upon Mr. Sinnett's *Incidents in the Life of Madame Blavatsky* for an account of her early life and travels, he concludes by saying: " This is the story of her early years. What a pity scarcely a word of it is true ! " Mr. Sinnett had access to her own statements ; those of her aunt, Madame Fadeef; her sister, Madame Jelihovsky ; and others, and was able to verify and investigate them. Mr. Roberts after a lapse of forty-five years, with no such first-hand contemporary evidence to draw upon, declares " scarcely a word of it is true "— without reason or proof, a mere assertion, unless he considers as proof the *Memoirs* of Count Witte, who heard of her occasionally and met her a few times after her return to Russia. Yet Mr. Roberts says: " It is impossible to discredit Count Witte . . . H.P.B. was his cousin . . . He met her in the flesh [so did Mr. Sinnett far more frequently] . . . But if we accept his account, we are bound to disregard her alternate stories."

This attitude leads him into an embarrassing position in the matter of the death of Agardi Metrovich, a friend of Madame Blavatsky. According to Count Witte, " the couple set out for Egypt " from Russia; their vessel was wrecked near " Spetsai " ; Metrovich saved her but was drowned. According to Madame Blavatsky, she was travelling alone from Greece when the vessel was blown up near Spezzia ; when she arrived in Egypt, Countess Pashkoff telegraphed her of the illness

of Metrovich. "Then I took care of him for ten days—an agony incessant and terrible. . . , No Church would bury him, saying he was a *Carbonaro*. I appealed to some Free Masons, but they were afraid. Then I took an Abyssinian, a pupil of Illarion, and with the hotel servant we dug him a grave under a tree on the sea-shore, and I hired *fellahs* to carry him in the evening, and we buried his poor body." (*Letters of H. P. Blavatsky to A. P. Sinnett*, pp. 153, 190.) Which knew best—Count Witte, absent in Russia, or Madame Blavatsky?

Mr. Roberts is fond of insinuations: H.P.B. "slyly remarked"—why "slyly" when the quoted remark is a mere statement? "Her enemies state," "unbelievers say"—why always the negative side of the story? "Colonel Olcott presided, with the self-satisfied air of one who holds intercourse with the Master Serapis [whom Mr. Roberts makes the Colonel call 'Dad' instead of his own Master Morya], but retains enough humility to learn even from less favoured vessels." As Mr. Roberts was not present at that meeting at the "Lamasery" September 7, 1875, one may legitimately inquire how he knows what "air" Colonel Olcott wore on that occasion.

And Mr. Roberts fails as lamentably in his facts as in his character sketches. Continuing the account of that September 7th meeting, he tells us that "the Society was formed on the spot . . . the title Theosophical Society was unanimously adopted," serenely ignoring the intervening meetings of September 18th, at which the name "Theosophical Society" was adopted (not on September 7th); of October 16th, at which the Preamble and By-Laws were read; of November 30th, at which the election of officers took place; and the final meeting in their new quarters on November 17th, at which the newly elected President read his Inaugural Address, the date officially accepted as that of the Society's birthday.

Mr. Roberts informs us that "*Isis Unveiled* clearly derives from *Isis Revelata, an Enquiry into the Origin, Progress and Present State of Animal Magnetism*, by J. C. Colquhoun, a Scottish lawyer, in 1857". This is a bold declaration, not a modest supposition; yet he gives no reasons to support his conviction. The probability is that H.P.B., like the rest of us, never heard of the *Isis Revelata* of 1837, until Mr. Roberts unearthed it. As a matter of plain fact, H.P.B. intended to call her book *The Veil of Isis*; but Mr. Sotheran (in the United States on a brief visit from England) pointed out that a book bearing that title had recently been published in England, and trouble might

arise over an English copyright for her book. "Strange as it may appear," writes Mr. Bouton, her publisher, "the idea struck Sotheran and myself simultaneously that it would be better to change our title a little, and we both hit upon exactly the same one—*Isis Unveiled*." (From a letter of Mr. Bouton in the Archives of the Theosophical Society.)

One could continue to give pages of these discrepancies; but enough have been cited to establish the valuelessness of Mr. Robert's book to the student of history and the seeker after truth.

MARY K. NEFF

The Prison, by H. B. Brewster. (William Heinemann, Ltd., London. Price 6s.)

Here is a book well worth perusal, not once but many times. It is pure treasure trove, and one is thankful to Dame Ethel Smyth that she does her part in revealing it to the world, while surprised that it has been hidden so long, for it seems that H. B. Brewster died in 1908. Perhaps he lived before his time, and the world is better fitted now that it has been disciplined, by pain, to appreciate this true philosopher, poet and seer.

Reverting to the Platonic usage, the form of the work is a dialogue, in which typical intelligent moderns, three men and a woman, discuss among themselves extracts from a manuscript which one has discovered, the diary of a solitary Prisoner, hopeless of release. The nature of his crime, or whether he be innocent, is not disclosed, but it soon becomes clear that the Prisoner is Man, a being of divine potentiality imprisoned in flesh, cut off from all contacts and forced to seek within himself for answers to all his problems, for strength to wrestle with his own demons. The outer prison walls are only an objectivization of an inner fact.

> I was born with my prison within me; I have secreted it unconsciously during years, and there it stands now, suddenly visible to all, a hard, massive shell with something small that stirs in it and that I call myself.

He longs for some conviction of immortality, some certainty as to the nature of the soul, which, like most men of his time, he had crossed out of the list of his beliefs as unprovable. Yet he is conscious sometimes of some

> presence that binds together the desultory hours and prevents us living as madmen, for whom the link is broken that connects the past with to-day, and to-day with to-morrow. And surely, too, though its shadow has often fallen on my threshold it has no abode in me.

Then comes a strange conviction that he is not alone.

It is as though the very core of me had been missing and I had found it; and at the same time as though this deepest and most intimate Me stood outside me so that I would fling my arms round him as a lover. Also, he seems to me quite above my troubles, unaffected by my individual lot, impersonal, the same in all men, and yet Me.

This is only the beginning, and it gets deeper and ever more searching, though always simply expressed and poignantly clear. Relentlessly he abandons foothold after foothold of faith in his pursuit of ultimate reality, and the dialogue furnishes the different philosophical arguments of various schools, which each triumphantly claim to interpret his successive phases, only to be left behind, each in turn.

The wondrous beauty of the last extract is beyond description—they are the Prisoner's last words of farewell to the world of forms that can no longer hold him.

Now my struggle is over; the time has come and my choice is made. I abandon to destruction the unity of which I am conscious; I take refuge in the lastingness of its elements. I bid farewell for ever to the transient meeting of eternal guests who had gathered here for an hour; they are taking leave of one another, and never perhaps throughout the course of ages will they meet again, all of them and none but they, under the same roof.

Go then; pass on, immortal ones. And, behold, I burst the bounds that pent you up within me, I disband myself and travel on for ever in your scattered paths. Wheresoever you are, there shall I be. I survive in you. I set my ineffaceable stamp upon the womb of time.

There is no place where one wants to stop quoting, but this is enough. Let all read for themselves and enjoy.

H. V.

How Know, by Walter H. Scott. (The C. W. Daniel Co., London. Price 5s.)

The Author of this book, Mr. Walter H. Scott, is a member of the Theosophical Society whose literature he has studied, and evidently he has had a strong leaning towards Psychism into which subject he has dipped deeply and he has been a member of Spiritualist Groups and has attended Séances. His question *How Know?* might be interpreted *How can we have first-hand knowledge of the laws of life and the realities of the higher planes?* But after many years of study and efforts he is dissatisfied with the results.

He has, however, come to one important conclusion and that is, that although most Societies and leaders in this type of thought do

not give much real knowledge and guidance, the Theosophical Society and the teachings of Dr. Annie Besant, its President, are the best, and that "modern Theosophists of the Besant and Leadbeater type are far nearer the ascertained truth as regards the after-life". Of the President of the Theosophical Society he writes that "besides being a supreme occultist, Mrs. Besant is one of the most inspiring spiritual teachers, wonderful personalities and brilliant lecturers of all time". Further, he admits that he owes a deep debt of gratitude to Theosophy, "for my soul and mind have been enriched by many of its teachings".

At the same time the Author has strongly criticized some of the teachings of Theosophy, and he doubts the accuracy of the occult investigations of some of the leaders of the Society, but his criticisms are earnest and kindly and of the type that the Society encourages. Also there are numerous statements on which he bases much of his criticism with which many members of the Theosophical Society would not agree, and many arguments of a controversial nature. But members of the Society are quite at liberty to hold any views they like and are encouraged to express them, and they are urged not to lean upon authority, but to sift carefully and weigh the statements of others and then decide for themselves, and this is what the Author has frankly endeavoured to do.

It is evident that, all along, the Author has been very strongly attracted towards Psychism, and it seems that in his search for the shadow, what Mr. Krishnamurti would call the unessentials, he has found in Theosophy the substance, or part of it. So, after all, he has found something of very great value and in time he will surely find more. As a fellow-member of the Society, I hope that such an earnest enquirer will not give up the search, and where he has already found such enrichment more will surely come from his further search in the same direction, as has come to many others.

L. A.

Arrows of Flame, by Meredith Starr. (The C. W. Daniel Co., London. Price 7s. 6d.)

These are mystic poems, written mostly in India, in the Āshram of Shri Meher Baba, or in a jungle retreat. They are akin to the Sufi poems in many ways, but mystics of all religions can equally appreciate them. Specially beautiful is "The Song of the Master".

So vast all space cannot hold Him, His stature surpasses the skies;
So small that an atom can fold Him, as on through the ether it flies.
His dreams take shape in the gloaming, where time and eternity blend,
And souls that are weary of roaming find pity and peace without end.
He dreams, and new worlds are fashioned; He dreams and the old worlds die;
Souls rise, like an army impassioned, and battle for kingdoms on high,
Till, when the dream is over, they fall like leaves from a tree,
And victor and vanquished, lover and hater, alike are free.
But He only toys with creation—a simple means to an end,
The fruits of a meditation where time and eternity blend.
For love than compassion is vaster; compassion brings Him to birth,
But love, in the soul of a Master, transfigures heaven and earth.

It is a pity that sometimes there is so unmistakable a ring reminiscent of other bards, especially Tennyson, O' Shaughnessy and Keats, but probably it is quite unconscious plagiarism; and a perfectly turned phrase recurs in a mind that loves beauty, and so finds natural repetition.

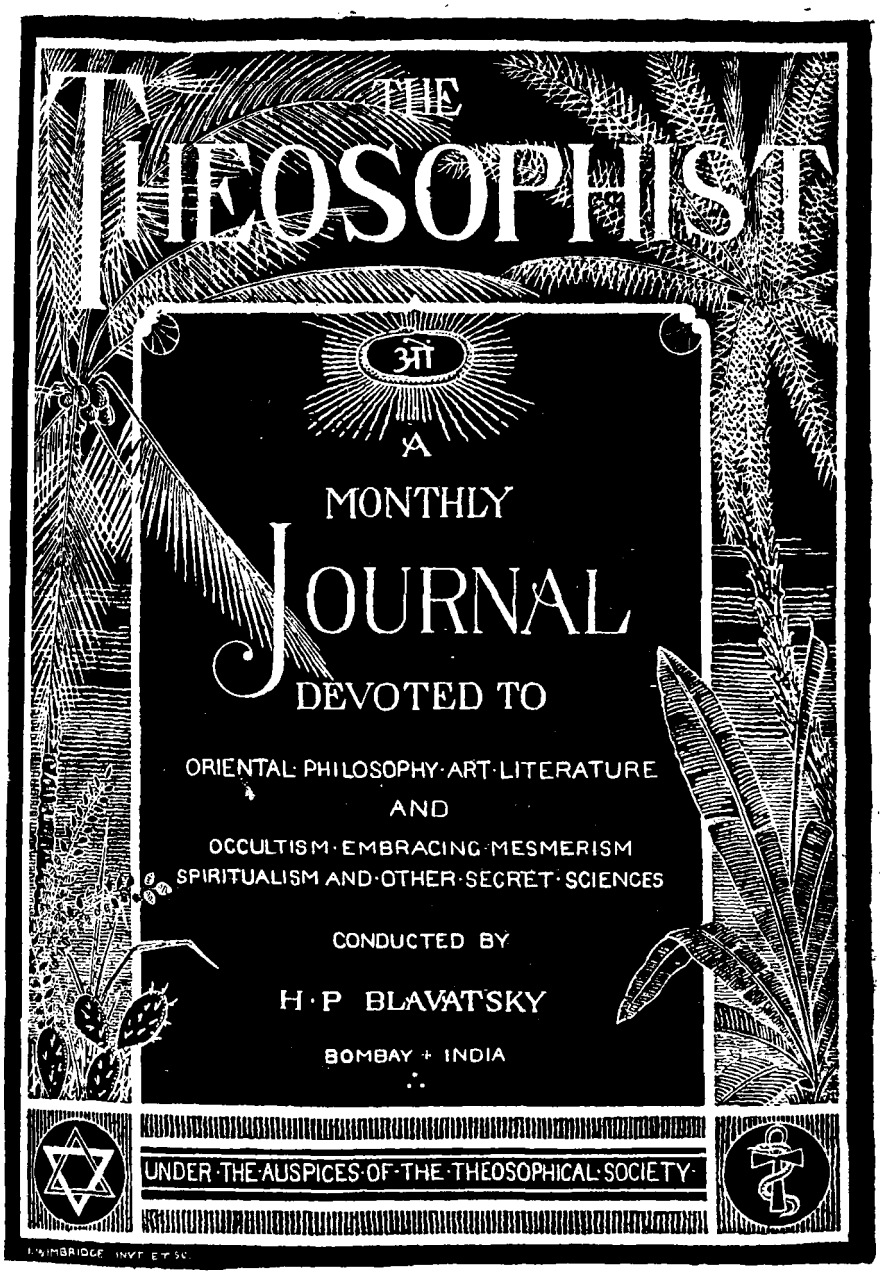
H. V.

MAGAZINES RECEIVED

The American Co-Mason (April), *The Bharata Dharma* (May), *Boletim da Estrella* (May), *Boletin de la Estrella* (February and March), *The Beacon* (May), *Bulletin Theosophique* (May), *The Buddhist* (May and June), *The Calcutta Review* (May), *The Canadian Theosophist* (April), *The Hindustan Review* (March-April), *The Indian Review* (June), *Koemandang Theosofie* (May), *The Maha Bodhi* (May-June), *El Mexico Teosofico* (February), *Modern Astrology* (May), *News and Notes* (May), *The Occult Review* (May), *De Pionier* (May), *Prabuddha Bharata* (June), *Revista Teosofica Cubana* (March-April), *La Revue Theosophique le Lotus Bleu* (April), *Roerich Museum Bulletin* (April), *Rural India* (January, February and March-April), *Star Bulletin* (May), *Sri Dharma* (June), *Teosofisk Tidskrift* (April), *De Theosofische Beweging* (May), *The Theosophical Messenger* (May), *The Theosophical Path* (May), *Theosophy in New Zealand* (March-April), *Theosophy in South Africa* (April), *Triveni* (March-April), *Toronto Theosophical News* (May), *The Vaccination Inquirer* (May), (with *Thirty-fifth Annual Report of the National Anti-Vaccination League*), *The Vedic Magazine* (March-April), *Vivir* (March), *World Theosophy* (May).

Registered M. 91

H.P.B. Centenary Number



ORIGINAL COVER OF THE THEOSOPHIST, 1879

August, 1931

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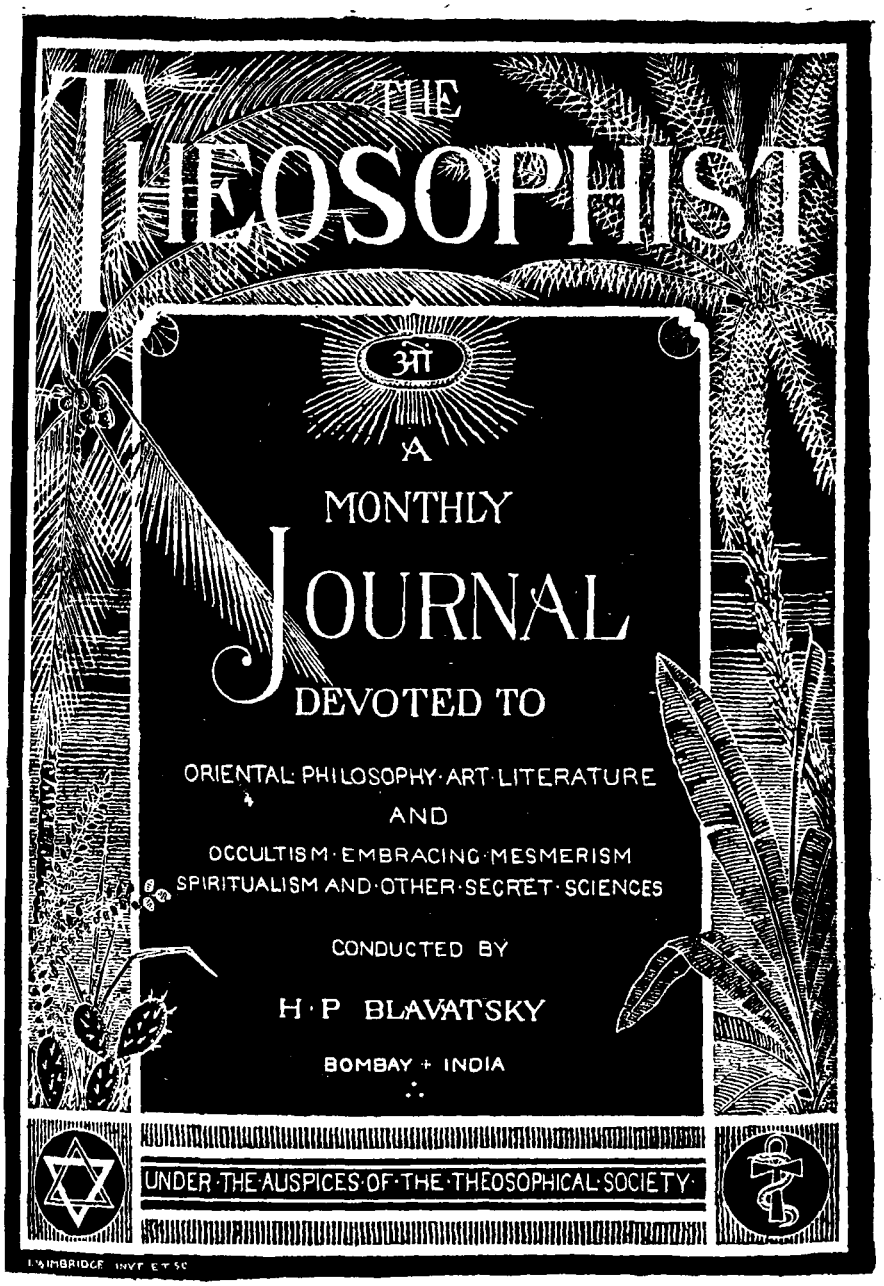
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19. Belgium	Monsieur Gaston Polak—51 Rue du Commerce, Brussels	Bulletin Théosophique Belge.
20. Neth. East Indies	Mynheer A. J. H. van Leeuwen—Leadbeater-Park No. I, Oud-Merdika, Bandoeng, Java	Theosofie in Ned. Indie.

* The Lodges are outside Russia.

VOL. LII No. 11

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

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THEOSOPHICAL PUBLISHING HOUSE

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Price: See Supplement, page xiv*a*



HELENA PETROVNA BLAVATSKY

from the portrait (4ft. 6¾ in. × 3ft. 2¾ in.) by H. Schmiechen, now in the Hall of the Indian Section, Theosophical Society, at Benares.

H.P.B. Centenary Number



ON THE WATCH-TOWER

READERS of THE THEOSOPHIST will observe that this issue is different from all previous issues, in that all the articles in it, with the exception of "Watch-Tower," are from H. P. Blavatsky. THE THEOSOPHIST was started by her, and it is fitting that, in the hundredth anniversary of her birth, her magazine should issue a special memorial number. It is impossible, in the limited space of one issue of the magazine, to publish all that is available concerning the many coruscating revelations of H. P. B.'s brilliant personality. Already the material is sufficient to fill several volumes. Therefore, the Editor's deputy has limited himself strictly to what exists in the Archives of the Theosophical Society at Adyar. Much remains yet to be published, and some day no doubt it all will be.

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Of particular interest are the pen and ink sketches by H.P.B., and the crayon portrait of Colonel Olcott. These reveal H.P.B. as a painter of no small talent. The Schmiechen portrait of her is reproduced from the original life-size picture



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***

Of particular interest are the pen and ink sketches by H.P.B., and the crayon portrait of Colonel Olcott. These reveal H.P.B. as a painter of no small talent. The Schmiechen portrait of her is reproduced from the original life-size picture

at Benares. The portrait hung for several years at H.P.B.'s London home—19 Avenue Road, N.W.—where she passed away, and was transferred to Benares when Dr. Besant gave up the lease of the house.

***

A particularly noteworthy article is "The Original Programme of the Theosophical Society". Written in 1886, what H. P. B. wrote then is a vital message for the Society to-day. And none should ever forget the tribute which she gives to H. S. Olcott, the active Co-Founder with her of the Society. Many, and particularly those who belong to organizations which have set forth from the bosom of the Parent Society, have tended in their veneration for H. P. B. to belittle Colonel Olcott's part in creating the Theosophical Movement. With H.P.B. alone, there would have been Theosophy; but without Henry Steele Olcott, there would have been no world-wide Theosophical Society. Most striking therefore is the testimony which she gives to his utterly self-sacrificing labours for Theosophy and the Masters.

Thorny and full of pitfalls was the steep path he had to climb up alone and unaided for the first years. Terrible was the opposition outside the Society he had to build—sickening and disheartening the treachery he often encountered within the Head Quarters. Enemies gnashing their teeth in his face around, those whom he regarded as his staunchest friends and co-workers betraying him and the Cause on the slighest provocation. Still, where hundreds in his place would have collapsed and given up the whole undertaking in despair, he, unmoved and unmovable, went on climbing up and toiling as before, unrelenting and undismayed, supported by that one thought and conviction that he was doing his duty. What other inducement has the Founder ever had, but his theosophical pledge and the sense of his duty toward THOSE he had promised to serve to the end of his life? There was but one beacon for him—the hand that had first pointed to him his way up: the hand of the MASTER he loves and reveres so well, and serves so devotedly though occasionally perhaps, unwisely.

***

H. P. Blavatsky was born on August 12, 1831; H. S. Olcott was born on August 2, 1832. Less than a year separates

the birthdays of the two—these two whom, *alone* among the seventeen who were present at the Society's birth, the Masters have called "The Founders".

***

Great care has been taken to print H. P. B.'s letters and articles in strict accord with the originals, even to non-correction of punctuation and spelling. The only exception is the beginning of her First Draft of *The Secret Doctrine*, which is here reprinted from the text now in the press. That text, however, follows the standard of the final *Secret Doctrine*, but will print at the end a list of all corrections made.

***

The reproduction of the first page of the first number of THE THEOSOPHIST, 1879, shows that it was issued on the present Editor's birthday, October 1st. On being told this, and a further remark made that henceforth on October 1st Theosophists all over the world should add a second festival to that day—the birthday of THE THEOSOPHIST—Dr. Besant remarked: "Yes, and make it the main festival!"

***

As the years 1931 and 1932 are respectively the centenary of H. P. Blavatsky and that of H. S. Olcott, the next Convention of the Society, which will be at Adyar next December, will be a special "Founders' Convention," when not only H. P. B. but also her colleague, H. S. Olcott, without whom her work would not have come to the fruition which she hoped, will be commemorated. It is not intended therefore to have a special "Olcott Centenary" on August 2, 1932. A joint celebration is surely more fitting of the two who pledged their lives long, long ago to their Master in Atlantis, and will work with Him as His lieutenants in all ages to come.

***

Time will never be when H. P. Blavatsky will not fascinate all who seek Truth. She has been utterly misunderstood

and vilified (though she knew that such would be her fate, when she accepted from her Master the charge to lead a forlorn hope to bring back to the West the Light of the East, and put an end to the Materialism which was throttling Europe and America, and was beginning to stifle India). She has been called "charlatan, impostor, fraud". Yet, for one who has so proclaimed her, thousands have risen up to bless her name as one who pointed the way to the road which leads to Freedom and Illumination. To those who are Theosophists, because by their lives they have become one with Theosophy, what one of the MASTERS OF THE WISDOM said of her in 1875—many years before the great crown of her martyrdom—will suffice. These are the words:—

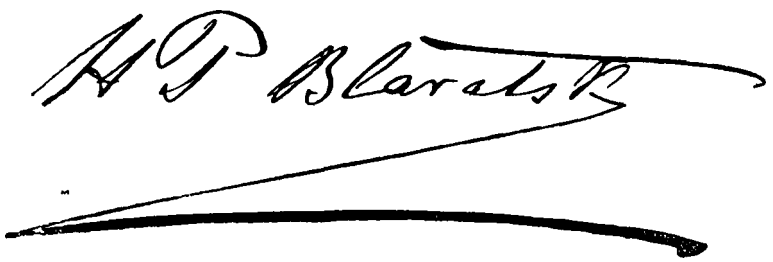
CHASTE AND PURE SOUL—PEARL SHUT INSIDE AN OUTWARDLY COARSE NATURE . . . ANYONE MIGHT WELL BE DAZZLED BY THE DIVINE LIGHT CONCEALED UNDER SUCH A BARK.

DEVOTED TO THE GREAT CAUSE OF TRUTH, SHE SACRIFICED FOR IT HER VERY HEART'S BLOOD.

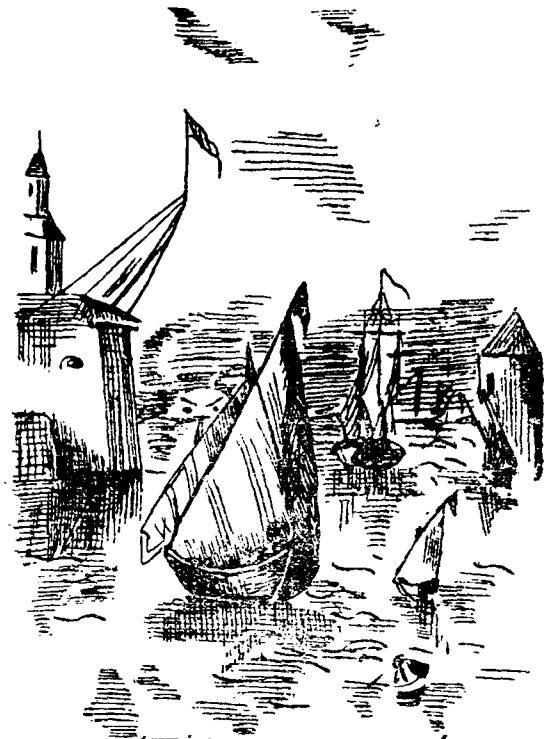
ETERNAL AND IMMORTAL IS HER AUGOEIDES.

THE GOLDEN STAIRS

"BEHOLD THE TRUTH BEFORE YOU: A CLEAN LIFE, AN OPEN MIND, A PURE HEART, AN EAGER INTELLECT, AN UNVEILED SPIRITUAL PERCEPTION, A BROTHERLINESS FOR ONE'S CO-DISCIPLE, A READINESS TO GIVE AND RECEIVE ADVICE AND INSTRUCTION, A LOYAL SENSE OF DUTY TO THE TEACHER, A WILLING OBEDIENCE TO THE BEHESTS OF TRUTH, ONCE WE HAVE PLACED OUR CONFIDENCE IN, AND BELIEVE THAT TEACHER TO BE IN POSSESSION OF IT; A COURAGEOUS ENDURANCE OF PERSONAL INJUSTICE, A BRAVE DECLARATION OF PRINCIPLES, A VALIANT DEFENCE OF THOSE WHO ARE UNJUSTLY ATTACKED, AND A CONSTANT EYE TO THE IDEAL OF HUMAN PROGRESSION AND PERFECTION WHICH THE SECRET SCIENCE (*Gupta Vidyá*) DEPICTS—THESE ARE THE GOLDEN STAIRS UP THE STEPS OF WHICH THE LEARNER MAY CLIMB TO THE TEMPLE OF DIVINE WISDOM."[1]



[1] [This is the original form of this statement of the ideal before the occultist, given by H.P.B. to her esoteric students. When later the statement was issued to Theosophists in general, the words "a loyal sense of duty . . . in possession of it" were omitted, as seeming to impose a blind "occult" obedience on unwilling students. Also "a brotherliness for one's co-disciple" was changed to "a brotherliness for all," and "secret science" changed to "sacred science."—C. J.]



Instant memorable!
Certaine nuit par un soir
— de lune qui se conduit à
— Ramsgate 19 Août 1851.*
lorsque je rencontrais M.gr le Maître — de mes rêves.!!

* Le 12 août - c'est Juillet 31 style russe - jour de ma naissance — Vingt ans!

PEN AND INK SKETCH OF RAMSGATE HARBOUR BY H. P. B.

(enlarged one and a half times)

Original in French:

Nuit memorable! Certaine nuit par au clair de lune qui se couchait à Ramsgate 12 Août: 1851* lorsque je rencontrais M .·. le Maître de mes rêves!!

* Le 12 Août c'est Juillet 31 style russe jour de ma naissance—*Vingt ans!*

English translation:

Memorable night! On a certain night by the light of the moon that was setting at Ramsgate on August 12, 1851* when I met M .·. the Master of my dreams!!

* August 12 is July 31 in Russian calendar, the day of my birth—*Twenty years!*

I^st. Series.

The Voice of the Silence

being

Chosen Fragments

from the

"Book of the Golden Precepts"

For the daily use of Lanoos
(disciples)

translated & now first annotated
by
"H. P. B."

Title-page of *The Voice of the Silence*: in H.P.B.'s handwriting, reduced about half size.

H. P. B. to H. P. Blavatsky
with kind regards,

Written in H.P.B.'s copy of "*The Voice of the Silence*".

[THE ORIGINAL PROGRAMME OF THE THEOSOPHICAL SOCIETY][1]

[1886]

IN order, to leave no room for equivocation, the members of the T.S. have to be reminded of the origin of the Society in 1875. Sent to the U. S. of America in 1873 for the purpose of organizing a group of workers on a psychic plane, two years later the writer received orders from her Master and Teacher to form the nucleus of a regular Society whose objects were broadly stated as follows:

1. Universal Brotherhood,

2. No distinction to be made by the member between races, creeds, or social positions, but every member had to be judged and dealt by on his personal merits;

[1] [There exist in Adyar, in H.P.B's handwriting, twenty-four pages of this fundamental pronouncement regarding the aim of the Theosophical Society. It was an article composed in response to a harsh criticism of the Society and of its President, Colonel H. S. Olcott, by two prominet Theosophists, Mohini M. Chatterji of Calcutta and Arthur Gebhard of Elberfeld, entitled "A Few Words on the Theosophical Organization".

The first page of the manuscript is missing, but it contained only the first nine lines of the article as now printed. Page "2" of the manuscript now at Adyar begins with the tenth line: "races, creeds, or social positions", etc. The missing lines have been restored from a typed copy at Adyar of an incomplete rendering of H.P.B's article. As the article, owing to the loss of the first page, bears no title, I have put the above, "The Original Programme of the Theosophical Society," taken from its last paragraph on p. 588.

So far as I have been able to trace, H.P.B.'s article was not published at the time. The first occasion it was printed in full was in THE THEOSOPHIST, June 1924 and subsequent issues when, having found it among the Archives, I published it. But the instruction of the Master, from the sentence (in footnote) on p. 564 which begins "It is esoteric philosophy alone", and continues on p. 587 with the sentence, "Theosophy must not represent merely a collection of verities" was used by H. P. B. in *Lucifer*, Vol. I, No. 5, January 1888, as an article: "Some Words on Daily Life (*Written by a Master of the Wisdom*)." In the *Lucifer* article there are changes and considerable amplifications of the main ideas, which are not in the Adyar manuscript.

The statement by Messrs. Chatterji and Gebhard, in the former's handwriting, exists at Adyar, and presumably it too was not published. Perhaps others can supplement or correct these data.—C. J.]

3. To study the philosophies of the East—those of India chiefly, presenting them gradually to the public in various works that would interpret exoteric religions in the light of esoteric teachings;

4. To oppose materialism and theological dogmatism in every possible way, by demonstrating the existence of occult forces unknown to science, in nature, and the presence of psychic and spiritual powers in man; trying, at the same time to enlarge the views of the Spiritualists by showing them that there are other, many other agencies at work in the production of phenomena besides the "Spirits" of the dead. Superstition had to be exposed and avoided; and occult forces, *beneficent and maleficent*—ever surrounding us and manifesting their presence in various ways—demonstrated to the best of our ability.

Such was the programme in its broad features. The two chief Founders were not told what they had to do, how they had to bring about and quicken the growth of the Society and results desired; nor had they any definite ideas given them concerning the outward organization—all this being left entirely with themselves. Thus, as the undersigned had no capacity for such work as the mechanical formation and administration of a Society, the management of the latter was left in the hands of Col. H. S. Olcott, then and there elected by the primitive founders and members—*President for life.* But if the two Founders were not told *what they had to do,* they were distinctly instructed about *what they should never do,* what they had to avoid, and what the Society should never become. Church organizations, Christian and Spiritual sects were shown as the future contrasts to our Society.* To make it clearer :—

* A liberal Christian member of the T. S. having objected to the study of Oriental religions and doubted whether there was room left for any new Society—a letter answering his objections and preference to Christianity was received and the contents copied for him;

(1) The Founders had to exercise all their influence *to oppose selfishness of any kind*, by insisting upon sincere, fraternal feelings among the Members—at least outwardly; working for it to bring about a spirit of unity and harmony, the great diversity of creeds notwithstanding; expecting and demanding from the Fellows, a great mutual toleration and charity for each other's shortcomings; mutual help in the research of truths in every domain—moral or physical—and even, in daily life.

after which he denied no longer the advisability of such a Society as the proposed Theosophical Association. A few extracts from this early letter will show plainly the nature of the Society as then contemplated, and that we have tried only to follow, and carry out in the best way we could the intentions of the *true* originators of the Society in those days. The pious gentleman having claimed that he was a *theosophist* and had a right of judgment over other people was told. . . [1] "You have no right to such a title. You are only a *philo*-theosophist; as one who has reached to the full comprehension of *the name and nature* of a theosophist will sit in judgment on no man or action . . . You claim that your religion is the highest and final step toward divine Wisdom on this earth, and that it has introduced into the arteries of the old decaying world new blood and life and verities that had remained unknown to the heathen? If it were so indeed, then your religion would have introduced the highest truths into all the social, civil and international relations of Christendom. Instead of that as any one can perceive, your social as your private life is not based upon a common moral solidarity but only on constant mutual counteraction and purely mechanical equilibrium of individual powers and interests . . . If you would be a theosophist you must not do as those around you do who call on a God of Truth and Love and serve the dark Powers of Might, Greed and Luck. We look in the midst of your Christian civilization and see the same sad signs of old: the realities of your daily lives are diametrically opposed to your religious ideal, but you feel it not; the thought that the very laws that govern your being whether in the domain of politics or social economy clash painfully with the origins of your religion—do not seem to trouble you in the least. But if the nations of the West are so fully convinced that the ideal can never become practical and the practical will never reach the ideal—then, you have to make your choice: either it is your religion that is impracticable, and in that case it is no better than a vain-glorious delusion, or it might find a practical application, but it is you,

[1] [Throughout the body of the article, as in the footnotes, the occurrence of several full stops . . . indicate no elision of words, but only the beginning of a new sentence or thought which is particularly emphasised.—C. J.]

(2) They had to oppose in the strongest manner possible anything approaching *dogmatic faith and fanaticism*—belief in the *infallibility* of the Masters, or even in the very existence of our invisible Teachers, having to be checked from the first. On the other hand, as a great respect for the private views and creeds of every member was demanded, any Fellow criticising the faith or belief of another Fellow, hurting his feelings, or showing a reprehensible self-assertion, unasked (mutual friendly advices were a duty unless declined)—such a member incurred expulsion. The greatest spirit of free research untrammelled by anyone or anything, had to be encouraged.

Thus, for the first year the Members of the T. Body who representing every class in Society as every creed and belief —Christian clergymen, Spiritualists, Freethinkers, Mystics, Masons and Materialists—lived and met under these rules in peace and friendship. There were two or three expulsions for *slander* and *backbiting*. The rules, however imperfect in their tentative character, were strictly enforced and respected by the members. The original $5, initiation fee, was soon abolished as *inconsistent with the spirit of the Association*: members had enthusiastically promised to support the Parent Society and defray the expenses of *machines for experiments*,

yourselves, who do not care to apply its ethics to your daily walk in life . . . Hence, before you invite other nations "to the King's festival table" from which your guests arise more starved than before, you should, ere you try to bring them to your own way of thinking, look into the repasts they offer to you . . . Under the dominion and sway of exoteric creeds, the grotesque and tortured shadows of theosophical realities, there must ever be the same oppression of the weak and the poor and the same typhonic struggle of the wealthy and the mighty among themselves . . . It is *esoteric philosophy alone*, the spiritual and psychic blending of man with Nature that, by revealing fundamental truths, can bring that much desired mediate state between the two extremes of human Egotism and divine Altruism and finally lead to the alleviation of human suffering . . . " (See last page for contin.[1])

[1] [So in manuscript. The continuation of the letter of the Master is on p. 587, and begins with the words : "Theosophy must not represent," etc.—C. J.]

books, the fees of the *Recording* Secretary,* etc., etc. This was *Reform* No. I. Three months after, Mr. H. Newton, the Treasurer, a rich gentleman of New York, showed that no one had paid anything or helped him to defray the current expenses for the Hall of meetings, stationery, printing, etc., and that he had to carry the burden of those expenses *alone*. He went on for a short time longer, then—*he resigned as Treasurer*. It was the President Founder, Col. H. S. Olcott, who had to pay henceforth for all. He did so for over 18 months. The "fee" was re-established, before the Founders left for India with the two English delegates —now their mortal enemies; but the money collected was for the Arya Samaj of Aryavarta with which Society the Theosophical became affiliated. It is the Prest Founder, who paid the enormous travelling expenses from America to India, and those of installation in Bombay, and who supported the two delegates out of his own pocket for nearly 18 months. When he had no more money left, nor the Corr. Secretary either—a resolution was passed that the "initiation fee" sums should go towards supporting the Head Quarters.

Owing to the rapid increase of the Society in India, the present *Rules* and *Statutes* grew out. They are not the outcome of the deliberate thought and whim of the Prest Founder, but the result of the yearly meetings of the General Council at the Anniversaries. If the members of that G. C. have framed them so as to give a wider authority to the Pres. Founder, it was the result of their absolute confidence in him, in his devotion and love for the Society, and not at all—*as implied* in "A Few Words"—a proof of *his love for power and authority*. Of this, however, later on.

It was never denied that the Organization of the T.S. was *very* imperfect. *Errare humanum est*. But, if it can be

* Mr. Cobb.

shown that the President has done what he could under the circumstances and in the best way he knew how—no one, least of all a theosophist, can charge him with the sins of the whole community, as now done. From the founders down to the humblest member, the Society is composed of imperfect mortal men—not gods. This was always claimed by its leaders. "He who feels *without sin*, let him cast the first stone." It is the duty of every Member of the Council to offer advice and to bring for the consideration of the whole body any incorrect proceedings. One of the *plaintif*[1]*s* is a Councillor. Having never used his privileges as one, in the matter of the complaints now proffered—and thus, having no excuse to give that his just representations were not listened to, he by bringing out publicly what he had to state first privately—sins against Rule XII. The whole paper now reads like a defamatory aspersion, being full of untheosophical and unbrotherly insinuations—which the writers thereof could never have had in view.

This Rule XII[th] was one of the first and the wisest. It is by neglecting to have it enforced when most needed, that the President Founder has brought upon himself the present penalty.* It is his too great indulgence and unwise carelessness that have led to all such charges of abuse of power, love of authority, show, of vanity, etc., etc. Let us see how far it may have been deserved.

As shown for 12 years the Founder has toiled *almost alone* in the interests of the Society and the general good—

* For years the wise rule by which any member accused of backbiting or slander was expelled from the Society after sufficient evidence—has become obsolete. There have been two or three solitary cases of expulsion for the same in cases of members of no importance. Europeans of position and name were allowed to cover the Society literally with mud and slander their Brothers with perfect impunity. This is the President's *Karma*—and it is just.

[1] [So in manuscript.]

hence, not his own, and, the only complaint he was heard to utter was, that *he was left no time for self-development and study*. The results of this too just complaint are, that those for whom he toiled, are the first to fling at him the reproach of being ignorant of certain Hindu terms, of using one term for another, for inst. of having applied the word "Jivan-mukta" to a Hindu chela, on one occasion! The crime is a terrible one, indeed . . . We know of "*chelas*," who being Hindus, are sure never to confuse such well known terms in *their* religion; but who, on the other hand, pursue Jivanmuktship and the highest theosophical Ethics through the royal road of selfish ambition, lies, slander, ingratitude and backbiting. Every road leads to Rome; this is evident; and there is such a thing in Nature as "*Mahatma*"-*Dugpas* . . . It would be desirable for the cause of theosophy and truth, however, were all the critics of our President in general, less learned, yet found reaching more to the level of his all-forgiving good nature, his thorough sincerity and unselfishness; as the rest of the members less inclined to lend a willing ear to those, who, like the said "Vicars of Bray" have developed a hatred for the Founders—for reasons unknown.

The above advice is offered to the two Theosophists who have just framed their "Few Words on the Theosophical Organization". That they are not alone in their complaints (which, translated from their diplomatic into plain language look a good deal in the present case like a mere "*querelle d'allemand*") and that the said complaints are in a great measure just,—is frankly admitted. Hence, the writer must be permitted to speak in this, her answer, of theosophy and theosophists in general, instead of limiting the *Reply* strictly to the complaints uttered. There is not the slightest desire to be personal; yet, there has accumulated of late such a mass of incandescent material in the Society, by that eternal friction

of precisely such "selfish personalities," that it is certainly wise to try to smother the sparks in time, by pointing out to their true nature.

Demands, and a feeling of necessity for reforms have not originated with the two complainants. They date from several years, and there has never been a question of *avoiding* reforms, but rather a failure of finding such means as would satisfy *all* the theosophists. To the present day, we have yet to find that "wise man" from the East or from the West, who could not only *diagnosticate* the disease in the T. Society, but offer advice and a remedy likewise to cure it. It is easy to write: "It would be out of place to suggest any *specific measures*" (for such reforms, which do seem more difficult to *suggest* than to be vaguely hinted at)—"for no one who has any faith in Brotherhood and in the power of Truth will fail to perceive what is necessary,"—concludes the critic. One may, perhaps, have such faith and yet fail to perceive what is *most* necessary. Two heads are better than one; and if any practical reforms have suggested themselves to our severe judges their refusal to give us the benefit of their discovery would be most *unbrotherly*. So far, however, we have received only most impracticable suggestions for reforms whenever these came to be specified. The Founders, and the whole Central Society at the Headquarters, for instance, are invited to demonstrate their theosophical natures by living like "fowls in the air and lilies of the field," which neither sow nor reap, toil not, nor spin and "take no thought for the morrow". This being found hardly practicable, even in India, where a man may go about in the garment of an Angel, but has, nevertheless, to pay rent and taxes, another proposition, then a third one and a fourth—each less practicable than the preceding—were offered . . . the unavoidable rejection of which led finally to the criticism now under review.

After carefully reading "A Few Words, etc.," no very acute intellect is needed to perceive that, although no "specific measures" are offered in them, the drift of the whole argument tends but to one conclusion, a kind of syllogism more Hindu than metaphysical. Epitomised, the remarks therein plainly say: "Destroy the bad *results* pointed out by destroying the *causes* that generate them." Such is the apocalyptic meaning of the paper, although both causes and results are made painfully and flagrantly objective and that they may be rendered in this wise: Being shown that the Society is the result and fruition of a bad President; and the latter being the outcome of such an "untheosophically" organized Society—and, its *worse than useless* General Council—"make away with all these *Causes* and the results will disappear"; *i.e.*, the Society will have ceased to exist. Is this the heart-desire of the two *true and sincere Theosophists?*

The complaints—"submitted to *those interested in* the progress of *true* Theosophy"—which seems to mean "theosophy *divorced from the Society*"—may now be noticed in order and answered. They specify the following objections:—

(I). To the language of the *Rules* with regard to the powers invested in the President-Founder by the General Council. This objection seems very right. The sentence . . . The duties of the Council "shall consist in *advising* the P. F. *in regard to all matters referred to them by him*" may be easily construed as implying that on all matters *not* referred to the Council by the Pres.-Founder . . . its members will hold their tongues. The Rules are changed, at any rate they are corrected and altered yearly. This sentence can be taken out. The harm, so far, is not so terrible.

(II). It is shown that many members *ex-officio* whose names are found on the list of the General Council *are not known* to the Convention; that they are, very likely, not even interested in the Society "under their special care"; a body

they had joined at one time, then probably *forgotten* its existence in the meanwhile, to withdraw themselves from the Association. The argument implied is very valid. Why not point it out *officially* to the Members residing at, or visiting the Head Quarters, the impropriety of such a parading of names? Yet, in what respect can this administrative blunder, or carelessness, interfere with, or *impede* "the progress of *true* theosophy"? *

(III). "The members are appointed by the President Founder . . . it is complained; the Gen. Council only *advises* on what is submitted to it" . . . and "in the meantime that P. F. is empowered *to issue "special orders"* and "provisional rules," on behalf of that ("dummy") Council. (Rule IV, p. 20.) Moreover, it is urged that out of a number of 150 members of the G. Council, a quorum of 5 and even 3 members present, may, should it be found necessary *by the President,* decide upon any question of vital importance, etc., etc., etc.

Such an "untheosophical" *display* of authority, is objected to by Messrs. M. M. Chatterji and A. Gebhard, on the grounds that it leads the Society to *Cesarism*, to "tyranny" and papal infallibility, etc., etc. However right the two complainants may be *in principle* it is impossible to fail seeing, the absurd exaggerations of the epithets used; for, having just been accused on one page of "tyrannical authority," of "centralization of power" and a "papal institution" (p. 9)—on page 11, the President-Founder is shown "issuing *special orders*" from that "centre of Cæsarism"—*which no one is bound to obey, unless he so wishes!* "It is well-known" remarks the principal writer—"that not only individuals but even Branches have refused to

* Furthermore the writer of the complaints in "A Few Words, etc.," is himself a member on the General Council for over two years (see Rules 1885) why has he not spoken earlier?

pay this (annual) subscription . . . "of . . . two shillings" (p. 11); without any bad effect for themselves, resulting out of it, as appears. Thus, it would seem it is not to a *non-existent* authority that objections should be made, but simply to a vain and useless *display* of power that no one cares for. The policy of issuing "special orders" with such sorry results is indeed objectionable; only, *not on the ground of a tendency to Cæsarism*, but simply because it becomes *highly ridiculous*. The undersigned for one, has many a time objected to it, moved however, more by a spirit of *worldly* pride and an *untheosophical* feeling of self-respect than anything like Yogi humility. It is admitted with regret that the world of scoffers and *non*-theosophists might, if they heard of it, find in it a capital matter for fun. But the real wonder is, how can certain *European* theosophists, who have bravely defied the world to make them wince under any amount of ridicule, once they acted in accordance with the dictates of their conscience and duty—make a crime of what is at the worst a *harmless*, even if ridiculous, bit of vanity; a desire of giving importance—not to the Founder, but to his Society *for which he is ready to die any day*. One kind of ridicule is worth another. The Western theosophist, who for certain magnetic reasons wears his hair long and shows otherwise eccentricity in his dress, will be spared no more than his President, with his "special orders". Only the latter, remaining as kindly disposed and brotherly to the "individual theosophist and even a Branch"—that snub *him* and his "order," by refusing to pay what others do—shows himself *ten-fold more theosophical and true to the principle of Brotherhood*, than the former, who traduces and denounces him in such uncharitable terms, instead of kindly warning him of the bad effect produced. Unfortunately, it is not those who speak the loudest of virtue and theosophy, who are the best exemplars of both. Few of them, if any, have tried to cast out the beam from their

own eye, before they raised their voices against the mote in the eye of a brother. Furthermore, it seems to have become quite the theosophical rage in these days, to denounce vehemently, yet never to offer to help pulling out *any* such *motes*.

The Society is bitterly criticized for asking every well-to-do theosophist (the poor are exempt from it, from the first) to pay annually two shillings to help defraying the expenses at Head-Quarters. It is denounced as "untheosophical," "unbrotherly," and the "admission fee" of £1, is declared no better than "a sale of Brotherhood". In this our "Brotherhood" may be shown again on a far higher level than any other association past or present. The Theosophical Society has never shown the ambitious pretension to outshine in *theosophy* and *brotherliness*, the primitive Brotherhood of Jesus and his Apostles,* and that "Organization," besides *asking* and being occasionally refused, helped itself *without asking*, and as a matter of fact in a *real* community of Brothers. Nevertheless, such action, that would seem highly untheosophical and prejudicial in our day of culture when nations alone are privileged to pocket each other's property and expect to be honoured for it—does not seem to have been an obstacle in the way of deification and sanctification of the said early "Brotherly" group. Our Society had never certainly any idea of rising superior to the *brotherliness* and *ethics* preached by Christ, but only to those of the *sham* Christianity of the Churches—as originally ordered to, by our MASTERS. And if we do not worse than the Gospel Brotherhood did, and far better than any Church, which would expell [1] any member refusing too long to pay his Church rates, it is really hard to see why our "Organization" should be ostracized by its own members. At

* Yet, the Theosophical Brotherhood does seem doomed to outrival the group of Apostles in the number of its *denying* Peters, its unbelieving Thomases, and even Iscariots occasionally, ready to sell their Brotherhood for less than thirty *sheckels* of silver!

[1] [So in manuscript.]

any rate, the pens of the latter ought to show themselves less *acerb*, in these days of trouble when every one seems bent on finding fault with the Society, and few to help it, and that the President Founder is alone to work and toil with a few devoted theosophists at Adyar to assist him.

(IV). "There is no such institution in existence as the Parent Society"—we are told (pp. 2 and 3). "It has disappeared from the Rules and . . . has no *legal* existence" . . . The Society being unchartered, *it has not*—legally; but no more has any theosophist a legal existence, for the matter of that. Is there one single member throughout the whole globe who would be recognised *by law* or before a Magistrate—*as a theosophist?* Why then do the gentlemen "complainants" call themselves "theosophists" if the latter qualification has no better legal standing than the said "Parent Society" or the Head Quarters itself? But the Parent-body *does* exist, and will, so long as the last man or woman of the primitive group of Theosophists *Founders* is alive. This—as a body; as for its moral characteristics, the Parent-Society means that small nucleus of theosophists who hold sacredly through storm and blows to the *original programme* of the T.S., as established under the direction and orders of those, whom they recognise—and will, to their last breath—as the real originators of the Movement, their *living*, Holy MASTERS AND TEACHERS.*

*The members of the T.S. know, and those who do not should be told, that the term "Mahatma," now so subtly analysed and controverted, for some mysterious reasons had never been applied to our Masters before our arrival in India. For years they were known as the "Adept-Brothers," the "Masters," etc. It is the Hindus themselves who began applying the term to the two Teachers. This is no place for an etymological disquisition and the fitness or unfitness of the qualification, in the case in hand. As a *state Mahatmaship* is one thing, as a double noun, *Maha-atma* (Great Soul) quite another one. Hindus ought to know the value of metaphysical Sanskrit names used; and it is they the first, who have used it to designate the MASTERS.

(V). The complaints then, that the T.S. "has laws without sanction," a "legislative body without legality," a "Parent Society without existence," and, worse than all—"a President *above all rules*"—are thus shown only *partially* correct. But even were they all absolutely true, it would be easy to abolish such rules with one stroke of the pen, or to modify them. But now comes the curious part of that severe *philippic* against the T. S. by our eloquent Demosthenes. After six pages (out of the twelve) had been filled with the said charges, the writer admits on the 7th,—that they have been so modified!—"The above" we learn (rather late) "was written under *misapprehension* that the "Rules" bearing date 1885—were the latest. It has since been found that there is a later version of the Rules dated 1886 which *have modified the older rules on a great many points*". So much the better.—Why recall, in such case mistakes in the past if these exist no longer? But the accusers do not see it in this light. They are determined to act as a theosophical Nemesis; and in no way daunted by the discovery, they add that nevertheless "it is *necessary* to examine the earlier rules to ascertain *the underlying principle*, which rules through the present ones as well". This reminds of the fable of "the Wolf and the Lamb". But—you see—"the chief point is, that the Convention *has no power to make any rules*, as such a power *is opposed to the spirit of theosophy*," . . . etc., etc.

Now this is the most extraordinary argument that could be made. At this rate no Brotherhood, no Association, no Society is possible. More than this: no theosophist, however holy his present life may be, would have the right to call himself one; for were it always found *necessary* to examine *his earlier life*, "to ascertain the *underlying principle*" which rules through the nature of the present man—ten to one, he would be found unfit to be called a theosophist! The

experiment would hardly be found pleasant to the majority of those whom association with the T.S. has reformed; and of such there are a good many.

After such virulent and severe denunciations one might expect some good, friendly and theosophically *practical* advice. Not at all, and none is offered, since we have been already told (p. 9) that it would be "out of place to suggest any specific measures, as no one who has any faith in Brotherhood—and in the power of Truth *will fail* to perceive what is necessary". The President Founder, has *no faith* in either "Brotherhood," or "the power of Truth"—apparently. This is made evident by his having *failed* to perceive (*a*) that the Head Quarters—opened to *all* Theosophists of any race or social position, board and lodging free of charge the whole year round—was an *unbrotherly* Organization; (*b*) that "the central office at Adyar for keeping records and concentrating information" with its European and Hindu inmates working *gratuitously* and some helping it with their own money whenever they have it—ought to be carried on, according to the method and principle of George Miller of Bristol, namely, the numerous household and staff of officers at Adyar headed by the Prest Founder ought to kneel every morning in prayer for their bread and milk appealing for their meals to "miracle"; and that finally, and (*c*) all the good the Society is doing, is no good whatever but "a spiritual wrong," because it presumes to call "a *limited* line of good work—(theosophy) Divine Wisdom."

The undersigned is an ever patient theosophist, who has hitherto laboured under the impression that no amount of subtle scholasticism and tortured casuistry but could find like the Rosetta stone its Champollion—some day. The most acute among theosophists are now invited to make out in "A Few Words"—what the writers or writer—is driving at—unless in plain and unvarnished language, it be—"Down with the Theosophical Society, President-Founder and its

Head-Quarters!" This is the only possible explanation of the twelve pages of denunciations to which a reply is now attempted. What can indeed be made out of the following jumble of contradictory statements:—

(*a*) The President Founder having been shown throughout as a "tyrant," a "*would be* Cesar," "aiming at *papal* power" and a "Venitian [1] Council of Three," and other words to that effect implied in almost every sentence of the paper under review, it is confessed in the same breath that the "London Lodge" of the Theosophical Society has *completely ignored* the *Rules* (of the Pope Cæsar) published at Adyar!" (p. 4). And yet, the "L.L. of the T.S." still lives and breathes and one has heard of no *anathema* pronounced against it, so far . . .

(*b*) Rule XIV stating that the Society has "to deal *only* with scientific and philosophical subjects," hence, "it is quite *evident* (?) that the power and position claimed in the *Rules* for the Pt. Founder and the Gen. Council and Convention are opposed to the spirit of the declared Objects".

It might have been as well perhaps to quote the entire paragraph in which these words appear,* once that hairs are split about the possibly faulty reaction of the *Rules*? Is it not self-evident, that the words brought forward "only with scientific and philosophical subjects" are inserted as a necessary caution to *true* theosophists, who by dealing with politics *within*

*XIV. The Society having to deal only with scientific and philosophical subjects, and having Branches in different parts of the world under various forms of Government, does not permit its members, as such, to interfere with politics, and repudiates any attempt on the part of any one to commit it in favor or against any political party or measure. Violation of this rule will meet with expulsion.

This rather alters the complexion put on the charge, which seems conveniently to forget that "scientific and philosophical subject" are not the *only* declared objects of the Society. Let us not leave room for a doubt that there is more *animus* underlying the charges than would be strictly *theosophical*.

[1] [So in manuscript.]

any Branch Society might bring disgrace and ruin on the whole body,—in India to begin with? Has the Society or has it not over 140 Societies scattered through four parts of the World to take care of? As in the case of "Mahatmas" and "Mahatmaship"—active work of the Theosophical Society is confused —willingly or otherwise it is not for the writer to decide— with Theosophy. No need of entering here upon the difference between the jar that contains a liquid and the nature of, or that liquid itself. "Theosophy teaches *self-culture* . . . and not control," we are told. Theosophy teaches *mutual-culture* before *self*-culture to *begin* with. Union is strength. It is by gathering many theosophists of the same way of thinking into one or more groups, and making them closely united by the same magnetic bond of fraternal unity and sympathy that the objects of *mutual* development and progress in Theosophical thought may be best achieved. "Self-culture" is for isolated *Hatha Yogis*, independent of any Society and having to avoid association with human beings; and this is a *triply distilled* SELFISHNESS. For real moral advancement—there "where two or three are gathered" in the name of the SPIRIT OF TRUTH—there that Spirit of Theosophy *will be in the midst of them.* To say that theosophy has no need of a Society—a vehicle and centre thereof, —is like affirming that the Wisdom of the Ages collected in thousands of volumes, at the British Museum has no need of either the edifice that contains it, nor the works in which it is found. Why not advise the British Govt. on its lack of discrimination and its *worldliness* in not destroying Museum and all its vehicles of Wisdom? Why spend such sums of money and pay so many officers to watch over its treasures, the more so, since many of its guardians may be quite out of keeping with, and opposed to the Spirit of that Wisdom. The Directors of such Museums may or may not be very perfect men, and some of their

assistants may have never opened a philosophical work: yet, it is they who take care of the library and preserving it for future generations are indirectly entitled to their thanks. How much more gratitude is due to those who like our self-sacrificing theosophists at Adyar, devote their lives to, and give their services gratuitously to the good of Humanity!

Diplomas, and Charters are objected to, and chiefly the "admission fee". The latter is a "taxation," and therefore "*inconsistent* with the principle of Brotherhood" . . . A "forced gift is *unbrotherly*," etc., etc. It would be curious to see where the T.S., would be led to, were the Pt. F. to religiously follow the proffered advices. "Initiation" on admission, has been made away with already in Europe, and has *led to that* which will very soon become known: no use mentioning it at present. Now the "Charters" and diplomas would follow. Hence no document to show for any group, and no diploma to prove that one is affiliated to the Society. Hence also perfect liberty to any one to either call himself a theosophist, or deny he is one. The "admission fee"? Indeed, it has to be regarded as a terrible and *unbrotherly* "extortion," and a "forced gift," in the face of those thousands of Masonic Lodges, of Clubs, Associations, Societies, Leagues, and even the "Salvation Army". The former, extort yearly *fortunes* from their Members; the latter—throttle in the name of Jesus the masses and appealing to *voluntary* contributions make the converts pay, and pay in their turn every one of their "officers," none of whom will serve the "Army" for nothing. Yet it would be well, perchance were our members to follow the example of the Masons in their solidarity of thought and action and at least *outward* Union, notwithstanding that receiving a thousand times more from their members they give them in return still less than we do, whether spiritually or morally. This solitary single guinea expected from every new member is spent in less than one

week, as was calculated, on postage and correspondence with theosophists. Or are we to understand that all correspondence with members—now left to "*self-culture*"—is also to cease and has to follow diplomas, Charters and the rest? Then truly, the Head Quarters and Office have better be closed. A simple *Query*—however: Have the 1£.—the yearly contribution to the L.L. of the T.S., and the further sum of 2/6*d*. to the Oriental Group been abolished as "acts of unbrotherly extortion," and how long, if so, have they begun to be regarded as "a *sale* of Brotherhood"?

To continue: the charges wind up with the following remarks, so profound, that it requires a deeper head than ours to fathom all that underlies the words contained in them. "It the T.S. a Brotherhood, or not?" queries the plaintiff—"If the former is it possible *to have any centre of arbitrary power*?* To hold that there is necessity for such a centre is only a roundabout way of saying that no Brotherhood is possible,† but in point of fact *that necessity itself is by no means* proved (!?). There have been no doubt Brotherhoods under high Masters . . ." (there "have been" and *still are*. H. P. B.) . . . "but in such cases the Masters were never elected *for geographical* or other considerations (?). The natural leader of men was always recognized by his embodying the spirit of Humanity. To institute comparisons would be little short of blasphemy. The greatest among men is always the readiest to serve and yet is unconscious of the service. Let us pause before finally tying the millstone of worldliness around the neck of Theosophy. Let us not forget that Theosophy does not grow in our midst *by force and*

*It is the *first time* since the T.S. exists that such an accusation of *arbitrary* power, is brought forward. Not many will be found of this way of thinking.

†No need taking a *roundabout* way, to say that no Brotherhood would ever be possible if many theosophists shared the very original views of the writer.

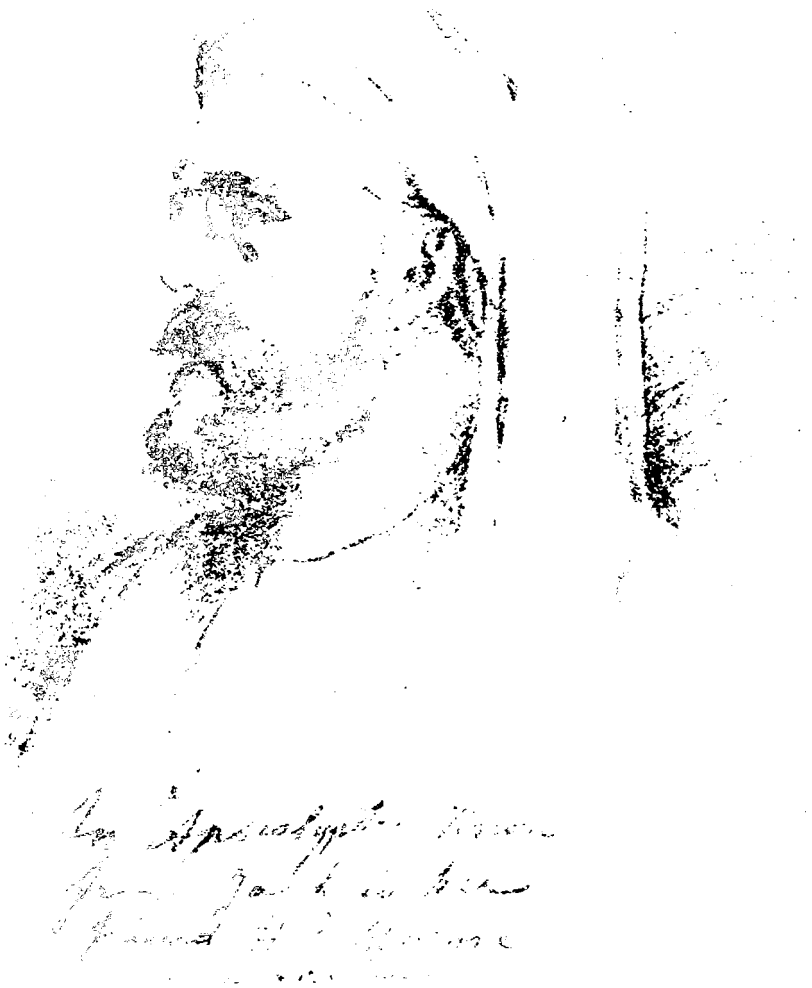
control but by *sunshine of brotherliness* and the *dew of self-oblivion.* If we do not believe in Brotherhood and Truth let us put ashes on our head and *weep in sack-cloth* and not rejoice in the purple of authority and in the festive garments of pride and worldliness. It is by far better that the name of Theosophy should never be heard, than that it should be used as the Motto of *a papal authority.*" . . .

Who, upon reading this, and being ignorant that the above piece of rhetorical flowers of speech is directed against the luckless Prest Founder—would not have in his "mind's eye" —an Alexander Borgia, a Caligula, or to say the least—General Booth in his latest metamorphosis! When, how, or by doing what, has our good natured, unselfish, ever kind President merited such a Ciceronian tirade? The state of things denounced exists now for almost twelve years, and our accuser knew of it and even took an active part in its organization, Conventions, Councils, Rules, etc., etc., at Bombay, and at Adyar. This virulent *sortie* is no doubt due to "SELF-CULTURE"? The critic has outgrown the movement and turned his face from the original programme; hence his severity. But where is the *true theosophical charity,* the tolerance and the "*sunshine of brotherliness*" just spoken of, and so insisted upon? Verily—it is easy to preach the "dew of self-oblivion" when one has nothing to think about except to evolve such finely rounded phrases; were every theosophist at Adyar to have his daily wants and even comforts, his board, lodging and all, attended to by a wealthier theosophist; and were the same "sunshine of brotherliness" to be poured upon him, as it is upon the critic who found for himself an endless brotherly care, a fraternal and self-sacrificing devotion in two other noble minded members, then—would there be little need for the President Founder to call upon and humble himself before our theosophists. For, if he has to *beg* for 2 annual shillings —it is, in order that those—Europeans and Hindus—who

work night and day at Adyar, giving their services free and receiving little thanks or honour for it, should have at least *one meal a day*. The fresh "dew of *self*-oblivion" must not be permitted to chill one's heart, and turn into the lethal *mold of forgetfulness* to such an extent as that. The severe critic seems to have lost sight of the fact that for months, during the last crisis, the whole staff of our devoted Adyar officers, from the President down to the youngest brother in the office, have lived on 5*d*. a day each, having reduced their meals to the *minimum*. And it is *this mite*, the proceeds of the "2 shill. contribution," conscientiously paid by some, that is now called *extortion*, a desire to live "in the purple of authority and the festive garments of pride and worldliness"!

Our "Brother" is right. Let us "weep in sack cloth and ashes on our head" if the T.S. has many more such *unbrotherly* criticisms to bear. Truly "it would be far better that the name of Theosophy should never be heard than that it should be used as a motto"—not of *papal authority* which exists nowhere at Adyar outside the critic's imagination—but as a motto of a "self-developed fanaticism". All the great services otherwise rendered to the Society, all the noble work done by the complainant will pale and vanish before such an appearance of cold heartedness. Surely he cannot desire the *annihilation* of the Society? And if he did it would be useless: the T.S. *cannot be destroyed as a body*. It is not in the power of either Founders or their critics; and neither friend nor enemy can ruin that which is *doomed to exist*, all the blunders of its leaders notwithstanding. That which was generated through and founded by the "High Masters" and under their authority if not their instruction—MUST AND WILL LIVE. Each of us and all will receive his or her *Karma* in it, but the *vehicle* of Theosophy will stand indestructible and undestroyed by the hand of whether man or fiend. No; "truth does not depend on show of hands"; but in the case of the much

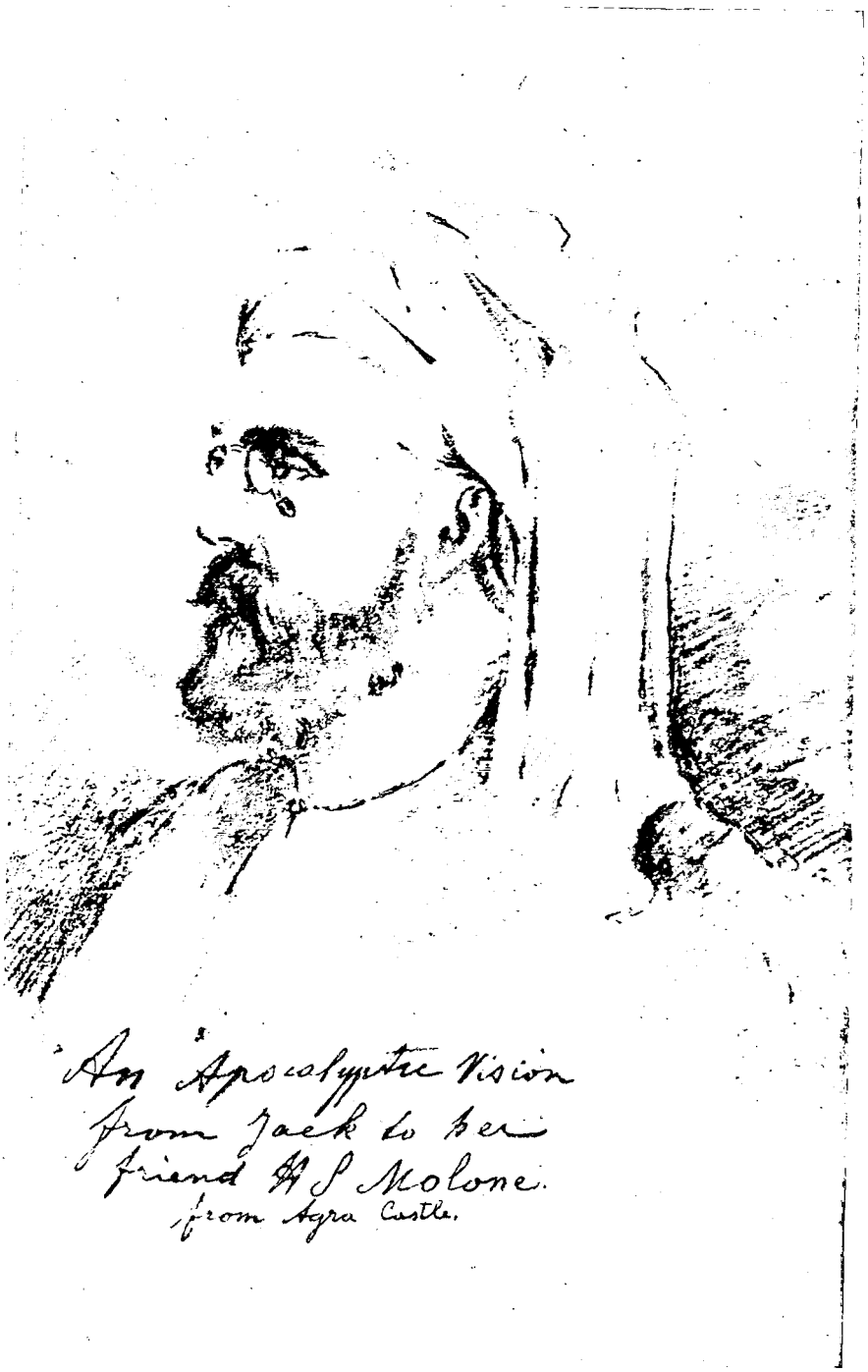
abused President-Founder it must depend on the show of *facts*. Thorny and full of pitfalls was the steep path he had to climb up alone and unaided for the first years. Terrible was the opposition outside the Society he had to build—sickening and disheartening the treachery he often encountered within the Head-Quarters. Enemies gnashing their teeth in his face around, those whom he regarded as his staunchest friends and co-workers betraying him and the Cause on the slighest provocation. Still, where hundreds in his place would have collapsed and given up the whole undertaking in despair, he, unmoved and unmovable, went on climbing up and toiling as before, unrelenting and undismayed, supported by that one thought and conviction that he was doing his duty. What other inducement has the Founder ever had, but his theosophical pledge and the sense of his duty toward THOSE he had promised to serve to the end of his life? There was but one beacon for him—the hand that had first pointed to him his way up: the hand of the MASTER he loves and reveres so well, and serves so devotedly though occasionally perhaps, unwisely. President elected for life, he has nevertheless offered more than once to resign in favour of any one found worthier than him, but was never permitted to do so by the majority—not of "show of hands" but *show of hearts*, literally,—as few are more beloved than he is even by most of those, who may criticize occasionally his actions. And this is only natural: for cleverer in administrative capacities, more learned in philosophy, subtler in casuistry, in metaphysics or daily life policy, there may be many around him; but the whole globe may be searched through and through and no one found stauncher to his friends, truer to his word, or more devoted to real, practical theosophy—than the President-Founder; and these are the chief requisites in a leader of such a movement—one that aims to become a Brotherhood of men. The Society needs no Loyolas; it has to



H. S. OLCOTT BY H.P.B., ABOUT 1877

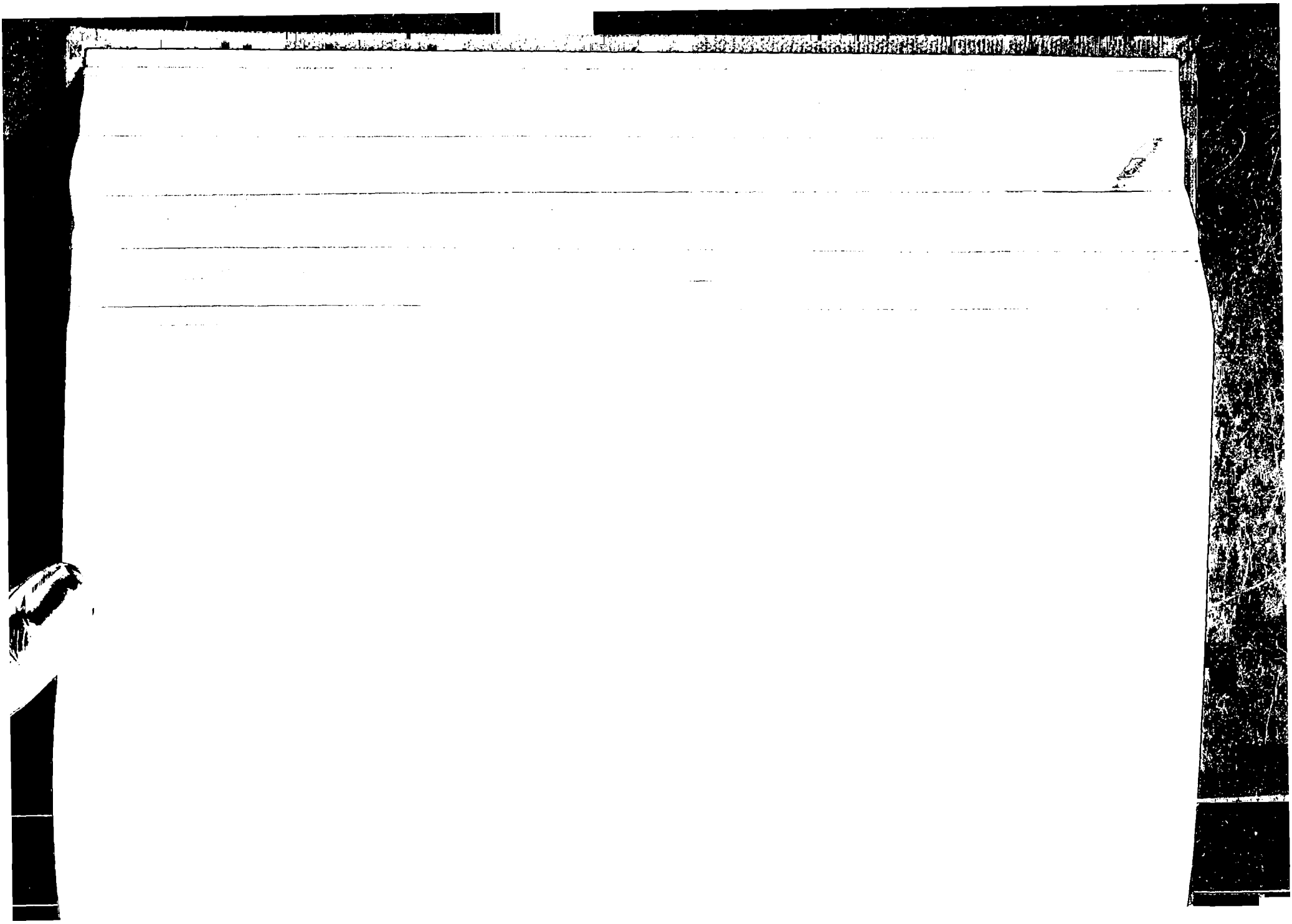
(In crayon, actual size. "Moloney" was H.P.B.'s nickname for Colonel Olcott, his nickname for her being "Mrs. Mulligan".)

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shun anything approaching casuistry; nor ought we to tolerate too subtle casuists. There, where every individual has to work out his own Karma, the judgment of a casuist who takes upon himself the duty of pronouncing upon the state of a brother's soul, or guide his conscience is of no use, and may become positively injurious. The Founder claims no more rights than every one else in the Society: the *right of private judgment,* which, whenever it is found to disagree with Branches or individuals are quietly set aside and *ignored—as shown by the complainants themselves.* This then, is the sole crime of the would-be culprit, and no worse than this can be laid at his door. And yet what is the reward of that kind man? He, who has never refused a service, outside what he considers his official duties—to any living being; he who has redeemed dozens of men, young and old from dissipated, often immoral lives and saved others from terrible scrapes by giving them a safe refuge in the Society; he, who has placed others again, on the pinacle[1] of Saintship *through their statues in that Society,* when otherwise they would have indeed found themselves now in the meshes of "worldliness" and perhaps worse;—he, that true friend of every theosophist, and verily "the readiest to serve and as unconscious of the service"—he is now taken to task for what?—for insignificant blunders, for useless "special orders," a *childish,* rather than untheosophical love of display, out of pure devotion to his Society. Is then *human nature* to be viewed so uncharitably by us, as to call *untheosophical,* worldly and sinful the natural impulse of a mother to dress up her child and parade it to the best advantages? The comparison may be laughed at, but if it is, it will be only by him who would, like the fanatical Christian of old, or the naked, dishevelled Yogi of India—have no more charity for the smallest human weakness. Yet, the similæ[1] is quite correct, since the Society

[1] [So in manuscript.]

is the child, the beloved creation of the Founder; he may be well forgiven for this too exaggerated love for that for which he has suffered and toiled more than all other theosophists put together. He is called "worldly," "ambitious of power" and *untheosophical* for it. Very well; let then any impartial judge compare the life of the Founder with those of most of his critics, and see which was *the most theosophical*, ever since the Society sprung into existence. If no better results have been achieved, it is not the President who ought to be taken to task for it, but the Members themselves, as he has been ever trying to promote its growth, and the majority of "Fellows" have either done nothing, or created obstacles in the way of its progress through sins of omission as of commission. Better unwise *activity*, than an overdose of too wise *inactivity*, apathy or indifference which are always the death of an undertaking.

Nevertheless, it is the members who now seek to sit in Solomon's seat; and they tell us that the Society is useless, its President positively mischievous, and that the Head-Quarters ought to be done away with, as "the organization called Theosophical *presents many features seriously obstructive to the progress of Theosophy.* Trees, however, have to be judged by their fruits. It was just shown that no "special orders" issuing from the "Centre of Power" called Adyar, could affect in any way whatever either Branch or individual; and therefore any theosophist bent on "self culture," "self-involution" or any kind of *selfness*, is at liberty to do so; and if, instead of using his rights he will apply his brain-power to criticize other people's actions then it is he who becomes the *obstructionist* and not at all the "Organization called Theosophical". For, if theosophy is anywhere practised on this globe, it is at Adyar, at the Head-Quarters. Let "those interested in the progress of true theosophy" appealed to by the writers look around them and judge. See the Branch

Societies and compare them with the group that works in that "Centre of Power". Admire the "progress of theosophy" at Paris, London and even America. Behold, in the great "Brotherhood, a true *Pandemonium* of which the Spirit of Strife and Hatred himself might be proud! Everywhere—quarreling[1], fighting for supremacy; backbiting, slandering, scandal-mongering for the last two years; a veritable battle-field, on which several members have so disgraced themselves and their Society by trying to disgrace others, that they have actually become more like hyenas than human beings by digging into the graves of the Past, in the hopes of bringing forward old forgotten slanders and scandals!

At Adyar alone, at the Head-Quarters of the Theosophical Society, the Theosophists are that which they ought to be everywhere else: *true theosophists* and not merely *philosophers* and Sophists. In that *centre* alone are now grouped together the few solitary, practically working Members, who labour and toil, quietly and uninterruptedly, while those Brothers for whose sake they are working, sit in the *dolce far niente* of the West and criticise them. Is this "true theosophical and brotherly work," to advise to put down and disestablish the only "centre" where real brotherly, humanitarian work is being accomplished?

"Theosophy first, and organization after." Golden words, these. But where would Theosophy be heard of now, had not its Society been organized before its Spirit and a desire for it had permeated the whole world? And would Vedanta and other Hindu philosophies have been ever taught and studied in England outside the walls of Oxford and Cambridge, had it not been for that organization that fished them like forgotten pearls out of the Ocean of Oblivion and Ignorance and brought them forward before the profane world? Nay, kind Brothers and critics, would the Hindu exponents of that sublime

[1] [So in manuscript.]

philosophy themselves have ever been known outside the walls of Calcutta, had not the Founders, obedient to the ORDERS received, forced the remarkable learning and philosophy of those exponents upon the recognition of the two most civilized and cultured centres of Europe—London and Paris? Verily it is easier *to destroy* than to build. The words "untheosophical" and "unbrotherly" are ever ringing in our ears; yet, truly theosophical acts and words are not to be found in too unreasonable a superabundance among those who use the reproof the oftener. However insignificant, and however *limited the line* of good deeds, the latter will have always more weight than empty and vain glorious talk, and will be *theosophy* whereas theories without any practical realisation are at best philosophy. Theosophy is an all-embracing Science; many are the ways leading to it, as numerous in fact as its definitions, which began by the sublime, during the day of Ammonius Saccas, and ended by the ridiculous—in Webster's Dictionary. There is no reason why our critics should claim the right for themselves alone to *know* what is theosophy and to define it. There were theosophists and Theosophical Schools for the last 2,000 years, from Plato down to the mediæval Alchemists, who knew the value of the term, it may be supposed. Therefore, when we are told that "the question is not whether the T. S. *is doing good,* but whether it is doing *that kind of good which is entitled to the name of Theosophy*"—we turn round and ask: "And who is to be the judge in this mooted question?" We have heard of one of the greatest Theosophists who ever lived, who assured his audience that whosoever *gave a cup of cold water to a little one* in his (Theosophy's) name, would have a greater reward than all the learned Scribes and Pharisees. "Woe to the world because of offences!"

Belief in the Masters was never made an article of faith in the T.S. But for its Founders, the commands received from

Them when it was established have ever been sacred. And this is what one of them wrote in a letter preserved to this day:

"Theosophy must not represent merely a collection of moral verities, a bundle of metaphysical Ethics epitomized in theoretical dissertations. Theosophy must be made practical, and has, therefore, to be disencumbered of useless discussion. . . . It has to find objective expression in an all-embracing code of life thoroughly impregnated with its spirit—the spirit of mutual tolerance, charity and love. Its followers have to set the example of a firmly outlined and as firmly applied morality before they get the right to point out, even in a spirit of kindness, the absence of a like ethic Unity and singleness of purpose in other associations and individuals. As said before—no Theosophist should blame a brother whether within or outside of the association, throw slur upon his actions or denounce him * lest he should himself lose the right of being considered a theosophist. Ever turn away your gaze from the imperfections of your neighbour and centre rather your attention upon your own shortcomings in order to correct them and become wiser . . . Show not the disparity between claim and action in another man but—whether he be brother or neighbour—rather help him in his arduous walk in life . . . The problem of true theosophy and its great mission is the working out of clear, unequivocal conceptions of ethic ideas and duties which would satisfy most and best the altruistic and right feeling in us; and the modeling of these conceptions for their adaptation into such forms of daily life where they may be applied with most equitableness. . . . Such is the common work in view for all who are willing to act on these principles. It is a laborious task

*It is in consequence of this letter that Art. XII was adopted in *Rules* and a fear of lacking the charity prescribed, that led so often to neglect its enforcement.

and will require strenuous and persevering exertion, but it must lead you insensibly to progress and leave no room for any selfish aspirations outside the limits traced . . . Do not indulge in unbrotherly comparisons between the task accomplished by yourself and the work left undone by your neighbour or brother, in the field of Theosophy, *as none is held to weed out a larger plot of ground than his strength and capacity will permit him.* . . . Do not be too severe on the merits or demerits of one who seeks admission among your ranks, as the truth about the actual state of the inner man can only be known to, and dealt with justly by KARMA alone. Even the simple presence amidst you of a well-intentioned and sympathising individual may help you magnetically . . . You are the Free-workers on the Domain of Truth, and as such, must leave no obstructions on the paths leading to it." . . . [The letter closes with the following lines which have now become quite plain, as they give the key to the whole situation] . . . "*The degrees of success or failure are the landmark we shall have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated—the shorter the distance between the student and the Master.*" . . .

A complete answer is thus found in the above lines to the paper framed by the two Theosophists. Those who are now inclined to repudiate the Hand that traced it and feel ready to turn their backs upon the whole Past and the original programme of the T.S. are at liberty to do so. The Theosophical body is neither a Church or a Sect and every individual opinion is entitled to a hearing. A Theosophist may progress and develop, and his views may outgrow those of the Founders, grow larger and broader in every direction, without for all that abandoning the fundamental soil upon which they were born and nurtured. It is only he who changes diametrically his

opinions from one day to another and shifts his devotional views from white to black—who can be hardly trusted in his remarks and actions. But surely, this can never be the case of the two Theosophists who have now been answered . . .

Meanwhile, peace and fraternal good will to all.

H P Blavatsky Corres. Secty T. S.

Ostende. Oct. 3d
1886.

CHARTER

OF

The Dzyan (Esoteric) Section

OF THE

THEOSOPHICAL SOCIETY.

Whereas Brother Francisco Montolin having made known to us his desire to hold a Lodge of the Dzyan (Esoteric) Section of the Theosophical Society for the cultivation of the Universal Science, in the hope thereby the more to extend aid to, and promote the happiness of our Brethren, and to bind Mankind together by indissoluble links of Brotherhood, Friendship, Peace and Harmony.

And Whereas our Lodge having taken this into consideration and found it concordant with our system of Universal Knowledge We, with the consent of the "Inner Lodge" do hereby grant unto the said Brother Francisco Montolin our Charter of Constitution to be held with and attached to the Warrant of the Lodge No. 11 (E) to be known as the

PESH-HUN Lodge of the E. S. of the T. S.

With full power to hold Lodges of the Dzyan (Esoteric) Section of the Theosophical Society at Madrid or elsewhere in Spain, to meet at any place they may choose from time to time, with such privileges as by right belong to the Inner Section or Lodge of the Theosophical Society.

Subject, nevertheless to the Laws and Ordinances of the "Inner Lodge" of the Dzyan (Esoteric) Section, already made or to be enacted.

Given at London under our Hand and Seal this 5th day of March, 1890

Signed, H. P. Blavatsky

G. R. S. Mead Sec. E.S.

Transferred to Jose Zifre, May 10. 1892.
Annie Besant
Wm. Amorgues



Exchanged for new charter, July 9, 1893. AB

THE ESOTERIC SECTION OF THE THEOSOPHICAL SOCIETY[1]

PRELIMINARY MEMORANDUM

[1888]

ONE object of the present memorandum is to give an opportunity to any one who has signed the pledge to withdraw it, should such person feel unable or unwilling to accept fully and without reserve the instructions which may be given, or the consequences that may result, and to do the duties whose performance shall be asked. It is but fair to state at once that such duties will never interfere with, nor encroach upon, the probationer's family duties; on the other hand, it is certain that every member of the Esoteric Section will have to give up more than one personal habit, such as practised in social life, and to adopt some few ascetic rules.

Therefore, anyone who wishes to retire after reading what follows, can have his name removed from the list, and the pledge returned, by applying in writing to that effect with postage enclosed. Such applications to be made within three weeks from the receipt of this; by members in Europe directly to H. P. Blavatsky, 17, Lansdowne Road, Holland

[1] [Anyone who carefully studies the life of H.P.B. will quickly note that one of her most important activities was her formation of "The Esoteric Section of the Theosophical Society". This name was later changed to "The Eastern School of Theosophy", and that body is to-day known as "The Esoteric School" or "E.S." H.P.B. explains why she formed the E.S. This document is the property of that body, and is here published with the permission of Dr. Besant.—C.J.]

Park, London, and by members in America to William Q. Judge, General Secretary American Section, T.S.; Box 2,659, New York.

This degree of the Esoteric Section is probationary, and its general purpose is to prepare and fit the student for the study of practical occultism or Raj yoga. Therefore, in this degree, the student—save in exceptional cases—will not be taught how to produce physical phenomena, nor will any magical powers be allowed to develop in him; nor, if possessing such powers naturally, will he be permitted to exercise them before he has thoroughly mastered the knowledge of SELF, of the psycho physiological processes (taking place on the occult plane) in the human body generally, and until he has in abeyance all his lower passions and his PERSONAL SELF.

The real Head of the Esoteric Section is a Master, of whom H. P. Blavatsky is the mouthpiece for this Section, He is one of those Adepts referred to in theosophical literature, and concerned in the formation of the Theosophical Society. It is through H. P. Blavatsky that each member of this Section will be brought more closely than hitherto under His influence and care if found worthy of it. No student, however, need inquire *which* of the Masters it is. For it does not matter in reality; nor is there any necessity for creating one more chance for indiscretion. Suffice to say, such is the law in the East.

Each person will receive in the way of enlightenment and assistance, just as much as he or she deserves and no more; and it is to be distinctly understood that in this Body and these relations no such thing is known as favour—all depends upon the person's merits—and no member has the power or knowledge to decide what either he or another is entitled to. This must be left to *those who know*—alone. The apparent favour

shown to some, and their consequent apparent advancement, will be due to the work they do, to the best of their power, in the cause of Universal Brotherhood and the elevation of the Race.

No man or woman is asked or supposed to do any more than his or her best; but each is expected to work to the extent of their ability and powers.

The value of the work of this Section to the individual member will depend entirely upon:

1st. The person's power to assimilate the teachings and make them a part of his being; and

2nd. Upon the unselfishness of the motives with which he seeks for this knowledge; that is to say, upon whether he has entered this Section determined to work for humanity, or with only the desire to benefit or gain something for himself alone.

Let all members, therefore, take warning in time, and seriously examine into their motives, for to all those who join this Section certain consequences will ensue.

And at this stage it is perhaps better that the applicants should learn the reason for the formation of this Section, and what it is expected to achieve:—

The Theosophical Society has just entered upon the fourteenth year of its existence; and if it has accomplished great, one may almost say stupendous, results on the exoteric and utilitarian plane, it has proved a dead failure on all those points which rank foremost among the objects of its original establishment. Thus, as a "Universal Brotherhood," or even as a fraternity, one among many, it has descended to the level of all those Societies whose pretensions are great, but whose names are simply masks—nay, even SHAMS. Nor can the excuse be pleaded that it was led into such an undignified course owing to its having been impeded in its natural

development, and almost extinguished, by reason of the conspiracies of its enemies *openly* begun in 1884. Because even before that date there never was that solidarity in the ranks of our Society which would not only enable it to resist all external attacks, but also make it possible for greater, wider, and more tangible help to be given to all its members by those who are always ready to give help when we are fit to receive it. When trouble arose, too many were quick to doubt and despair, and few indeed were they who had worked for the Cause and not for themselves. The attacks of the enemy have given the Society some discretion in the conduct of its external progress, but its real internal condition has not improved, and the members, in their efforts towards spiritual culture, still require that help which solidarity in the ranks can alone give them the right to ask. The Masters can give but little assistance to a Body not thoroughly united in purpose and feeling, and which breaks its fundamental rule—universal brotherly love, without distinction of race, creed or colour; nor to a Society, many members of which pass their lives in judging, condemning, and often reviling other members in a most untheosophical, not to say disgraceful, manner.

For this reason it is now contemplated to gather the "elect" of the T.S. and to call them to action. It is only by a select group of brave souls, a handful of determined men and women hungry for genuine spiritual development and the acquirement of soul-wisdom, that the Theosophical Society at large can be brought back to its original lines. It is through an Esoteric Section alone, *i.e.*, a group in which all the members, even if unacquainted with one another, work for each other, and by working for all work for themselves—that the great Exoteric Society may be redeemed and made to realize that in union and harmony alone lie its strength and power. The object of this Section, then, is to help the future growth of the Theosophical Society as a whole in the true

direction, by promoting brotherly union at least among the few.

All know that this end was in view when the Society was established, and even in its mere unpledged ranks there was a possibility for development and knowledge, until it began to show want of real union; and now it must be saved from future dangers by the united aim, brotherly feeling, and constant exertions of the members of this Esoteric Section. Therefore, any one who has signed the pledge without realizing this is earnestly recommended to re-consider his position, and to withdraw unless he is prepared to devote himself to the carrying out of this purpose. Once offered the grand example of practical altruism, of the noble lives of those who learn to master the great knowledge but to help others, and who strive to acquire powers but to place them at the service of their fellow-men, the whole theosophical community may yet be steered into action, and led to follow the example set before them.

The Esoteric Section is thus "set apart" for the salvation of the whole Society, and its course from its first steps will be an arduous and uphill work for its members, though a great reward lies behind the many obstacles once they are overcome. He who wants to follow the working of his inner self and nature for the purpose of self-mastery, has to understand them by comparison; he has to strive to fathom the mysteries of the human heart in general, before he can hope to learn the whole truth about the mysteries of his own soul. The power of occult self-introspection is too limited in its area if it does not go beyond the Self, and the investigation of isolated instances will remain for ever fruitless if we fail to work it out on firmly established principles. We cannot do good to ourselves—on a higher plane—without doing good to others, because each nature reacts upon other natures; nor can we help others without this help benefiting ourselves.

Disappointment is sure to come to those who have joined this Section for the purpose of learning "magic arts" or acquiring "occult training" for themselves, quite regardless of the good of other people less determined. Abnormal, artificially-developed powers—except those which crown the efforts of a Black Magician—are only the culminations of, and reward for, labours bestowed unselfishly upon humanity, upon all men, whether good or bad. Forgetfulness of the *personal* Self and sincere altruism are the first and indispensable requisites in the training of those who are to become "White Adepts" either in this or a future incarnation.

If any member of this Section agrees to all this, and yet says to himself that, notwithstanding what is said, he will seek for the knowledge for himself, caring little—provided he acquires the powers—as to whether he shall end as a Black or White Adept, let him know that disaster awaits him much sooner than he thinks, and that, although he tries to conceal his motive, it will be known and shall cause a reaction upon him which no one will be able to avert.

No blame will be attached to anyone for a constitutional lack of capacity for assimilating the teachings given, if he works earnestly and continually, if his aspirations do not relax or weaken; his efforts will be known in the right quarter, and it is in strict accordance with his deserts that help will be given him when he expects it the least.

Let every member know, moreover, that the time for such priceless acquisition is limited. The writer of the present is old; her life is well-nigh worn out, and she may be summoned "home" any day and almost any hour. And if her place is even filled up, perchance by another worthier and more learned than herself, still *there remain but twelve years* to the last hour of the term—namely, till December the 31st, 1899. Those who will not have profited by the opportunity (given to

the world in every last quarter of a century), those who will not have reached a certain point of psychic and spiritual development, or that point from which begins the cycle of adeptship, by that day—those will advance no further than the knowledge already acquired. No Master of Wisdom from the East will himself appear or send any one to Europe or America after that period, and the sluggards will have to renounce every chance of advancement in their present incarnation—until the year 1975. Such is the LAW, for we are in *Kali Yuga*—the Black Age—and the restrictions in this cycle, the first 5,000 years of which will expire in 1897, are great and almost insuperable.

As to the relations of the Masters to this Section, it may be further said, paradoxically, that with Them everything is possible and everything is impossible. They may or may not communicate personally on the outer plane with a member, and those who are continually wishing to receive "orders" or communications directly from Them on this plane, either phenomenally or otherwise, will in all probability be disappointed. The Masters have no desire to prove Their power or give "tests" to anyone whatever. And the fact that a member has concluded that a crisis of some kind or other is at hand, when, according to his wise opinion, the Master or Masters ought to speak and interfere personally, is no sound reason for such an outward interference.

It is, however, right that each member, once he believes in the existence of such Masters, should try to understand what Their nature and powers are, to reverence Them in his heart, to draw near to Them, as much as in him lies, and to open up for himself conscious communication with the guru to whose bidding he has devoted his life. THIS CAN ONLY BE DONE BY RISING TO THE SPIRITUAL PLANE WHERE THE MASTERS ARE, AND NOT BY ATTEMPTING TO DRAW THEM DOWN TO OURS.

Inasmuch as growth in spiritual life comes from within, members must not expect to receive any other communications than those through H. P. B. The additional help, instruction, and enlightenment will come from the inner planes of being, and will, as said, always be given when deserved.

To achieve this, the attitude of mind in which the teachings given are to be received is that which shall tend to develop the faculty of intuition. The duty of members in this respect is to refrain from arguing that the statements made are not in accordance with what other people have said or written, or with their own ideas upon the subject, or that, again, they are apparently contrary to any accepted system of thought or philosophy. Practical esoteric science is altogether *sui generis*. It requires all the mental and psychic powers of the student to be used in examining what is given, to the end that the real meaning of the Teacher may be discovered, as far as the student can understand it. He must endeavour as much as possible to free his mind, while studying or trying to carry out that which is given to him, from all the ideas which he may have derived by heredity, from education, from surroundings, or from other teachers. His mind should be made perfectly free from all other thoughts, so that the inner meaning of the instructions may be impressed upon him apart from the words in which they are clothed. Otherwise, there is constant risk of his ideas becoming as coloured with preconceived notions as those of the writers of certain otherwise excellent works upon esoteric subjects who have made the occult tenets more subservient to modern Science than to occult truth.

In order, also, that the student may receive as much benefit as possible, it is absolutely essential that the superficial and inattentive habits of thought, engendered by Western civilization, shall be given up, and the mind concentrated upon

the instructions as a whole as well as upon every word in them. To this end students are required to practise the habit of careful and constant concentration of mind upon every duty and act in life they may have to do, and not to reserve their efforts in that direction for the consideration of these teachings only. The student must make all his desires lean to, and centre upon, the acquirement of spiritual knowledge, so that the natural tendency of his thought may be in that direction. He must, therefore, in every moment of leisure revert to these subjects, as well as have a special time set apart for their consideration.

Students must not look for tests and trials of a special nature; these will come in the affairs of life and in relations with fellow-men. Specific tests will not in general be given, but even the manner in which the student approaches these teachings will be in itself a test or trial. The Masters do not judge students simply by their ability to do this or that special or difficult thing, but by the actual self-development and progress accomplished.

In entering this Section, the student begins to look his own nature in the face, and in accordance with the intensity of his aspirations, will be his difficulties. These difficulties may exhibit themselves on the physiological, mental, moral, or psychic planes of his being, or in the circumstances of his life. Having signed the pledge, his first failure to keep any one of its clauses is the failure to stand the first trial. Such a failure, however, is not defeat, so long as a further sincere endeavour is made.

(without a parent)

Commentary or Stanza I.

[In order not to break the Stanza by making the comment too long, the reader is referred for further explanations to the glossary or the Appendices attached to every chapter.]

The Secret Doctrine postulates three propositions:-

(a) An Omnipresent, Eternal & boundless Principle, beyond the reach of words or thought, or in the words of Mandukya "unthinkable & unspeakable." In the Aitareya Upanishad this Principle is referred to as the Self, the only one — as just shown.

(b) The Eternity of the Universe as a fixed abstraction, with periodical appearances & disappearances of objective manifestation; like a regular tidal ebb of flux & reflux; coeval with, as being in one sense identical with the One Principle.

(c) The unity of all the Souls with the Over Soul, the unknown Root, & the consciousness transmigration of each ray of the One infinite Light, in accordance with cyclic & Karmic Law, during the whole Cycle of Necessity, that is to say from the beginning of Manvantara to that of Pralaya, the Mayavi "Self" † starting as a pure Emanation from the Dhyan Chohans or Angels, and returning as a purified Paramâtmâ the Higher Self, merged in the One Being (or Non-Being) — the absolute "Paramâtmâ." ‡

In its absolute abstraction, the One Principle, though seeming by dual (Purusha & Mulaprakriti) is sexless, unconditioned, absolute. Its periodical radiation is as a primal Emanation One, and progressive & finite. When the "radiation radiates in its turn, all the Secondary radiations are also androgynous to become male & female principles in their lower aspects. Pralaya annihilates the great or the minor, which leaves things status quo. ‖ The first that reawakens

● The "Eye of Siva", the inner or spiritual Eye of the Seer or clairvoyant.

† Dwyatma - a purified Soul, the highest adept. ‡ Mayavi Self is the term given to the divine Ego of man, who labours under a delusion of the mistaken his Self, as separated from the One Self, the absolute. Nevertheless it is his own, individual & unpersonal Self throughout the Manvantaric Eternities that returns into the absolute Self, like a Drop of water into its Ocean, to re-emerge from it at the following Manvantara.

‖ It is not the physical, organized body that remains status quo, not even the Soul of things during the great Cosmic or even Solar Pralayas, but only their abstract or photographs. But during the planetary & minor pralayas, once overreached by the "night", the planets remain intact though dead, "like a huge corpse kept by Egyptians the Solar ices stands frozen for ages."

(A solitary page in the Archives, in H. P. B.'s handwriting, of one version of *The Secret Doctrine*.)

THE SECRET DOCTRINE

[FIRST DRAFT][1]

TO THE READERS

"Strike but listen."
EPICTETUS

ERROR runs down on an inclined plane, Truth has to climb laboriously its way up hill. This is a reflection suggested by daily life experience. The old truism of guarding against such error would be to keep one's mind entirely free from all prejudice; and never to form a decisive opinion upon any subject under disputation before a thorough examination of it and from all its aspects.

This is said with regard to the largely prevailing mistake that by Esoteric *Buddhism* the tenets of the religious system preached by Gautama Buddha are meant. Nothing more erroneous than that could be ever imagined, but the error has now become so universal that many persons—even among the Fellows of the Theosophical Society—have fallen victims to it. This has to be laid directly at the door of those who, having been the first to bring the subject under public notice, have neglected to point out the difference between Buddhism—the religious system of ethics preached by Gautama and named

[1] [These pages are the beginning of *The Secret Doctrine* as first written by H. P. B. The manuscript is at Adyar, and is in course of publication. Faulty punctuation and other defects in the manuscript have been corrected in these pages.—C. J.]

after his title of Buddha—and Buddhi,[1] the Wisdom or the faculty of cognising, from the Sanskrit root "Budh" *to know.* The real culprits are we, the theosophists of India ourselves. To avoid the deplorable error was easy: the spelling of the word had only to be altered, and by common consent both pronounced and written—either Bu*d*hism or *Bodhism* instead of "Bu*dd*hism".

The above remarks are more than necessary at the beginning of such a work as this one. "Wisdom-Religion" is the inheritance of all the nations the world over. ÂDI-BUDDHA the One (or First) primeval *Wisdom,* is a Sanskrit term, an appellation given by the earliest Aryans to Parabrahman—the word "Brahma" not being found in the Vedas and Brahmanas as rightly told in John Dowson's *Classical Dictionary* (p. 57)—the absolute and secondless (Adwaita) Wisdom. Æons of untold duration had, perhaps, elapsed, before the epithet of Buddha was so humanised, so to say, as to allow the term being applied to some mortals, and finally pronounced in connection with one whose unparalleled virtues caused him to receive the name of "Buddha of Wisdom unmoved". *Bodhi* means the acquirement of *divine* knowledge; Buddha one who has acquired "bodhi"; and "Buddhi" is the faculty of cognising the channel through which knowledge reaches the *Ego.* It is also that plane of existence in which spiritual individuality is evolved, and from which *personality* is eliminated. When "Buddhi" absorbs our EGO-tism and all its Vikāras.[2] the Pratyagātma[3] or "Avalokiteshvara" becomes

[1] Moreover the planet Mercury is also called *Budha* (one *d*) and it is the name—meaning "wise, intelligent"—of the son of Brihaspati's wife, Budha who married Ilā, the daughter of Manu Vaivasvata, the progenitor of our race.

[2] Vikāra is transformation or change.

[3] Pratyagātma is a compound word meaning "separation" and soul or "Spirit"; when Māya and every worldly conception eliminated from the *inner* nature of man his spirit becomes one with the Ocean Spirit or Parabrahman.

manifested and Mukti[1] is reached. It was all this (and still is) before "Bodhi"[2] became simply "intelligence," the "intellect" and even "the holy fig tree" as defined by Dr. Eitel in his *Hand-Book of Chinese Buddhism*.

Unwise are those and ungenerous, as the matter stands, who, in their blind and, in our age, untimely hatred of Buddhism—however right they may be from a personal standpoint to view it as a *heresy*—go against its esoteric teachings which are those also of the Brahmins, simply because the name reminds them of the (to the Monotheist) noxious doctrines. *Unwise* is the correct term to use in their case. For alone the Esoteric philosophy is calculated to withstand, in this age of crass and illogical materialism, its repeated attacks on all and every thing man holds most dear and sacred to him, in his inner spiritual life.

The true philosopher, the student of the Esoteric Wisdom, entirely loses sight of personalities, dogmatic beliefs, and special religions. As there cannot be two absolute Infinitudes, so there cannot be two true religions. Esoteric philosophy reconciles them all, strips every one of its outward, human garments, and shows the root of one identical with those of every other great religion. It proves the necessity of an Absolute divine Principle in nature. It denies Deity no more than it does the sun. Esoteric philosophy has never rejected God in nature, not even Deity, as the absolute and abstract *Ens*. It only refuses to accept any of the Gods of the so-called monotheistic religions—Gods created by man

[1] Mukti—freedom, the same as *Nirvana*; freedom from the trammels of Māya.

[2] Not "Bodhi" but the Bo-tree (aswattha): it is also the name of a particular state of *Samādhi* (bodhi), the trance in which the subject reaches the culmination of spiritual knowledge. The *Aswattha*-tree character of the Universe is realised. The small seed sends forth the big tree, which sends down from its branches the peculiar roots which re-enter the earth and support the tree of knowledge (see *Bhagavad-Gītā*.)

in his own image and likeness, a blasphemous and sorry caricature of the ever UNKNOWABLE. It is not, because the remnants of the once Universal Science and its occult literature are now claimed to be in the hands of the trans-Himalayan Initiates of Tibet, that Esoteric *Buddhi* must necessarily be identified with Buddhism. The records we mean to place before the reader embrace the esoteric tenets of the whole world since the beginning of our Humanity, and Buddhistic occultism occupies in it only its legitimate place—and no more. Therefore even the alleged atheistical and materialistic Buddhism could be easily made to face the unmerited charge, were the task before us to give the public its esoteric doctrines alone, *which it is not.* Indeed the secret portions of the *Dan* or Dhyan of Gautama's metaphysics, grand as they appear to one unacquainted with the tenets of the Wisdom-Religion of antiquity, are but a very small portion of the whole. The Hindu Reformer limited his teachings to the purely spiritual aspect of Wisdom-Religion, to the Soul Ethics and MAN alone, leaving "things unseen" and uncorporeal Beings outside of our terrestrial sphere entirely untouched. Time and human imagination made short work of the purity and the philosophy of even that small portion, once that it was transferred from the region of the purely esoteric circle of his Arhats to a soil less prepared for metaphysical conceptions than India. How its pristine purity was dealt with may be found in studying some of the so-called esoteric Buddhist schools of antiquity in their modern garb, in China, Japan and other Buddhist countries; also even among the lay laity and most of the uninitiated lamas of Tibet and Mongolia.

Thus the reader is asked to bear in mind the important difference between *Buddhism* and Bodhism, and also—since we shall have to refer to it in the course of this work—that the SECRET doctrine preached by Gautama Buddha differs

THE SECRET DOCTRINE,

A NEW VERSION OF "ISIS UNVEILED."

With a New Arrangement of the Matter, Large and Important Additions, and Copious Notes and Commentaries.

BY

H. P. BLAVATSKY,
Corresponding Secretary of the Theosophical Society.

ASSISTED BY

T. SUBBA ROW GARU, B.A., B.L., F.T.S.,
Councillor of the Theosophical Society and Secretary of its Madras Branch

Madras:
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1884.

Reproduction of the Title-page of *The Secret Doctrine* as first advertised in THE THEOSOPHIST

vastly from his exoteric or public teaching. The Buddha was a born Aryan, a Hindu, a disciple of the initiated Dwijas—the twice-born. Unable to teach publicly *all* that had been imparted to him, he taught a philosophy built upon the ground-work of the true esoteric *knowledge,* he only gave the world its outward material body and kept its SOUL for his Elect.

Unlike all other books, this work could not stand alone on the authority of its own statements, and had to find allies, whether willing or unwilling. It has secured them in a long series of the well-known names of a number of respected, often illustrious, men of science. Though most of them have worked on entirely different lines and have made their researches with quite another object in view, they have, nevertheless, been made to help us in the propagation of more than one truth throughout the whole work.

Natural sciences, archæology, theology, philosophy—all have been forced to give their evidence in support of the teachings herein propounded. *Scripta manent*: their published admissions cannot be made away with—even by the opponent; they have been made good use of. Had we acted otherwise, *The Secret Doctrine,* from the first chapter to the last, would have amounted to uncorroborated personal affirmations. Scholars and most of the latest discoveries in various departments of science being brought to testify to what might have otherwise appeared to the average reader as the most preposterous hypothesis based upon unverified assertions, the task proposed will now be made easier. Occult teachings will be examined in the light of both sciences—the physical as much as the spiritual and psychical. Although the reader is offered no more than the bare outlines of the Mysteries and hardly a few of the innumerable occult subjects taught in Esoteric philosophy, it would yet be the height of conceit and pride to come out in such a dangerous battle

against prejudice single-handed. Nor could more be given in a work of such dimension as now proposed.

As already said, *The Secret Doctrine* is quite a new version of *Isis Unveiled*, much of which could hardly be understood by theosophists in those days. It is an indispensable corollary to the first work.

Concerned chiefly with our Humanity—that is to say, from the commencement of the Fifth Root-race of the fourth Round up to our days—no more than a hurried glance can be thrown at present at the three antediluvian races that preceded the Atlantean family, or the *Fourth* Race. Nor can the vast catalogue of the Sciences taught by the Antediluvians be treated in any other than a cursory way, especially when concerned with such tremendous problems as Cosmic and Planetary Evolutions, the age of our globe and its Humanities.[1]

[1] [This brings the manuscript to the middle of page 13.; it contains 229 pages in all.—C. J.]



H. P. B. AS CARTOONIST—ABOUT 1877

(" Moloney " was a nickname for Colonel H. S. Olcott. " Hadji-Mora " was a pen name of H.P.B.)

FROM MADAME H. P. BLAVATSKY TO HER CORRESPONDENTS[1]

AN OPEN LETTER SUCH AS FEW CAN WRITE.

WRITTEN FOR THE SCIENTIST.

[1875]

BEING daily in receipt of numerous letters—written with the view of obtaining advice as to the best method of receiving information respecting Occultism, and the direct relation it bears to modern Spiritualism, and not having sufficient time at my disposal to answer these requests, I now propose to facilitate the mutual labour of myself and correspondents, by naming herein a few of the principal works treating upon *magiism*, and the mysteries of such modern Hermetists.

To this I feel bound to add, respecting what I have stated before, to wit: that would-be aspirants must not lure themselves with the idea of any possibility of their becoming practical Occultists by the mere book knowledge. [2] The works of the Hermetic philosophers were never intended for the masses, as Mr. Charles Sotheran, a learned member of the Society "Rosae Crucis," in a late essay, thus observes: "*Gabriel Rosetti* in his *Disquisitions on the Anti-Papal*

[1] [From Scrap Book I. The magazine "Scientist" is the *Spiritual Scientist* of Boston, edited by E. Gerry Brown. H. P. B. has written the date: Sept.ber 23, 1875.—C. J.]

[2] [This sentence beginning: "The works of" and ending "the Reformation" is in H.P.B.'s handwriting, suggesting that it was not in the original article, but was added by her when she pasted the cutting from *Spiritual Scientist*.—C. J.]

Spirit which produced the Reformation, shows that the art of speaking and writing in a language which bears a double interpretation, is of very great antiquity; that it was in practice among the priests of Egypt, brought thence by the Manichees, whence it passed to the Templars and Albigenses, spread over Europe, and brought about the Reformation."

The ablest book that was ever written on Symbols and Mystic Orders, is most certainly Hargrave Jennings' "The Rosicrucians," and yet it has been repeatedly called "obscure trash" in my presence, and that too, by individuals who were most decidedly well versed in the rites and mysteries of modern Free Masonry. Persons who lack even the latter knowledge, can easily infer from this, what would be the amount of information they might derive from still more obscure and mystical books than the latter; for if we compare Hargrave Jennings' book with some of the Mediæval treatises and ancient works of the most noted Alchymists and Magi, we might find the latter as much more obscure than the former—as regards language—as a pupil in celestial Philosophy would the Book of the Heavens, if he should examine a far distant star with the naked eye, rather than with the help of a powerful telescope.

Far from me, though, the idea of disparaging in anyone the laudable impulse to search ardently after Truth, however arid and ungrateful the task may appear at first sight; for my own principle has ever been to make the Light of Truth, the beacon of my life. The words uttered by Christ eighteen centuries ago: "Believe and you will understand," can be applied in the present case, and repeating them with but a slight modification, I may well say: "Study and you will believe."

But to particularize one or another Book on Occultism to those who are anxious to begin their studies in the hidden mysteries of nature is something, the responsibility of which, I am not prepared to assume. What may be clear to one who

is intuitional, if read in the same book by another person, might prove meaningless. Unless one is prepared to devote to it his whole life, the superficial knowledge of occult sciences, will lead him surely to become the target for millions of ignorant scoffers to aim their blunderbusses, loaded with ridicule and chaff, against. Besides this, it is more than in one way dangerous to select this science as a mere pastime. One must bear forever in mind the impressive fable of Œdipus, and beware of the same consequences. Œdipus unravelled but one-half of the enigma offered him by the sphinx, and caused his death; the other half of the mystery avenged the death of the symbolic monster, and forced the King of Thebes to prefer blindness and exile in his despair, rather than face what he did not feel himself pure enough to encounter. He unriddled the man, the form, and had forgetten God—the idea.

If a man would follow in the steps of the Hermetic Philosophers, he must prepare himself beforehand for martyrdom. He must give up personal pride and all selfish purposes, and be ready for everlasting encounters with friends and foes. He must part, once for all, with every remembrance of his earlier ideas, on all and on every thing. Existing religions, knowledge, science must re-become a blank book for him, as in the days of his babyhood, for if he wants to succeed he must learn a new alphabet on the lap of Mother Nature, every letter of which will afford a new insight to him, every syllable and word an unexpected revelation. The two hitherto irreconcilable foes, Science and theology—the Montechi and Capuletti of the nineteenth century, will ally themselves with the ignorant masses, against the modern Occultist. If we have outgrown the age of stakes, we are in the hey-day, per contra, of slander, the venom of the press, and all these mephitic *venticelli* of calumny, so vividly expressed by the immortal Don Basilio. To Science, it will be the duty, arid and sterile as a matter

of course—of the Cabalist to prove that from the beginning of time, there was but one positive Science—Occultism; that it was the mysterious lever of all intellectual forces, the Tree of Knowledge of good and evil of the Allegorical Paradise, from whose gigantic trunk sprung in every direction boughs, branches and twigs, the former shooting forth straight enough at first, the latter, deviating in every inch of growth, assuming more and more fantastical appearances, till at last one after the other, lost their vital juice, got deformed, and, drying up, finally broke off, scattering the ground afar with heaps of rubbish. To Theology, the Occultist of the future will have to demonstrate, that the gods of the Mythologies, the Elohims of Israel as well as the religious, theological mysteries of Christianity to begin with the Trinity, sprang, from the sanctuaries of Memphis and Thebes; that their mother Eve is thus the spiritualized Psyche of old, both of them paying a like penalty for their curiosity, descending to Hades or Hell, the latter to bring back to earth the famous Pandora's box—the former, to serve out and crush the head of the serpent,—symbol of time and evil; the crime of both expiated by the Pagan Prometheus and the Christian Lucifer; the first, delivered by Hercules,—the second, conquered by the Saviour.

Furthermore, the Occultist will have to prove to the Christian Theology, publicly, what many of its priesthood are well aware of in secret—namely, that their God on earth was a Cabalist, the meek representative of a tremendous Power, which, if misapplied, might shake the world to its foundations; and that, of all their evangelical symbols, there is not one but can be traced up to its parent fount. For instance, their incarnated Verbum or *Logos*, was worshipped at His birth by the three Magi, lead[1] on by the star, and received from them the gold, the frankincense and myrrh, the whole of which is simply an excerpt from the Cabala our modern theologians

[1] [So in original.]

despise, and the representation of another and still more mysterious "Ternary,"* embodying allegorically in its emblems, the highest secrets of the Cabala.

A clergy, whose main object ever has been to make of their Divine Cross the gallows of Truth, and Freedom, could not do otherwise than try and bury in oblivion the origin of that same cross, which, in the most primitive symbols of the Egyptians' magic, represents the key to Heaven. Their anathemas are powerless in our days, the multitude is wiser; but the greatest danger awaits us just in that latter direction, if we do not succeed in making the masses remain at least neutral,—till they come to know better—in this forthcoming conflict between Truth, Superstition and Presumption; or, to express it in other terms, Occult Spiritualism, Theology and Science. We have to fear neither the miniature thunderbolts of the clergy, nor the unwarranted negations of Science. But Public Opinion, this invisible, intangible, omnipresent despotic tyrant; this thousand-headed Hydra—the more dangerous for being composed of individual mediocrities,—is not any enemy to be scorned by any would-be occultist, courageous as he may be. Many of the far more innocent Spiritualists have left their sheepskins in the clutches of this ever-hungry, roaring lion,—for he is the most dangerous of our three classes of enemies. What will be the fate, in such a case, of an unfortunate occultist, if he once succeeds in demonstrating the close relationship existing between the two? The masses of people, though they do not generally appreciate the science of truth, or have real knowledge, on the other hand are unerringly directed by mere instinct; they have intuitionally,—if I may be allowed to express myself in the sense of what is formidable in its genuine strength. People will never conspire except against *real* Power. In their blind ignorance, the

*The Ternarius or Ternary, the Symbol of perfection in antiquity, and the Star, the Cabalistic sign of the Microcosm.

Mysteries and the Unknown have been, and ever will be, objects of terror for them. Civilization may progress, human nature will remain the same throughout all ages. Occultists beware!

Let it be understood, then, that I address myself but to the truly courageous and persevering. Besides the danger expressed above, the difficulties to becoming a practical Occultist in this country, are next to insurmountable. Barrier upon barrier, obstacles in every form and shape will present themselves to the student; for the Keys of the Golden Gate leading to the Infinite Truth, lie buried deep, and the gate itself is enclosed in a mist which clears up only before the ardent rays of implicit Faith. Faith alone, one grain of which as large as a mustard seed, according to the words of Christ, can lift a mountain, is able to find out how simple becomes the Cabala to the initiate, once that he has succeeded in conquering the first abstruse difficulties. The dogma of it is logical, easy and absolute. The necessary union of ideas and signs; the trinity of words, letters, numbers and theorems; the religion of it can be compressed into a few words; "it is the Infinite condensed in the hands of an infant," says Eliphas Levi. Ten ciphers, 22 alphabetical letters, one triangle, a square and a circle. Such are the elements of the Cabala, from whose mysterious bosom sprang all the religions of the past and the present; which endowed all the Free Masonic associations with their symbols and secrets, which alone can reconcile human reason with God and Faith, Power with Freedom, Science with Mystery, and which alone has the keys of the present, past and future.

The first difficulty for the aspirant lies in the utter impossibility of his comprehending, as I said before, the meaning of the best books written by the Hermetic Philosophers. The latter, who mainly lived in the mediæval ages, prompted on the one hand by their duty towards their brethren, and by

their desire to impart to them and their successors only, the glorious truths, and on the other very naturally desirous to avoid the clutches of the blood-thirsty Christian Inquisition, enveloped themselves more than ever in mystery. They invented new signs and hieroglyphs, renovated the ancient symbolical language of the high priests of antiquity, who had used it as a sacred barrier between their holy rites and the ignorance of the profane, and created a veritable "Cabalistic slang". This latter, which continually blinded the false neophyte, attracted towards the science only by his greediness for wealth and power which he would have surely misused were he to succeed, is a living, eloquent, clear language; but it is and can become such, only to the true disciple of Hermes.

But were it even otherwise, and could books on Occultism, written in a plain and precise language be obtained, in order to get initiated in the Cabala, it would not be sufficient to understand and meditate upon certain authors. Galatinus and Pic[o] de la Mirandola, Paracelsus and Robertus de Fluctibus do not furnish one with the key to the practical mysteries. They simply state what can be done and why it is done; but they do not tell one *how* to do it. More than one philosopher who has by heart the whole of the Hermetic literature, and who has devoted to the study of it upwards of thirty or forty years of his life, fails when he believes he is about reaching the final great result. One must understand the Hebrew authors, such as Sepher Jezirah, for instance; learn by heart the great book of the *Sohar* in its original tongue; master the *Cabbala Denudata*, from the Collection of 1684 (Paris); follow up the Cabalistic Pneumatics at first, and then throw oneself headlong into the turbid waters of that mysterious unintelligible ocean called the Talmud*, this confusion of "absurd monstrosities,"

* Emanuel[1] Deutsch found it otherwise, and in his celebrated Quarterly Review Essay eulogises the Talmud as the repository of

[1] [So in original.]

according to some blind critics . . . the Hermetists in its dogmatic and allegorical meaning understand very well. . . Levi, "there exist two works which strange to say the infallible Church does not even pretend to understand and never tried to explain; the *Prophecy of Ezekiel* and the *Apocalypse*; two Cabalistic treatises, reserved, without doubt, for the commentaries of the Magi Kings; books closed with the seven seals to the faithful Christian; but perfectly clear to the Infidel initiated in the Occult Sciences".

Thus, the works of Occultism, were not, I repeat, written for the masses, but for those of the Brethren who make the solution of the mysteries of the Cabala, the principal object of their lives, and who are supposed to have conquered the first abstruse difficulties of the Alpha of Hermetic Philosophy.

To fervent and persevering candidates for the above science, I have to offer but one word of advice, "Try and become". One single journey to the Orient, made in the proper spirit, and the possible emergencies arising from the meeting of what may seem no more than the chance acquaintances and adventures of any traveler, may quite as likely as not throw wide open to the zealous student, the heretofore closed doors of the final mysteries. I will go farther and say that such a journey, performed with the omnipresent idea of the one object, and with the help of a fervent will, is sure to produce more rapid, better, and far more practical results, than the most diligent study of Occultism in books—even though one were to devote to it dozens of years. In the name of Truth,

Yours,
H. P. BLAVATSKY.

vast stores of information for the philosophical student, placing it in certain respects above even the Old Testament itself.—ED. SPIRITUAL SCIENTIST.

H.P.B.'S STATEMENT REGARDING THE LETTERS OF THE MASTERS[1]

EXTRACTS of a letter from H. P. Blavatzky dated Würzburg 24/1. 86. copied by Mrs. F. Gebhard. The contents were confirmed verbally by H.P.B. to Mr. and Mrs. F. Gebhard in Elberfeld in June 1886.

. . . This morning before the receipt of your letter at 6 o'clock, I was permitted and told by Master to make you understand at last you and all the sincere, truly devoted Theosophists: *as you sow, so you will reap;* to personal private questions and prayers, answers framed in the mind of those whom such matters can yet interest, whose minds are not yet entirely blank to such worldly terrestrial questions, answers by chelas and novices —often something reflected from *my own mind,* for the Masters would not stoop for one moment to give a thought to *individual,* private matters relating but to one or even ten persons, their welfare, woes and blisses in *this* world of Maya, to nothing except questions of really universal

[1] [From the manuscript in Adyar Archives, in the handwriting of Frau Mary Gebhard.

This most important statement exists apparently in two versions, that at Adyar, and another which appears in *The Path,* of which Mr. W. Q. Judge was editor, in its issue of March 1893. Where the original letter is, or whence the copy which he uses, is not stated by Mr. Judge. In the Adyar manuscript, Frau Gebhard says "Extracts of a letter," and gives its date as January 24, 1886, but does not mention to whom it was written. The version of Mr. Judge is longer than that of Adyar, which is about one third the length of the other, and which appears about the middle of the longer statement. But though not so long, the Adyar manuscript contains certain most important sentences which are omitted in Mr. Judge's version. A comparison of the two will show the omissions, as also other textual differences, which however are of a minor nature. The omissions however need explaining, since in other respects, even often in punctuation and in italicising, the two versions are evidently copies from one common source.

In a subsequent issue of THE THEOSOPHIST, both versions will be published.—C. J.]

importance. It is ALL YOU, Theosophists, who have dragged down in your minds the ideals of our Masters; *you* who have, unconsciously and with the best of intentions and full sincerity of good purpose, DESECRATED Them, by thinking for one moment, and believing that THEY would trouble themselves with your business matters, sons to be born, daughters to be married, houses to be built etc etc etc. And yet, all those who [1] have received such communications, being nearly *all* sincere (those who were *not* have been dealt with according to others special laws) you had a right, knowing of the existence of Beings who you thought could easily help you, to seek help from Them, to address them, once that a monotheist addresses his personal God, desecrating the GREAT UNKNOWN a million of times *above* the Masters, by asking Him (or IT) to help him with a good crop, to slay his enemy and send him a son or daughter; and having such a right in the abstract sense, They could not spurn you off, and refuse answering you if not Themselves, then by ordering a Chela to sattisfy[2] the addressees to the best of his or hers [2] (the Chela's) ability.

How many a time was I, no Mahatma, shocked and startled, burning with shame when shown notes written in Their (two) handwritings (a form of writing adopted for the T.S. and used by Chelas only NEVER *without Their special permission or order* to that effect) exhibiting mistakes in science, grammer [2] and thoughts, expressed in such language that it perverted entirely the meaning originally intended, and sometimes expressions that in Thibetan Sanscrit or any other Asiatic language had quite a different sense, as in one instance I will give. In answer to Mr. Sinnett's letter referring to some apparent contradiction in *Isis*, the Chela who was made to precipitate Mahatma K.H.'s reply, put "I had to exercise all my ingenuity to reconcile the two things". Now the term

[1] ["You" in manuscript.]
[2] [So in manuscript.]

ingenuity, used for and meaning candour, fairness, an obsolete word in this sense and never used now, but one meaning this perfectly as even I find in Webster, was misconstrued by Massey, Hume, and I believe even Mr. Sinnett to mean "cunning" "cleverness" "acuteness," to form a new combination so as to prove that there was no contradiction. Hence: "the Mahatma confesses most unblushingly to ingenuity to using *craft* to reconcile things like an acute[1] 'tricky lawyer,'" etc., etc. Now had *I* been commissioned to write or precipitate the letter, I would have translated the Master's thought by using the word "ingenuousness" "openness of heart, frankness, fairness, freedom from reserve and dissimulation" as Webster gives it, and opprobrium thrown on Mahatma K.H.'s character would have been avoided. It is not *I* who would have used carb*olic* acid instead of "carbonic acid" etc. It is very rarely that Mahatma K.H. *dictated verbatim*, and when he did there remained the few sublime passages found in Mr. Sinnett's letter from Him. The rest—he would say—write so and so and the Chela wrote often without knowing one word [of] English, as I am now made to write Hebrew and Greek and Latin etc. Therefore the only thing I can be reproached with—a reproach I am ever ready to bear though I have not deserved it, having been simply the obedient and blind tool of our occult laws and regulations—*is* of having, 1) used Master's name when I thought my authority would go for naught, and when I sincerely believed acting agreeably to Master's intentions*, and for the good of the cause; and 2) of having *concealed* that which the laws and regulations of my pledges did not permit me so far to reveal; 3) PERHAPS

*Found myself several times mistaken and now I am punished for it with daily and hourly crucifixion. Pick up stones, Theosophists, pick them up brothers and kind sisters, and stone me *to death* with them for trying to make you happy with one word of the Masters!

[1] [In manuscript, Frau Gebhard first wrote "astute," and then crossed it through and wrote "acute". Obviously she made an error in copying.—C. J.]

—(again for the same reason) of having insisted that such and such a note was from Master written in *his own handwriting*, all the time thinking, JESUITICALLY, I confess, "Well, it is written by *His* order and *in* His handwriting after all, why shall I go and explain to those who do not cannot understand the truth, and perhaps only make matters worse.

Two or three times, perhaps more, letters were precipitated in *my presence*, by Chelas who could not speak English, and who took ideas and expressions out of my head. The phenomena in *truth and solemn reality* were greater at those times then[1] ever. Yet they often appeared the most suspicious, and I had to hold my tongue, to see suspicion creeping into the minds of those I loved best and respected, unable to justify myself or to say one word. What I suffered Master only knew. Think only (a case with Solovioff at Elberfeld) I sick in my bed; a letter of his, an old letter received in London and torn by me, *rematerialized* in my own sight, I looking at the thing. Fife[1] or six lines in the *russian language*, in Mahatma *K.H.'s handwriting* in blue, the words *taken from my head*, the letter old and crumpled travelling slowly *alone* (even I could not see the astral hand of the Chela performing the operation)—across the bedroom, then slipping into and among Solovioffs papers who was writing in the little drawing room, correcting my manuscripts—Olcott standing closely by him and having just handled the papers looking over them with Solovioff. The latter finding it, and like a flash I see in his head in Russian the thought: "The old impostor (meaning Olcott) must have put it there!" and such things by hundreds.

Well, this will do. I have told you the truth, the whole truth, and *nothing but the truth*, so far as I am allowed to give it. Many are the things I have *no* right to explain, if I had to be hung for it.

[1] [So in manuscript.]

THE NAMING OF "ISIS UNVEILED"

J. W. BOUTON

PUBLISHER, IMPORTER AND BOOKSELLER

706 Broadway, New York, May 8, 1877.

Dear Madam Blavatsky,

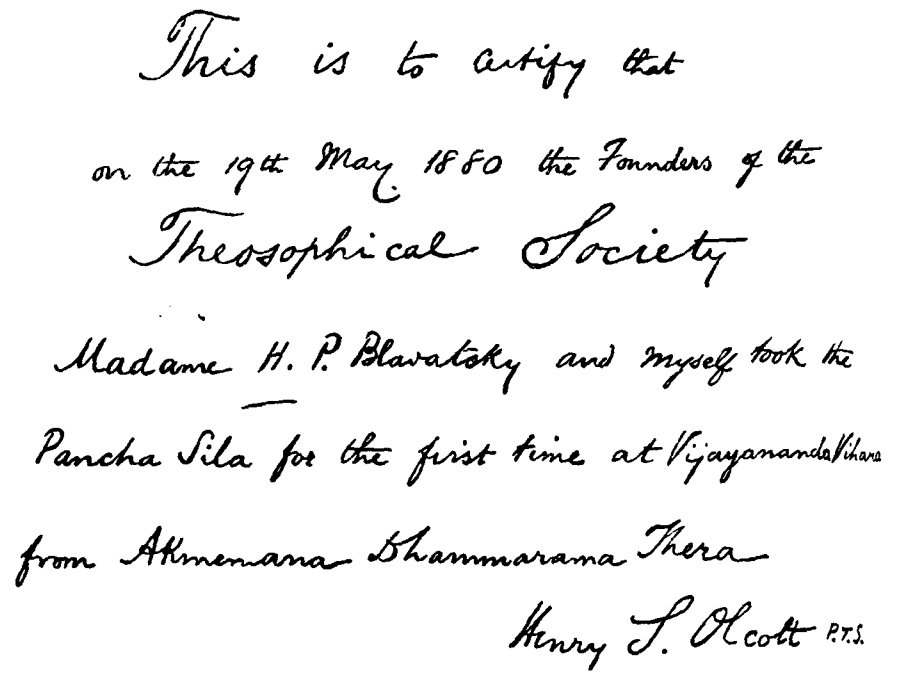
Our mutual friend Sotheran called upon me yesterday and during our conversation, suggested something, which considering its source, is really worth considering. It appears that there has been another, and a very good book published in England under the title of the "Veil of Isis"[1]. Now as you are aware, it is a very awkward affair to publish *our* book under the same title as one previously issued, and when we come to advertise it many will suppose it to be the same thing and pass it by. Another matter—the other book is undoubtedly copyrighted in England under the title aforesaid, and consequently it will put a stop to the sale of our book entirely in England, as it will be an infringement of copyright. Strange as it may appear the idea struck Sotheran and myself simultaneously that it will be better to change our title a little, and we both hit upon exactly the same one, viz—*Isis Unveiled*, which it seems to me in many respects much better than the other title, for in itself it has a distinct meaning which the other has not.

[1] [The whole of the first volume, in the first edition and in all the subsequent editions printed from the same stereo-typed plates, even as late as 1886, bears *inside* on each even page at top the title "The Veil of Isis". But in the second volume the title is "Isis Unveiled". Evidently the whole of the first volume had been set up, and stereo-typed before it was decided to change the title.—C. J.]

I inquired about the Sanscrit Dictionary. It appears that the lowest I can get one for is $ 20, net. wholesale price.

Sincerely your friend,
J. M. Bouton

P.S. I just received an order for the Veil of Isis from Fort Benton, M.S.


This is to artify that
on the 19th May 1880 the Founders of the
Theosophical Society
Madame H. P. Blavatsky and myself took the
Pancha Sila for the first time at Vijayananda Vihara
from Atkmenana Dhammarama Thera
Henry S. Olcott P.T.S.

[Statement in Colonel Olcott's handwriting, in a Vihāra or Temple in Ceylon. Reduced about half size.]

H.P.B. AS AN AMERICAN CITIZEN[1]

MADAME BLAVATSKY

TO THE EDITOR OF THE *Bombay Gazette.*

SIR,

On the very day of my return from a month's travel, I am shown by the American Consul two paragraphs, viz., one in your paper of the 10th inst., which mentions me as the "Russian 'Baroness,'" and one in the *Times of India* of the 8th, whose author had tried hard to be witty but only succeeded in being impertinent and calumnious. In this last paragraph I am referred to as a woman who called herself a "Russian princess".

With the original and selected matter in your contemporary you, of course, have nothing to do. If the editor can find "amusing" such slanderous tomfooleries as the extract in question from the *Colonial Empire and Star of India*, and risk a suit for libel for circulating defamations of a respectable scientific Society, and vilifying its honoured President, by calling him a "secret detective"—an outrageous *lie*, by the way—that is not your affair. My present business is to take the *Gazette* to task for thrusting upon my unwilling republican head the Baronial coronet. Know please, once for all, that I am neither "Countess," "Princess," nor even a modest "Baroness," whatever I may have been before last July. At that time I became a plain citizen of the U. S. of America—a

[1] [*The Bombay Gazette*, May 13, 1879. From Scrap Book, No. IV.]

title I value far more than any that could be conferred on me by King or Emperor. Being this I could be nothing else, if I wished; for, as everyone knows, had I been even a princess of the royal blood before, once that my oath of allegiance was pronounced, I forfeited every claim to titles of nobility. Apart from this notorious fact, my experience of things in general, and peacocks' feathers in particular, has led me to acquire a positive contempt for titles, since it appears that outside the boundaries of their own Fatherlands, Russian princes, Polish counts, Italian marquises, and German barons are far more plenty *inside* than *outside* the police precincts. Permit me further to state—if only for the edification of the *Times of India* and a brood of snarling little papers, searching around after the garbage of journalism—that I have never styled myself aught but what I can prove myself to be—namely, an *honest* woman, now a citizen of America, my adopted country, and the only land of *true* freedom in the world.

Bombay, May 12th. H. P. BLAVATSKY.

[In spite of her American citizenship, H.P.B. in 1884, when in Europe, used the coronet on her visiting card, as is seen below.—C. J.]



MADAME H. P. BLAVATSKY

Secrétaire Général

DE LA SOCIÉTÉ THÉOSOPHIQUE

MADRAS (Inde)

H.P.B.'s VISITING CARD

A CARD OF GREETING TO MR. AND MRS. H. SCHMIECHEN

(enlarged one and a half times)

To Mr & Mrs Schmiechen
my two dear "Bahco."
c/o Mrs Sinnett.

THE ENVELOPE



Happy New Year.
Be as united & as
loving as these two
flowers — only try to
have less buds than there
are on the above.
yours truly
H P B

THE CARD

From H P Blavatsky,
ex Corresp. Secretary Theos.
Theos. Society.

ON BACK OF CARD

H.P.B.'S "PROFESSION OF FAITH"

New York, April 10, 1878.

Peary Chand Mittra, Esq.

My dear Sir,

I cannot thank you enough for the various publications you have been kind enough to send me. They have all been attentively read and appreciated. Of them all, the one which treats upon the condition of women in India, has perhaps, pleased me most, though the biography of David Hare has nearly reconciled me with European races, which I most cordially hate, by showing me that they are not altogether contemptible and that there are truly good, *godly* people [among][1] my Western countrymen. The disabilities under which the female [sex][1] labors among Western peoples spring mainly from the [fact][1] that men regard them for the most part as instruments of lust, than as equals and companions. Despising them when gratified in this direction, they of course cannot respect them. And women in their turn accept their degrading position, and busy themselves principally in making their physical charms more alluring. Speak of the Ceylonese and Travancore women going naked, with but a short skirt! An English woman would turn in disgust from her, but at the same time attend the Queen's "drawing room" in a costume so provokingly immodest—wearing but a *sash* instead of a bodice—as to make men themselves blush to

[1] [Word dropped out of the letter which is on thin friable paper, and restored as above.—C. J.]

their ears for shame! Even the London Court papers have recently protested against such a *naked* exhibition,—the new fashion. In my eyes, your poorest woman, who goes about as God created her, is thousand times more respectable than these European prostitutes of the Courts—the aristocracy of the various kingdoms. The more I see of Christianity and Christendom, the more disgusted am I with both, and the warmer grows my love and respect for the dark-skined [1] races. I was myself brought up with the Buddhist Kalmucks. [I was living][2] in the steppes of Astrachan (Caspian Sea) till the age of ten.

I am sorry that you have not given me the information I wanted about the Brahmanical calculations of the Zodiac. I hope you do not place too great a value upon European Science: in my opinion, the greatest of the Tindalls [1] is but a puling babe beside some of your Brahmans, who, scorn to disabuse Europeans who take them for ignoramuses. What I want is their legends, what they maintain in *their* teachings about the age of the world and *man*. From European Science, the public gets nothing but misrepresentations and crude guesses. Generally slaves of public opinion, they care but for their official positions and wages, and so, stick to the old exploded notions of the Jewish Bible with its 6,000 [years] of the world.

Do please tell me, *theosophically* and "on the square," as Masons say, whether you believe with Peebles and other Spiritualists in the so-called "materialization" of Spirits, of pure disembodied man. I infer from your writings that *you do not*. But Peebles would have us all understand, that not only you but all other Hindu gentlemen who justly believe in the soul's immortality and a *subjective* communication between the two worlds, are *Spiritualists* like himself. I presume you

[1] [So in manuscript.]
[2] [See footnote on previous page]

have seen the controversy between us (theosophists) and the orthodox Spiritualists that has been going on for some months past in the London Sp[1] papers. Some of the best men have come round to our side, and we are constantly growing stronger. While the *Spiritualist* and the Banner of Light in days past have classed me as a *non* Spiritualist, the "Indian Daily News" of Calcutta and various secular papers in other countries abuse me and my book for its author being a "Spiritualist"!! This is comical and perplexing. *I am a Spiritualist*, but of another sort, and I flatter myself of a little more philosophical sort. I will never believe that a pure spirit can reclothe itself in gross matter (which smells at seances like a *corpse*), nor that all mediumistic communications are of necessity from a "Spirit" source or individuality. And on this question, some of your Brahmans are more than other men competent to descriminate.[1] Will you kindly tell us whether we err or not? Will you help us to be enlightened? People (foolish Spiritualists) call and believe me an *Adept*. They verily ——[2] that *I was initiated in the pagodas!* I, a woman and a European!! The absurdity of such a notion is really calculated to make one stare in amazement! I, at least never pretended such a flagrant lie. I know too much of India and its customs not to be well aware that no European man—let alone *a woman*, could ever penetrate into the inner recesses of the pagodas. But I have had many friends among Buddhists and knew well two Brahmins at Travancore and learned a good deal from them. I belong to the secret sect of the Druzes of the Mount Lebanon and passed a long life among dervishes, Persian mullahs, and mystics of all sort. Therefore, I am well acquainted with the phenomena—loosely called Spiritual in every case—and came to the conviction that most of

[1] [So in manuscript.]
[2] [Word dropped out and unrestorable.]

the phenomena can be produced without there being either jugglery and fraud or *Spiritual* manifestations. I have in short, too great a veneration for the Spirit of disembodied man, to believe that he who was a good and pure man on earth, instead of pursuing his progress towards "Nirvana" or "Moksha," will degrade his spirit by returning on earth, to throw guitars and bells at people's heads, for 50 cents the seance! But in *subjective* communication I believe thoroughly, for I *know* it to be true. I believe in the possession and obsession by Spirits, etc.

Hoping you will excuse this uncalled for "profession of faith," which I wanted you to know in case you should read my book, I will now close. I am very sorry to have to deny myself the pleasure of sending you a copy of "Isis Unveiled" for the present, but the fact is, that *not a single copy* of the 3d edition remains in the publisher's hands; and of a Bombay order for 100 copies he could send but 34, until he gets out the fourth edition.

Hoping for a reply at your early convenience, I remain, dear sir,

Very gratefully and sincerely yours,

H. P. Blavatsky.

Please excuse the horrid writing.

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THE rapid growth of the Theosophical Society—a body which was organized at New York, United States of America, in 1875, to promote the study of universal archane philosophy, and especially the secret sciences of Oriental nations—and the transfer of its executive offices to Bombay, render necessary the publication of the present journal. While the chief officers of the Society were in America, it was always easy to secure from an enterprising and attentive public press, as wide a circulation as could be desired for anything of importance that they had to say. But in India the case is different; and six months of experience have shown that the best interests of the Society demand the publication of a journal of its own. Besides, the correspondence between the Executive and the Society's branches in various European countries, and with the Aryan, Buddhist, Parsi, and Jain scholars who take a deep interest in its work and are anxious

[1] [From Scrap Book IV.]

THE THEOSOPHIST

A MONTHLY JOURNAL DEVOTED TO ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM: EMBRACING MESMERISM, SPIRITUALISM, AND OTHER SECRET SCIENCES.

VOL. I. BOMBAY, OCTOBER, 1879. No. 1.

SPECIAL NOTICES.

It is evident that the THEOSOPHIST will offer to advertisers unusual advantages in circulation. We have already subscribers in every part of India, in Ceylon, Burmah, and on the Persian Gulf. Our paper also goes to Great Britain, France, Germany, Hungary, Greece, Russia, Constantinople, Egypt, Australia, and North and South America. The following very moderate rates have been adopted:

ADVERTISING RATES.

First insertion.....16 lines and under.....1 Rupee.
For each additional line.....1 Anna.

Space is charged for at the rate of 12 lines to the inch. Special arrangements can be made for large advertisements, and for longer and fixed periods. For further information and contracts for advertising, apply to MESSRS. COOPER & CO.,
Advertising Agents, Booksellers and Publishers, Meadow Street, Fort, Bombay.

TO SUBSCRIBERS.

The Subscription price at which the THEOSOPHIST is published barely covers cost—the design in establishing the journal having been rather to reach a very wide circle of readers, than to make a profit. We cannot afford, therefore, to send specimen copies free, nor to supply libraries, societies, or individuals gratuitously. For the same reason we are obliged to adopt the plan, now universal in America, of requiring subscribers to pay in advance, and of stopping the paper at the end of the term paid for. Many years of practical experience has convinced Western publishers that this system of cash payment is the best and most satisfactory to both parties; and all respectable journals are now conducted on this plan.

Subscribers wishing a printed receipt for their remittances must send stamps for return postage. Otherwise, acknowledgments will be made through the journal.

The THEOSOPHIST will appear each month. The rates, for twelve numbers of not less than 40 columns Royal 4to each, of reading matter, or 480 columns, in all, are as follows:—To subscribers in any part of India, Rs. 6 per annum; in Ceylon, Rs. 7; in the Straits Settlements, China, Japan, and Australia, Rs. 8; in Africa, Europe, and the United States, £1. Half year (India) Rs. 4; Single copies annas 12. Remittances in postal stamps must be at the rate of annas 17 to the Rupee to cover discount. The above rates include postage. *No name will be entered in the books or paper sent until the money is remitted; and invariably the paper will be discontinued at the expiration of the term subscribed for.* Remittances should be made in Money-orders, Hundis, Bill cheques, (or Treasury bills, if in registered letters) and made payable only to the PROPRIETORS OF THE THEOSOPHIST, 108, Girgaum Back Road, Bombay, India.

AGENTS: London (Eng.), Bernard Quaritch, 15 Piccadilly, W.; New York, S. R. Wells & Co., 737, Broadway; Boston, Mass., Colby and Rich, 9, Montgomery Place; Chicago, Ill., J. C. Bundy, 92, La Salle St. American subscribers may also order their papers through W. Q. Judge, Esq., 71, Broadway, New York.
Ceylon: Isaac Weeresooriya, Deputy Coroner, Dodanduwa; John Robert de Silva, Colombo.

THE THEOSOPHIST.

BOMBAY, OCTOBER 1ST, 1879.

FOR the convenience of future reference, it may as well be stated here that the committee, sent to India by the Theosophical Society, sailed from New York December 17th, 1878, and landed at Bombay, February 16th, 1879; having passed two weeks in London on the way.

UNDER the title of "Spiritual Stray Leaves," Babu Peary Chand Mittra, of Calcutta—a learned Hindu scholar, psychologist and antiquarian, and a highly esteemed Fellow of the Theosophical Society—has just put forth a collection of thirteen essays which have appeared in the forms of pamphlets and newspaper articles from time to time. Some of these have been widely and favorably noticed by the Western press. They evince a ripe scholarship, and a reverence for Aryan literature and history which commands respect. The author writes of psychological things in the mood of one to whom the realities of spirit are not altogether unknown. This little work is published by Messrs. Thacker Spink & Co. of Calcutta and Bombay.

THOUGH the contributions to this number of the journal are not in all cases signed, we may state for the information of Western readers that their authors are among the best native scholars of India. We can more than make good the promise of our Prospectus in this respect. Already we have the certainty of being able to offer in each month of the coming year, a number as interesting and instructive as the present. Several highly important contributions have been laid by for November on account of want of space; though we have given thirty, instead of the promised twenty pages of reading matter. The Theosophical Society makes no idle boasts, nor assumes any obligations it does not mean to fulfil.

NOTICE is given to the Fellows of the Theosophical Society that commodious premises at Girgaum, adjoining the Head-quarters of the Theosophical Society, have been taken for the Library and Industrial Department which are decided upon. The nucleus of a unique collection of books upon Oriental and Western philosophy, science, art, religion, history, archæology, folk-lore, magic, spiritualism, crystallomancy, astrology, mesmerism, and other branches of knowledge, together with cyclopædias and dictionaries for reference, is already in the possession of the Society, and will be immediately available. Scientific and other magazines and journals will be placed upon the tables. There will be a course of Saturday evening lectures by Col. Olcott upon the occult sciences in general, with experimental demonstrations in the branches of mesmerism, psychometry, crystallomancy, and, possibly, spiritualism. Other illustrated lectures upon botany, optics, the imponderable forces (electricity, magnetism, odyle, &c.), archæology, and other interesting topics, have been promised by eminent native scholars. Later—provided the necessary facilities can be obtained—Mr. E. Wimbridge, Graduate of the Royal Institute of British Architects, will lecture upon the best means of developing the useful arts in India; and, with models, drawings, or the actual exhibition to the audience of work being done by skilled workmen, demonstrate the principles laid down in his lectures. Due notice of the opening of the Library and Reading Room, and of the date of Col. Olcott's first lecture, will be sent. Fellows only are entitled to admission, except upon extraordinary occasions, when special cards will be issued to invited guests.

NAMASTAE!

THE foundation of this journal is due to causes which, having been enumerated in the Prospectus, need only be glanced at in this connection. They are—the rapid ex-

Reproduction of first page of *The Theosophist*, the first number being issued on October 1, 1879. The original page was 11⅝ by 7⅞ inches (29½ cm. × 18½ cm.)

PROSPECTUS OF "THE THEOSOPHIST"

THE THEOSOPHIST

A MONTHLY JOURNAL DEVOTED TO SCIENCE, ORIENTAL PHILOSOPHY, HISTORY, PSYCHOLOGY, LITERATURE AND ART[1]

CONDUCTED BY H. P. BLAVATSKY

PROSPECTUS

THE rapid growth of the Theosophical Society—a body which was organized at New York, United States of America, in 1875, to promote the study of universal archane philosophy, and especially the secret sciences of Oriental nations—and the transfer of its executive offices to Bombay, render necessary the publication of the present journal. While the chief officers of the Society were in America, it was always easy to secure from an enterprising and attentive public press, as wide a circulation as could be desired for anything of importance that they had to say. But in India the case is different; and six months of experience have shown that the best interests of the Society demand the publication of a journal of its own. Besides, the correspondence between the Executive and the Society's branches in various European countries, and with the Aryan, Buddhist, Parsi, and Jain scholars who take a deep interest in its work and are anxious

[1] [From Scrap Book IV.]

to aid it, has so increased that, without such a journal as the THEOSOPHIST, it will be extremely difficult to keep the communication unbroken.

With no wish to undervalue the services which have been rendered to the world, during the past fifty years, by the eminent men, who, through learned societies, and in their individual capacities as travellers, authors, professors, journalists and lecturers, have disclosed so much about ancient Eastern religion, philosophy, science, archæology and philology, the Theosophical Society, nevertheless, believes that it has found a most important field of exploration hitherto unoccupied. It is that of the secret wisdom concealed under the popular and often repulsive myths of the nations of antiquity; the philosophical origin of much that is now considered as foolish superstitions; the key, in short, to all that appears upon the unattractive surface. One need only glance at the contradictory explanations of the wisest Western scholars as to the literature, inscriptions, monuments and traditions of the East, to perceive that they have been misled by the dead letter of appearances and their inability to discover the hidden spirit which has been covered over—and so long lost, except from the sight of a few privileged souls. It is also evident that many of them have shown a disposition to disparage the knowledge of modern educated natives of their ancestral history and beliefs, and to belittle their capability to assist in the labours of science. The pandits and priests of India, Ceylon, China and other Eastern countries have been chilled by an assumption of haughty superiority; and, it is said, sometimes exasperated by the mistranslation, and misconception of their most revered writings. The charge is also made that precious works entrusted to Western hands as a temporary loan have disappeared, or been mutilated, under the pretext of accident; and that, in alleged translations, vital passages have been deliberately suppressed through interested

motives. One reason for the establishment of the THEOSOPHIST is that native Oriental scholars may have a channel through which they can claim from an enlightened age a just verdict upon the true merits of the religions, philosophies, sciences, and arts that their ancestors bequeathed to mankind. That there has been very little hearty co-operation between them and Western Orientalists should cause no surprise when it is remembered that they could not enter the society of many Europeans on those terms of equality to which they felt that their learning, and dignity of ancestral lineage entitle them. When their help has been asked it has often been made to appear that they were receiving a favour rather than conferring one; and European professors, set over native pandits to instruct native youth in Sanskrit and the vernacular tongues, have not scrupled to affirm that Europeans alone were competent to explain the meaning of their authors. The organization of the Theosophical Society was a protest against this spirit, and the founders of the present journal declare their veneration for the ancient sages of all religions, and respect and brotherly affection for all their worthy modern representatives.

The key to what is mystical and baffling in ancient philosophy, mythology, psychology, and folk-lore, is in the possession of men of this class; who, being in sympathy with the objects of the Society, and some of them its Fellows, have intimated their willingness to reveal much that under ordinary conditions is inaccessible.

The THEOSOPHIST will abstain from all political discussion, such being entirely outside the limits of its plan. The social, mental and moral conditions of the present generation as compared with those of their ancestors offer, however, an ample field for intelligent criticism, and will receive attention. The paper will always cordially support and ask European and American sympathy for every effort by the native

governments, as well as European, to spread education, introduce useful arts, and better the condition of the native population. To this end, it will lay before its Eastern subscribers the latest news about important discoveries, improvements and inventions.

For a number of years different Governments have been searching for ancient manuscripts with which to enrich their national libraries and museums, and while many have been found, far more are believed to remain undiscovered.

A recent report of the Royal Asiatic Society, speaking of the collection of Hindu workers, observed that:—"Many parts of the Dekkan, however, have up to this time remained completely unexplored, and still promise a plentiful harvest to future investigators; although, in many cases, *it will, no doubt, require the utmost care to overcome the suspicion and superstitions* of the Brahmanas. Of the Namburis in Malabar, for instance, a most interesting, *though very retired and secluded class of Brahmanas, we know next to nothing*; yet they are said to be staunch followers of the Vedic religion, *and to have in their possession a great many old Vedic MSS.*" These manuscripts are in the safe keeping of guardians whose fidelity to their trust is beyond the reach of temptation. But there is reason to hope and believe that, from time to time, translations and perhaps fac-similes of them, will be given through the pages of this journal.

Among the Western fellows of the Theosophical Society who will contribute to these columns, are eminent literary and scientific men, authors, journalists and professors fully competent to treat upon the topics above enumerated.

Among the Eastern, the names of the distinguished Swami, Daya Nand Saraswati, Pandit; Founder of the Arya Samaj, and Supreme Chief of the Theosophical Society of the Arya Samaj, our Vedic Branch; of the erudite High Priest of Adam's Peak, Ceylon, and President of the Sanskrit, Pali and Elu College

of Colombo, the Rev. H. Sumangala; and the Eminent Buddist[1] controversialist, the Rev. Mohattiwatte Gunananda; (both Counsellors of the Society); of the learned High Priest of Sylalinbarana Vihare, at Dodandua, the Rev. Piyaratana Tissa Terunanse; and others of distinction, indicate the very high order of Oriental Scholarship that will contribute to the instruction of the THEOSOPHIST'S subscribers. Translations of important Sanskrit and Pali works, hitherto beyond reach, will form a leading feature of the journal. The attempt of Swami Daya Nand Saraswati to revive the pure monotheistic philosophy of the Aryans, and the plan and purposes of the Arya Samaj movement, will receive the attention they deserve; as will, also, the reformatory endeavors of the Brahmo, Prarthana, and other Hindu Society, some of whose most respected leaders will we hope contribute.

The THEOSOPHIST will be a journal of not less than 20 pages; royal quarto size; double columns; printed in large, clear type, on the best English paper; and will appear at the beginning of every month. The subscription prices will be as follows:—To subscribers in any part of India, Rs. 6 per annum; in Ceylon, Rs. 7; in the Straits Settlements, China, Japan, and Australia, Rs. 8; in Europe and the United States, Rs. 10. The above rates include postage. No name will be entered on the books or paper sent until the money is remitted; and the paper will be invariably discontinued at the expiration of the term subscribed for. Remittances should be made in Money-orders, Hundis, Bill cheques, (or Treasury bills, if in registered letters), and made payable to the PROPRIETORS OF THE THEOSOPHIST, 108, Girgaum Back Road, Bombay, India.

As few extra copies will be printed, persons who wish to secure a complete file should forward their subscriptions by the 15th of September at latest.

[1] [So in original.]

Correspondence (which may be in Hindi, Guzerati, Marathi, or in any modern European language) will be welcomed from any qualified person who is interested in the work of the journal, and, if suitable, will be carefully translated, edited and published.

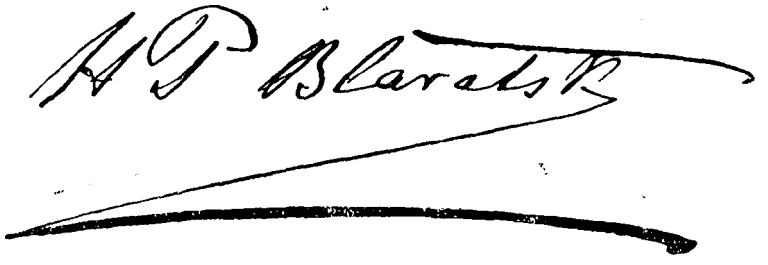
HENRY S. OLCOTT,
President of the Theosophical Society.

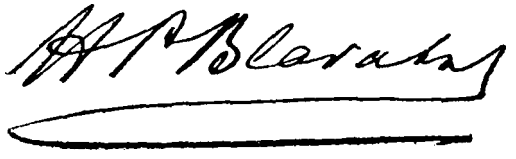
OFFICE OF THE THEOSOPHICAL SOCIETY,
108 GIRGAUM BACK ROAD,
Bombay, July, 1879.

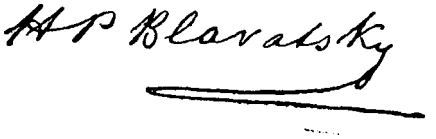


[Pen drawing by H. P. B.—probably of her family coat-of-arms, as a cock appears on it. Her maiden name was "von Hahn," and Hahn=cock.]

THREE SIGNATURES OF H. P. B.

1. 

2. 

3. 

[No. 2 is slightly enlarged.]

MADAME BLAVATSKY ON HINDU WIDOW-MARRIAGE[1]

THE following is a copy of a letter received by Dewan Bahadur Ragoonath Row, from Madame Blavatsky:—

DEWAN BAHADOOR RAGUNATH ROW, F.T.S.

MY DEAR SIR,—I have not made a study of Hindu Law, but I do know something of the principles of Hindu religions, or rather ethics, and of those of its glorious founders. I regard the former almost the embodiment of justice, and the latter as ideals of spiritual perfectibility. When then, anyone points out to me in the existing canon any text, line or word that violates one's sense of perfect justice, I instinctively know it must be a later perversion of the original smriti. In my judgment the Hindus are now patiently enduring many outrageous wrongs that were cunningly introduced into the canon as opportunity offered, by selfish and unscrupulous priests for their personal benefit, as it was in the case of *satti*, the burning of widows. The marriage laws are another example. To marry a child without her knowledge or consent, to enter the marriage state, and then to doom her to the awful, because unnatural fate of enforced celibacy if the boy-child to whom she was betrothed should die (and one

[1] [*Madras Times*, June 6, 1882. From Scrap Book VIIIa.]

half of the human race do die before coming of age) is something actually brutal, devilish. It is the quintessence of injustice and cruelty, and I would sooner doubt the stars of heaven than believe that either one of those star-bright human souls called *Rishis* had ever consented to such a base and idiotic cruelty. If a female has entered the marital relation, she should, in my opinion, remain a chaste widow if her husband should die. But if a betrothed boy-husband of a non-consenting and irresponsible child-wife should die, or if, upon coming to age, either of them should be averse from matrimony, and prefer to take up a religious life, to devote themselves to charitable occupations, to study, or for other good reasons wish to remain celibate, then they ought to be allowed to do so. We personally know of several cases where the male or female are so bent upon becoming *chelas* that they prefer death rather than to enter or continue in—as the cases severally may be—the marriage state. My woman's instinct always told me that for such there was comfort and protection in Hindu Law—the only true LAW—of the Rishis which was based upon their spiritual perceptions, hence upon the perfect law of harmony and justice which pervades all nature. And now, upon reading your excellent pamphlet, I perceive that my instincts had not deceived me.

Wishing every possible success in your noble and highly philanthropic enterprise,

Believe me, dear sir, with respect,

Yours fraternally,

H. P. BLAVATSKY

Mylapore, 3rd June, 1882.

H. P. B. AND "ANANDA"[1]

Ooty, Wednesday,
7th August, 1883.

[Envelope bears the inscription :]
"To my new Son,
the Swimming-Bath Yogi
and
the Philosopher of the
"Cooking Room."

My dear——[2]

What name? Master says asks[3] Bawaji, consult him and Damodar—some name easy going and flowing, incapable of breaking any one's jaw. You do perhaps well to keep yourself unseen by the Madrasee F.T.S.—an inquisitive lot. I have consulted the Mahatma and asked His orders upon the 2nd point. He says:

(1) Let him (you) settle upon the name of the place he comes from and never contradict himself.

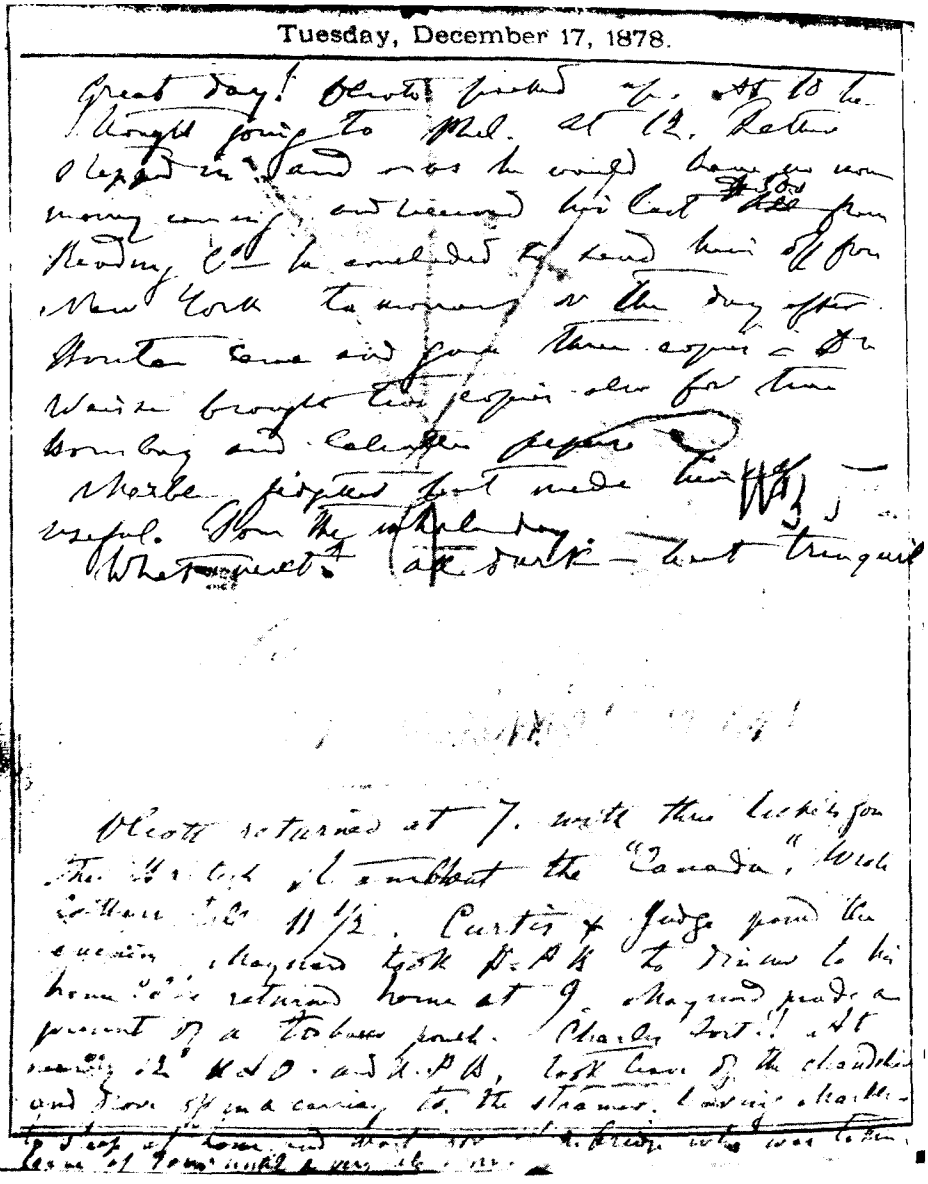
[1] [The recipient was the late T. Vijayaraghava Charlu who was Joint Recording Secretary of the Theosophical Society 1885—8 and sole Recording Secretary in 1894. He was also Treasurer 1889—90 and 1894—1903. For several years he was also Manager of THE THEOSOPHIST and the Publishing House.

On being put on Probation by his Master, he chose for himself Ananda as the disciple name, and he was known by this among his fellow-disciples.

When he came to reside at Adyar, his family and relations strongly objected to his thus breaking the ring of orthodox caste customs; a brother was sent to Adyar to exercise pressure upon him to return. But he could not be found when the brother arrived, for he had hidden himself in one of the rooms of the swimming-bath that then existed at Headquarters. This was later filled up, and the small building known as the Indian Section Quarters built upon the site. Why he was called the "philosopher of the cooking room" is not clearly known, though the letter suggests that in order to escape observation he took up the profession of a cook when he first came to Adyar.—C. J.]

[2] [This——after "My dear" appears in the original.]

[3] [So in original.]



Tuesday, December 17, 1878.

Great day! Olcott packed up, & to be
brought down to Mad. at 12. Letter
elegant in hand—not be cried because we
many cares & learned his last from
Reading, Col he enclosed to send him to
New York to-morrow & the day after
Aunta came and gave them copies of the
Water brought two jerqui—also for the
bombay and Calcutta people
Marble figures first made their
useful. Now the unfolding—last tranquil

Olcott returned at 7. with the tickets for
the 11 o'c boat & embarked the "Canada," which
started 12 11 1/2. Curtis & Judge joined the
excursion, changed tickets & P.B. to Niew to his
home & returned home at 9. changed pack a
present of a tobacco pouch. Charles sent & at
noon 12 H.D. and H.P.B. took leave of the chandelier
and flowers & in a carriage to the steamer. Lovers, Charles

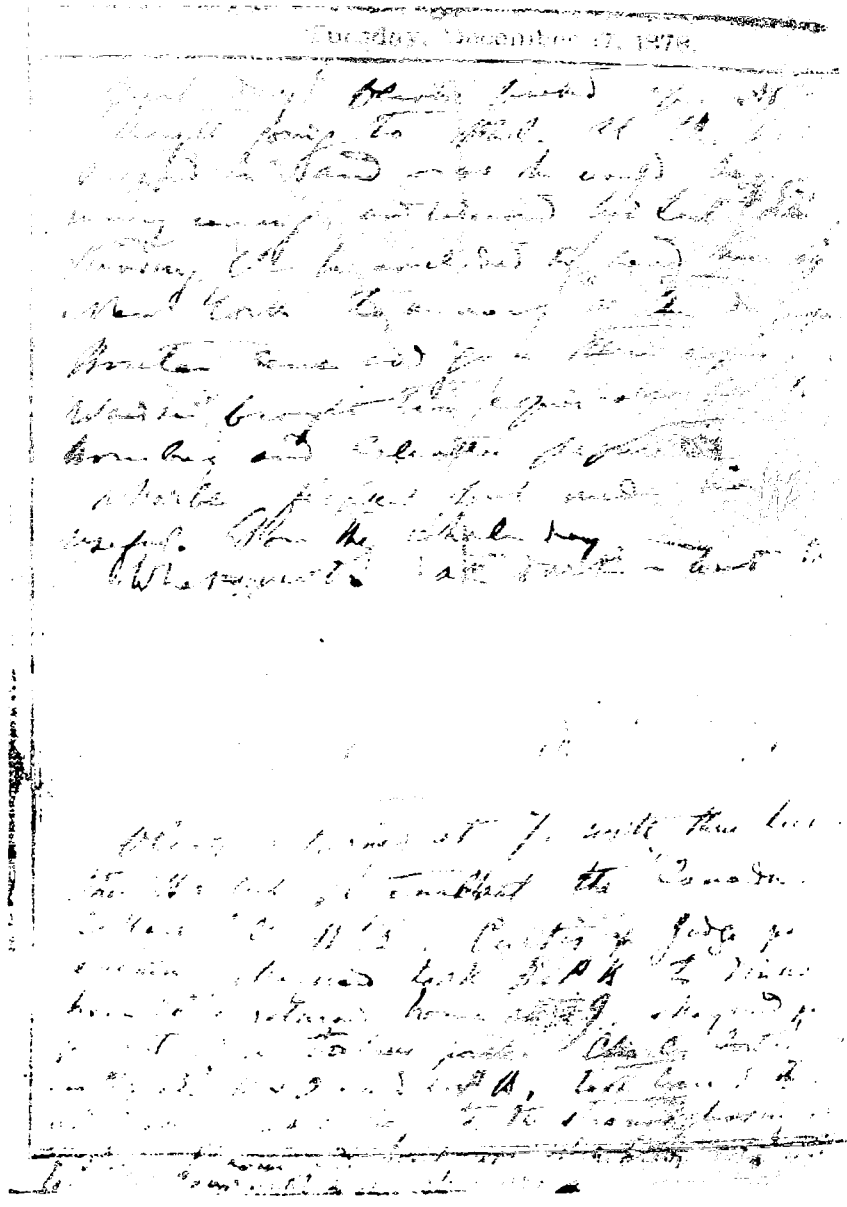
...not say when asked by Colonel that ... years ...nging to become like Damodar ... a ... to prepare himself for chelaship and ... ...You have to learn thoroughly not ... own ... but yet the philosophies of other ... and ... try not to be an ignoramus like Sri Damodar and ... ...ter, even on many points of their own philosophy. ... devote two or three years to study and especially ...Sanskrit.

... Colonel recognizes you, Tell him that you pray ...eep your life secret. That you have renounced your ... your new life and that you will be his secretary ...is travels. When, and where you will join him on ...rom Coty to Hyderabad I have to let you know after ...en him. It is a good idea to meet him at some station. I have to write to Damodar and to see the Colonel ...with him before I let you know where you have to ...el will put no questions.

... I cannot let you know yet under what Guru you ... You have to be on probation for some time before ...ed. Nor does it much matter for some time. It is ...r life and your actions that will draw to you such or ...Guru. You may consider in the mean time both our ...watching you.

...*Do not close all and every door behind you* at present. ...nd yourself too weak, or incompetent for the heavy ...*may repent*. Do not renounce your worldly pos- ...make yourself for the future in case you should ... Grihasta life, your brother's dependent slave. ...*to impress this strongly on your mind*. Have in ...happens the means to return to your worldly ...with difficulty.

...while study as much as you can *Esoteric* ...Show out to the world and learn to understand it



A LEAF FROM H. P. B.'S DIARY

(2) Let him say when asked by Colonel that for years he had a longing to become like Damodar and Bawaji a mystic, and to prepare himself for chelaship and Yogi-life.

(3) You have to learn thoroughly not only your own philosophy but yet the philosophies of other nations. *Read study* and try not to be an ignoramus like Sri Damodar and Holy Father, even on many points of their own philosophy. You must devote two or three years to study and especially to the Sanskrit.

(4) If Colonel recognizes you, Tell him that you pray him to keep you the secret. That you have renounced your name in your new life and that you will be his secretary during his travels. When, and where you will join him on his way from Ooty to Hyderabad I have to let you know after I have seen him. It is a good idea to meet him at some station.

5. I have to write to Damodar and to see the Colonel and talk with him before I let you know where you have to go. Colonel will put no questions.

6. I cannot let you know yet under what Guru you are to be. You have to be on probation for some time before it is decided. Nor does it much matter for some time. It is your inner life and your actions that will draw to you such or another Guru. You may consider in the mean time both our Gurus as watching you.

7. *Do not close all and every door behind you* at present. You may find yourself too weak, or incompetent for the heavy task. *You may repent.* Do not renounce your worldly possessions or make yourself for the future in case you should resume your Grihasta life, your brother's dependent slave. Master says *to impress this strongly on your mind.* Have in case anything happens the means to return to your worldly life without much difficulty.

8. Meanwhile, study as much as you can *Esoteric theosophy* as given out to the world and learn to understand it

as theosophists ought. Of course you have to let people in the house know that you are a theosophist—I do not see at all why you should keep sticking to the cook room. You have only to avoid people who know that's all. Don't be so foolish as to confine yourself to that place. Take your place among the three holy Secretaries and avoid only *unholy persons and your acquaintances.* Don't let St. Poultice know anything about.[1]

9. Of course if you go with Colonel it is thousand times better that you should cook for yourself and eat *separately* from him. Ain't you a *Brahmin?* I think you told me you were? Well, if you are, let everyone know it. Whatever we, reformers and theosophists may say, people have a feeling for Brahmins they will never have for other castes. If you are [,] just make it be known. Keep to your caste for the sake of fools; besides which, *it is always good to keep to your own mesmeric or magnetic influences and emanations.* This is why *I* dine separately without any caste. May all the Dhyan Chohans and devas bless and protect you, my Son. You have chosen a heavy and difficult path in life before you reach Moksha on Earth.

Yours sincerely,
H. P. Blavatsky

[1] [Sentence so ends in original.]

DEPARTURE FOR INDIA

EXTRACTS FROM H. P. B.'s DIARY, 1878 [1]

December 17. Great day! Olcott packed up. At 10 he thought going to Phil.[2] At 12 [. . .][3] stepped in and —as he[4] would have no more money coming, and received his last $ 500 from Reading Co., he concluded to send him off from New York tomorrow or the day after. Bouton came and gave three copies.[5] Dr. Weisse brought two copies also for the Bombay and Calcutta papers.

Marble fidgetted but made himself useful. Tom the whole day.

What next? All dark—but tranquil.

CONSUMMATUM EST [6]

Olcott returned at 7. with three tickets for the British steamboat the "Canada". Wrote letters till 11½. Curtis and Judge passed the evening. Maynard took H. P. B. to dinner to his house. She returned home at 9. Maynard made a

[1] All the notes which follow have been added by me.—C. J.

[2] Philadelphia.

[3] Name undecipherable. Possibly that of a Master, who "stepped in" to occupy H.P.B.'s body.

[4] H. S. O.

[5] Of *Isis Unveiled*, of which Bouton was publisher.

[6] Above this entry there is a large symbol in red pencil, an arrow pointing down to a circle containing a cross, and the signature of the Master Narayan at the side. Below come, in large letters in blue pencil, underlined, the words *Consummatum est*, ("It is finished"). They seem to be in H. P. B.'s handwriting.

present of a tobacco pouch. *Charles* lost!![1] At nearly 12 H. S. O. and H. P. B. took leave of the chandelier[2] and drove off in a carriage to the steamer, leaving Marble to sleep at home and wait for Wimbridge who was taking leave of Tom until a very late hour.

December 18. Passed last night on the "Canada". Got frozen, sleeping in wet blankets and passed a sleepless night, but S——[3] had the best of us and we did leave the American *soil* on the 17th. H. P. B. in trances of fear for H. S. O. ([4]) and Wimb. (Sinclair) who both had a right to prevent their leaving America—till the moment of departure. Instead of leaving at 11 the steamer left at 2½. Both *Judges* came on board. Curtis, Paris, O'Donovan, MacGrath, Tom. Maynard brought H. P. B. a silver tankard with the initials[5]—Good fellow. Tom remained with O'Donovan till the last moment. Touching scene. He on deck she waiting on wharf. Poor girl, she really felt for *us*. At last we sailed off at 3.—ran three or four miles and—threw[6] anchor off Coney Island waiting for tide. H. P. B. who had begun breathing collapsed in fear again for [ ][7] might hearing of H. S. O.'s departure on the 19th send after him, etc., etc. No *real* fear, but great exhaustion in order to ward off danger from H. S. O.

Evening. Made acquaintance with a Mrs. Wise, Capt. and Mrs. Payton, a Revd. and a young Mr. Wansborough. After tea theological dispute with the Rev.

[1] Charles was H. P. B.'s cat. A reporter in N. Y. *Sun* of Dec. 19, 1878 says: "Charles in the meantime had been sent to a good Theosophist's house, but had disappeared from the basket in transitu, and has not been seen since. "I don't know where he is," said the Hierophant [H.S.O.], "but I presume we will find him in Bombay when we get there."

[2] The words "took leave of the chandelier" are underlined in blue.

[3] The Master Serapis.

[4] I omit the private name here used for Mrs. Olcott.

[5] Now at Adyar.

[6] H.P.B. wrote "threw"; it has been corrected in Col. Olcott's handwriting to "dropped".

[7] Mrs. Olcott.

December 19. Magnificent day. Clear, blue cloudless but—devilish cold. Fits of fear lasted till 11 (the body is difficult to manage—spirit strong but flesh very weak). At last at $12\frac{1}{2}$ the pilot took the steamer across the Sandy Hook bar. Fortunately we did not get stuck in the sand.

(No danger of that. O.)[1]



H.P.B.'s Monogram and Crest

This crest was on H.P.B.'s note-paper at the time the Society was organized in 1875. Several letters and envelopes now at Adyar bear the crest in red and gold. Snake, crown, double triangle, swastika, monogram and astrological and cabalistic symbols were stamped in gold on a red background. But the space occupied by the double triangle was not stamped in red, but left blank, showing the white of the paper.

The crown, with five points, is the emblem used by members of noble families in the continental countries of Europe. (On her visiting card, H.P.B. uses a crown with nine points, the emblem of a countess. See p. 624.) The letters within the double triangle are E.B., for Elena Blavatsky. At this time H.P.B. often signed herself Elena, the Italian form of Helena. In one of the Serapis letters of 1875, she is thus called.

The omission of the crown, her monogram and the astrological and cabalistic figures, and the placing of the Egyptian Tau in the middle of the interlaced triangles, make the present seal of the Theosophical Society. The swastika however was drawn to revolve with the clock (see p. 647). Instead of re-drawing the crest in Madras, for purposes of reproduction, the fine and accurate drawing in *The Path*, of February 1893, is here used, with acknowledgments to that magazine.

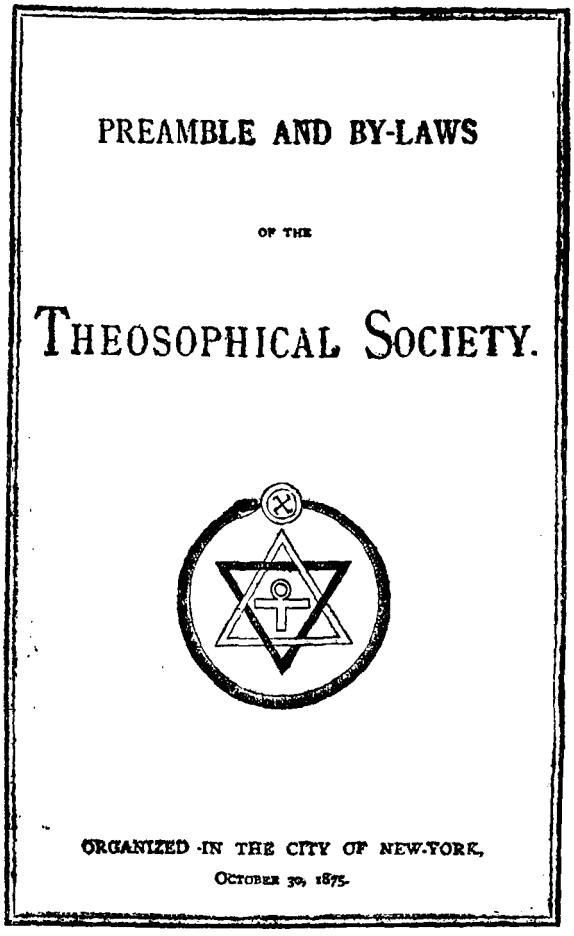
[1] These words in H.S.O.'s hand in brackets.

MADAME COULOMB'S TESTIMONY TO H.P.B. IN 1879[1]

THE THEOSOPHICAL SOCIETY.—A correspondent writes to us as follows regarding a leading member of this body:—"On the 15th of May, I happened to read an article in your paper concerning the Theosophical Society. I was surprised to find the bad opinion expressed in the article mentioned, and really cannot understand from what source "The Colonial Empire and Star of India" obtained its information. I am not acquainted with any of the members of the said Society, except with Madame Blawatsky. I have known this lady for these last eight years, and I must say the truth that there is nothing against her character. We lived in the same town, and on the contrary she was considered one of the cleverest ladies of the age. Madame B. is a musician, a painter, a linguist, an author, and I may say that very few ladies, and indeed few gentlemen have a knowledge of things in general as Madame Blawatsky. Now, if nature has endowed her with so much talent, and if she is so well informed on every branch of education and instruction, and at the same time possessing a spirit of investigation, and a desire to dive into the mysteries of nature, I really do not see that for this she should be considered and spoken of as a person of an indifferent character. Madame Blawatsky's family is a very respectable one indeed. Nature as

[1] [*The Ceylon Times*, June 5, 1879. From Scrap Book, No. IV.]

you know, is capricious, it grants to some every perfection and deprives others of the indispensable endowments. Madame B. has a masculine mind, and a perfect understanding, and I could write much more about her, which I feel convinced would commend a good opinion of her." [1]



PREAMBLE AND BY-LAWS

OF THE

THEOSOPHICAL SOCIETY.

ORGANIZED IN THE CITY OF NEW-YORK,

OCTOBER 30, 1875.

The Society's Seal on its first pamphlet, three weeks before the formal inauguration. Actual size.

[1] [There is a note in Colonel Olcott's writing: "E. Coulomb in favor of H.P.B." The extract in the Scrap Book bears at the end a signature in ink, "E. Coulomb," and at the side "E. Coulomb's Article" which are probably in Madame Coulomb's handwriting.—C. J.]

H. P. B. AND FREETHOUGHT

EDITOR'S OFFICE OF THE THEOSOPHIST,

Private but NOT Confidential.

(Madras)

Ootacamund, August 16, 1883.

To the Secretary of the "London Lodge Theos. Society.

My Dear Sir,

When your letter reached me with the official (?) resolution of the local Council, concerning the inadvisability of advertising T. Paine's and Bradlaugh's Free-thinking literature, the article in the August *Supplement* "A Final Answer" was already in print, in answer to certain letters received from a Manchester and a Scotch Theosophists. Therefore, I must beg of you to impress upon the minds of the esteemed Theosophists of the "London Lodge" that the said answer is not meant as a Reply to your letter. The latter was sent to the President, Col. Olcott, who being on his Southern tour had no time to answer it or give me any instructions to that effect. However he has called a Meeting of the Council to discuss this business. Only I fear that the objection—that such advertisements ought to receive the consent of the majority of the General Council before being published (or words to this effect) is groundless. The majority of our Council is composed of *heathens* of the first water. Most of them are

furious to feel unable to send their children either to Missionary or secular schools without having their young minds *poisoned* (their expression *not mine*) by their hereditary enemy the *padri* against their respective non-Christian religions. It is they (*i.e.*, the *majority of the Council*) who have repeatedly insisted on having such books distributed. Our Ceylon Buddhist members with 300 priests leading them, have spent a large sum to secure such anti-Christian tracts, as the only antidote against the abuse lavished upon their forefathers' faith. For, whoever lives in this country (as Mr. Sinnett will tell you) becomes very soon impressed with the sad fact that *conversion* in India means absolute *perversion.* Instead of bettering morality Christianity but adds to the natural human vices, owing to the doctrine of atonement and salvation by prayer, instead of that of self-reliance and *Karma.*

I would feel very much obliged to some of the British Theosophists who have protested, were they to send us for publication *anti-buddhistic* tracts. I would publish them immediately and without fear of hurting the feelings of *my* co-religionists. They are too intelligent, on the one hand, to take to heart the autopsy of the *exoteric shell* of their religion; while, on the other, centuries of daily abuse directed against Buddhism have made them indifferent. The same may be said of Hindus. What they (at least our members) want is the free discussion of every religion in its outer as in its inward form. Why then should *ecclesiastical* Christianity be excepted? Though the Reply in the August *Supplement* was not meant for the British Theosophists yet their "remonstrance" may find a fit answer in it. I, as an Editor, will never permit Christ to be attacked personally, no more than Buddha. But I must insist upon being allowed to remain entirely impartial in the *dissection* as in the praise of all and every religion the world over, without pandering to people's personal emotional

prejudices. This will never do in a *Universal* Brotherhood. I am very much surprised that Mr. Sinnett should have *seconded* the resolution, knowing as he does, my feelings on the subject; and that he was the first to approve of my "not minding" Mr. Hume's objections in this direction. Nor is it quite clear to me, whether the "remonstrance" sent by the *Branch* Society is meant for the Editor of the *Theosophist* alone, or for the *Parent* Society in general, since the former humble individual acts under the authority of the Council, or at any rate in sympathy with the feelings often expressed by its majority. Personally, I have no sympathy with Mr. Bradlaugh's views, though he is too much abused and ill-treated not to have won my regards as an individual. I do not know him nor do I desire to make his personal acquaintance; but I cannot help believing on general principles that a person so much insulted, hated, abused and persecuted by "*cultured* Mrs. Grundy" *must be* an excellent man. As for Col. Bob Ingersoll, than whom no more moral, pure man, no more honest citizen good husband and good father ever trod this earth—I know him personally and he has my profoundest respect, though he laughs at Theosophy, Spiritualism and every other belief.

I have written the above not as an answer to the contents of your official letter, but as a reply to what I found therein *between the lines*. No one has a greater respect respect[1] and admiration than I have for Mrs. Kingsford (chiefly as a reflection of the feelings of our *Mahatmas*, who must know her better than any one on earth); nevertheless, unless I am directly ordered by my Guru M.·. to drop the advertisement objected to, I cannot go against my principles of fair dealing with every religion, even for the sake of doing that, which Mrs. Kingsford believes *is due* to the "London Lodge". For indeed, were I to

[1] [So twice in manuscript.]

concede so much to your Society, the next thing I would have to do would be to drop every adverse criticism and discussion upon the *Visishtadwaitee*. There's the "South Indian Visishta Theos. Soc." composed of about 150 members *objecting* to my publishing the criticism upon *their* Catechism by the "Vedanta-Adwaitee" Theos. Society—(See art. of that name in *June Theosophist*); and the Almora Swami *insisting* upon my ceasing to lay sacrilegious hands upon his *Iswara*; and the "Brahmo Theos. Society" wanting me to fill the magazine with sermons upon Monotheism etc. About 14 Visishtadwaitees have resigned in consequence of the discussion. Very sorry, but I cannot help it. Thus, as you see, my position is that of an elephant trying to perform his *Grand Trapèze* on a cobweb thread. Nevertheless, I must try to maintain my perilous position and not to lose footing by the blessing and help of *Yog*-power. Meanwhile, believe me, dear Sir,

Yours most fraternally,
H. P. Blavatsky,
(Editor of the *Theosophist*).

P.S. The decision of the Council such as it will be, will be sent to you *officially*. H. P. B.



To Georges Chela. Esq.

Happy New Year to the most Honourable Georgy Esq.

A box of sweets is forthcoming from Russia, a cold & pious country where the undersigned is supposed to have evolated from. When it arrives — you shall have it & when you understand what your loving old friend means — you shall indeed be a chela

yours respectfully

H P Blavatsky.

H. P. B.'S LETTER TO GEORGE S. ARUNDALE ON HIS SIXTH BIRTHDAY

ON A CHANGE IN KARMA

Adyar, Feb. 5. [1884]

[Letter to N. D. Khandalavala [1].]

My dear, *true* Brother,

To tell you how pained I was during your dangerous sickness, is to tell you something you ought to know. Yes; there was a day, when I despaired for your life, that day, when to my prayers to my MASTER, He answered me—"We may be able to do much, but never *miracles*." I despaired because having given that answer, He added, "I will see. If there is *one* spot in the affected organ that is not touched yet I may save him and restore the rest—but I am afraid there is none," or words to this effect. Yet He did find one "such spot" and you were saved. You *are saved* and that's the main point. What matters it whether it is He, or Nature, or *Chance* that saved you! For *me* it is a *fact*—a living Reality that He has done what He promised; neither for you, least of all for others,—as Mr. Ezekiel, for instance—can it ever be a fact. Doubt and distrust will ever linger in the breast of everyone, who is not in *direct* communication as I am—with Him. And then it matters little for Them. They care neither for thanks, nor gratitude, nor anything save DUTY. It is not for you, personally, that my Master cared,—for N. Khandalavala a unit among millions, but for the father of an innocent family, the support of so many persons dependent on you, the faithful and loyal friend and theosophist. There are hundreds of *lip*-theosophists, of nominal members, whom They would allow to die—to receive their Karma without moving a finger to interfere with its decrees. With you it was a

[1] [Mr. N. D. Khandalavala is still a member of the General Council of the Society.—C. J.]

different question. They were bound to do Their best for you, as you have done your best for others—for us all. And the hardly perceptible spot was found out. "Sleep?" Why had you been allowed to go to sleep when you wanted—you would have never awoke. I told so to several. Your weakness and sleepless condition were your salvation. But you must *now* take a long rest. You must not allow anything to come in your way. You must keep quiet, never feel excited, and avoid emotions of any kind for a long time. And then They will strengthen the organ which *can* and *must* be restored to perfect normal conditions. When I see you I will say more, and I hope to see you in a few days, on the 11th or 12th.

Now about my own uninteresting *Ego*. I am told by doctors that I am dying. No disease—simply life ebbing away, complete nervous prostration, weakness daily increasing, etc. Played out! Well, they frightened Olcott and Society so much, saying that if I did not immediately change climate and have three or four months *complete rest* that I had but three months and no longer to live, that they bothered and prevailed upon me to consent. And then I am going to France and Germany. It is worse than death for me, for they might have allowed me to die quietly here. I hate the idea, but they want me alive, it appears, not dead. Well—since the Masters want me to go—then I go—though I cannot make out why They should send me abroad to get relief when They could cure me as well here, as They did twice before. Colonel is going to London, and I to—the devil I know myself *where*, and *why* I am going!

Now do keep quiet and jolly and happy in your convalescence. And believe that outside your own family no one loves and respects you more than

your faithful friend,
H. P. Blavatsky.

H.P.B.'S FOREKNOWLEDGE OF MADAME COULOMB'S TREACHERY[1]

TAKE for an instant for granted (you, who still doubt at moments in your hearts) that I am doing the work of a real living Master. And if I am, then surely I would not have been entrusted with such a mission unless I had pledged myself irrevocably to the laws of the Ethics, Sciences, and Philosophy THEY teach. Come whatever may, I *have to* abide by these laws and rules even in the face of condemnation to death. Now, if the law, in common legislature even, holds that no person should be condemned before his guilt is proven, or becomes manifest, how much more strict must this law be in our Occult Code? Have I the right—in special cases when I see that a person has in him the germs of, or even a decided proclivity toward, evil doing, deception, ingratitude, or revenge, that, in short, he is not a reliable man or woman; but that, on the other hand, he is earnest and sincere, for the time being, in his interest and sympathy for Theosophy and Occultism; have I the right, I ask, to deny him the chance of becoming a better man, merely out of fear that he may one day turn round? I will say no more. Knowing, as I do, that *no earthly forces combined can destroy the T.S. and its truths*, even if they can and *do*, in each case, hurt more or less my outward and miserable *personality*, that shell that I am solemnly pledged to use as a *buffer* of the cause I

[1] [From a document in the Esoteric School, signed by H.P.B. with her initials; published with the permission of Dr. Besant.—C. J.]

serve, have I the right, think you, out of mere personal cowardice and in self-defence, to refuse to anyone the chance of profiting by the truths I can teach him, and of thereby becoming better? That many are called, but few chosen, is something I knew from the beginning; that he who speaks the truth is turned out of nine cities, is an old saying; and that the man (and especially the woman) who preaches new truths, whether in religion or science, is stoned and made a martyr by those to whom they are unwelcome—all this is what I have bargained for, and no more. Let me give you an illustration out of real life. When the notorious Madame Coulomb came to me in Bombay, with her husband, to ask for bread and shelter, though I had met her in Cairo, and knew her to be a treacherous, wicked, and lying woman, nevertheless, I gave her all she needed, because such was my duty. But when, in course of time, I saw she hated me, envied my position and influence, and slandered me to my friends while flattering me to my face, my human nature revolted. We were very poor then, poorer even in fact than we are now, both the Society and ourselves, and to keep two enemies at our expense seemed hard. Then I applied to my Guru and Master, who was then at three days' distance from Bombay, and submitted to his decision whether it was right and theosophical to keep *two such Serpents* in the house; for she, at any rate, if not her husband, threatened the whole Society. Would you know the answer I received? These are the words *verbatim*, the reply beginning with an aphorism from the *Book of Precepts*:

"'IF THOU FINDEST A HUNGRY SERPENT CREEPING INTO THY HOUSE, SEEKING FOR FOOD, AND, OUT OF FEAR IT SHOULD BITE THEE, INSTEAD OF OFFERING IT MILK THOU TURNEST IT OUT TO SUFFER AND STARVE, THOU TURNEST AWAY FROM THE PATH OF COMPASSION. THUS ACTETH THE FAINT-HEARTED AND THE SELFISH.' You know," went

on the message, "THAT YOU ARE *personally* THREATENED; YOU HAVE STILL TO LEARN THAT *so long as there are three men worthy of our Lord's blessing in the Theosophical Society –it can never be destroyed* . . . YOUR TWO KARMAS (hers and mine) RUN IN TWO OPPOSITE DIRECTIONS. SHALL YOU, OUT OF ABJECT FEAR OF THAT WHICH MAY COME, BLEND THE TWO (KARMAS) AND BECOME AS SHE IS? . . . THEY ARE HOMELESS AND HUNGRY: SHELTER AND FEED THEM, THEN, IF YOU WOULD NOT BECOME PARTICIPANT IN HER KARMA."

THE

THEOSOPHICAL SOCIETY.

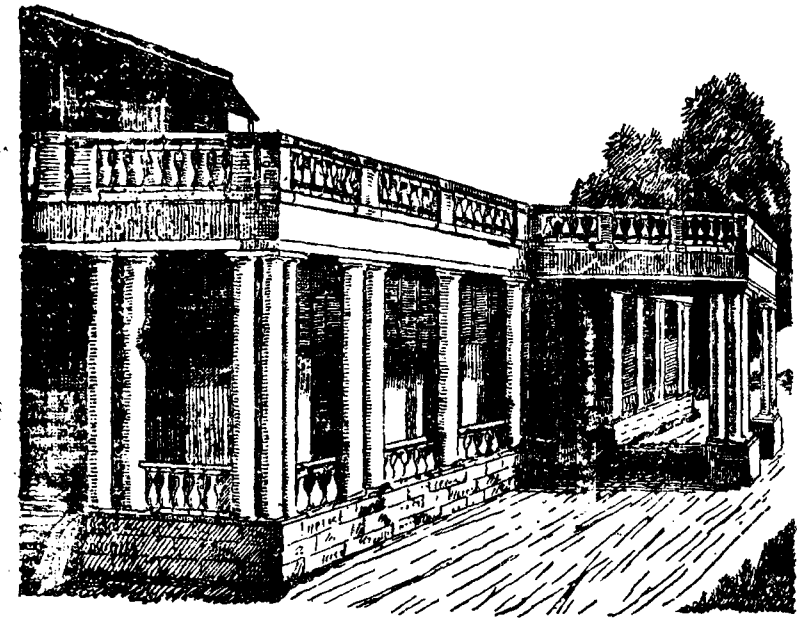
FOUNDED IN THE CITY OF NEW YORK, A.D. 1875.

In accepting fellowship with the above named society, I hereby promise to ever maintain ***ABSOLUTE SECRECY*** *respecting its proceedings, including its investigations and experiments, except in so far as publication may be authorized by the society or council, and I hereby* ***PLEDGE MY WORD OF HONOR*** *for the strict observance of this covenant.*

Dated at Menlo Park N.J.
this Fourth *day of* April *1878*

Thomas A Edison

Thomas Alva Edison's Pledge of Secrecy regarding Pass-words and Signs when he joined the Society.



Headquarters at Adyar in 1882.

The house, at the time of its purchase, was called Huddleston Gardens, with land covering 28 acres. As with many houses built then for Europeans, the steps of the *porte cochère* or carriage porch led to a large hall, which served as a drawing room and a dining room. On either side were bedrooms. The house had also a large room at the back, looking on the river. On all sides were verandahs. The hall was 42½ feet long by 23 feet broad, and the front verandah 85 feet long and 7 feet broad.

Colonel Olcott transformed the hall and verandah to make an impressive and beautiful meeting hall, with the finest acoustics for such a large hall. The front verandah was thrown outwards to a distance of 18 ft. beyond the pillars past the porch. The verandah roof was raised 5 ft., and extended over the new part. With steel girders to support the new roof, the old pillars were abolished.

Later, at H. P. B.'s death, the hall was further extended towards the garden by building a small alcove nearly 7½ feet square for H. P. B.'s statue. Underneath the statue, those portions of H. P. B.'s ashes which had been allocated to Adyar and London now lie buried. This alcove now holds Colonel Olcott's statue by the side of that of H. P. B.

The room on the roof seen in the picture was H. P. B.'s bedroom. Next to it to the left (not seen in the picture), and four steps lower, was the "Shrine Room".

Headquarters lies exactly north and south, Adyar river flowing from west to east into the Bay of Bengal. The statues of the Founders look to the north. The estate now covers 262 acres. (Picture reproduced from *The Path*, June 1892.)

MY JUSTIFICATION

By H. P. B.[1]

I have read about the "new discovery" and it is more *damnable* than all the rest. To this I say as follows:

1. The shrine was ordered by Mme. Coulomb, on a drawing made by M. Coulomb, to be taken to pieces if transported to another place in a trunk; and was made on purpose for that *movable* for I said I would want it at Ooty if I had to pass there 6 months of the year as contemplated. No one, except Mme. C. went to Duchamps. It is she who ordered it, brought it and he who hung it up. Ask Bawajee, Damodar, all those who saw it.

2. Coulomb on hanging it broke with large nails several times the wall, and had to replaster it. He made a hole with a large nail that actually pierced the wall and made a hole on the inner side of the window aperture under the ceiling in the next room and spoilt the marble polish. He had to replaster it immediately. This was done for the hook to hang on the shrine. It is not *one*, but several holes must be found or rather the traces, for the wall of the closed window is very thin and we had the greatest trouble to fix the shrine.

(3). It is he and his wife who insisted upon puting[2] that mirror inside the shrine because he broke one of the panels in several pieces and had to make another. He was always fixing and taking them out when the cupboard came. I never paid attention because I was always occupied. No doubt he used that panel that he said had been broken to

[1] [The manuscript of this, in H.P.B.'s handwriting, is in the Archives. The title: "My Justification by H. P. B." is her own, written on the manuscript.—C. J.]

[2] [So in manuscript.]

make some contrivance, if the panel is now found, or perhaps made another. He was always inventing things and *offering* help which was always refused. Remember, he had exclusive charge of my rooms for the two months and a half I passed at Ooty, and now, for over three months. Heaven knows what he might not have done! I know one thing, and may *I never see the Master* again, if I know of, or ever used this pannel.[1] I am ever ready to damn myself for the Masters and the Cause, but They would never have permitted *me* to do such a thing.

I remember once, and swear on my future life to the truth of it, that he told me, (sometime after my immediate return from Ooty—"Oh, c'est maintenant, Madame, que je puis produire des phenomenes aussi bien que vos *Freres!* Mais je ne vous le dirai pas, car vous ne me dites rien, vous, *comment vous le faites*".[2] He pretended he never believed in any phenomena except *clairvoyance*, and that of his wife only. It is Coulomb that did all the work in, and outside, the shrine, she, who decorated the walls, and I had no idea what they were doing. For five years she was betraying and laying *traps* for me; her hatred to me for not getting *money* for phenomena, which she was constantly urging me to, (thank Heaven, there is not a man living who can accuse me of having had money for it, and the case of Srinivas Row's 500 rup. and Mrs. Carmichael's ring, worth Rs. 200, prove quite the contrary)—this hatred is now proved by her hints of my being a fraud and a spy from the first, to Banon and Ross Scott and so many others. This d—d pannel[1] was done by him—for what reasons I cannot imagine, except either to implicate me, or use it for their own means, their infernal crafty intrigues.

[1] [So in manuscript.]

[2] [*Translation*: "Oh, Madame, I can now produce phenomena just like your *Brothers*! But I won't tell you how, because *you* tell me nothing of the way you do them."]

I could *never* understand one thing, and Master would never tell me. When the cup was broken before General Morgan, he called it "a precious China cup" and I laboured under the impression that it was one of the *Mahatma's* cups they gave me in Sikkim. When I came I found it was a simple saucer, such as can be bought by the dozens in the shops of Madras! No wonder she has the broken pieces of it! She may have a dozen of such broken saucers. This one, or something similar to it, was bought by me at Lahore, I think. She told me though, that she had inadvertingly [1] broken Mahatma's blue cup, during my stay at Ooty, and showed me the pieces saying that she had been at Fasiollers and all the shops to try and get one like it, (you may enquire at Fasioller by showing him its match, the yellow cup of my Master). Well it was such a puzzle to me that to this day I do not understand how this was all done!

It is undeniable *she has made tricks* and my only guilt was that I never spoke of them that I have not exposed her at the time. And that I have not told to everyone the tricks he always was offering me to do. Why, he was even offering to Baboola to do this and that, and the boy told me. And now now it is Col. Olcott and all of you at Adyar :—

If you, or any of you verily believe that I was ever guilty consciously of any *trick*, or that I used the Coulombs as confederates or any one else, and that I am not quite the victim of the most damnable conspiracy ever set on foot, a conspiracy which was being *prepared for five years*—then telegraph me where I am *Never show your face again in the Society*—and I will not. LET ME PERISH, BUT LET THE SOCIETY LIVE AND TRIUMPH [2].

H. P. B.

[1] [So in manuscript.]

[2] [It is a strange sensation for the Editor's deputy that, as forty seven years after, he should be checking this article with H.P.B.'s manuscript, it should not be in the editorial offices of *The Theosophist* in the T. P. H. Building near by, but in his sitting room, which is the original Shrine Room referred to by H.P.B.—C. J.]



Impression from H. P. B.'s Signet Ring

The story of H. P. B.'s ring, as narrated to me by the late Miss Francesca Arundale, is as follows. When H. P. B. in 1884 was living at 77 Elgin Crescent, London, W., with Miss Arundale and her mother, she wanted a signet ring, and Miss Arundale offered to have it made for her. H. P. B. consented, and gave the design—the double triangle, and below it the Sanskrit word सत् Sat, Truth. Miss Arundale then asked H. P. B. if she minded if she (Miss Arundale) had a similar ring for herself. H. P. B. had no objection. Two very dark green, almost black, agate stones were cut with the design, both exactly alike. H. P. B.'s seal was set on a heavy gold ring, the stone mounted on an oval frame with a hinge, so as to be the lid for a very shallow locket. Miss Arundale's was set in a lighter ring. Miss Arundale wore her ring always, and at her death it passed to her nephew, Bishop G. S. Arundale, who lately presented it to the E. S. Archives.

H. P. B.'s ring was worn by her from 1884 to the day of her death. Some considerable time before her passing, she had intimated to her esoteric Inner Circle that she desired the ring to be given after her death to Annie Besant. At the actual time of her death, May 8, 1891, Annie Besant was in the United States. On her return, the ring was given to her, according to H. P. B.'s wishes. Dr. Besant has worn it since then, on the index finger of her right hand.

The reproduction is from Miss Arundale's ring, not from Dr. Besant's, which never leaves her finger. But both stones are alike and indistinguishable as to size, shape and colour.—C. J.

H.P.B. ON THE S. P. R. REPORT

January 6, 1886.

BAD New Year to us all, Olcott—Hodgson's Report reached here through Sellin on the eve—like a N. Y.'s present—and it will and has already done an *immense harm*. It is not I who stands accused alone[—]I might leave the Society and there's an end—but the *whole Society*, beginning with Sinnett and yourself—and making of Babula[1]—our *Master!!* He wrote M .·.'s letters they say—the idiots! I am a *Russian spy* he says again and this will prejudice the cause and prevent my returning to India for ever so long, unless you turn heaven and earth to show the utter absurdity of the accusation. The slip—the famous slip photographed from a bit of MSS. stolen by Coulomb[—]is a translation from a Russian paper for Sinnett's *Pioneer*—the quotation mark at the end shows it; this is *rot*, and can be made away with. About Babula writing Master's letters—everyone will laugh —in India at any rate. Also connecting *Jhelum* telegram with some bit of paper stolen by somebody from Damodar's papers in Master's handwriting, telling him to copy some original telegram and send it to Sinnett, and to tell Deb to learn better his part. For Deb and Bawajee came both a year after; there was no Bawajee at HQrs. when we were at Amritsar. This is absurd also. I have not read all, only a few pages (Sellin went away and carried the *Report* away with him to München) but even in these few pages I found everything luckily construed on erroneous

[1] [Babula was H.P.B.'s Hindu servant.—C. J.]

inferences and nonsense. Hume lies like—a Hume. He says Masters never wrote on the Cashmere or Nepaul paper you know, till after I came back from Darjeeling where it can be got; and Sinnett has the original page of such paper where notes are made by Master for Esoteric Buddhism from which I taught him and Hume at Simla when I lived at Hume's and a year or two *before I went to Darjeeling*. Sinnett knows that it's a lie. There are many such flapdoodles. It is the *whole* that is damaging as against a Society hated by all. Nor do I care about experts, for what one expert affirms the other denies generally. Even the similarity of style detected between K. H. and myself—the same mistakes and peculiarities is all nonsense. When I arrived to America, I could hardly speak English and could not write it at all—*it is a fact*, as you know. *Isis* was the first work with the exception of a few articles corrected by you and others that I ever wrote in English in all my life and *it was mostly dictated* by K. H. (Kashmiri) as *you know*. I learnt to write English with him, so to say. I took up all his peculiarities even to writing sceptic with a *k*—which I dropped in India and he preserved the habit. What wonder then, that similarity is found between the style of *Isis* and letters to Sinnett and so on. I told you, and you know, and you *have to maintain*, that I spoke English ten times as badly as I do now, and as you said yourself. 40, 50 pages at a time would be written of *Isis* MSS. without one mistake. Please *remember* THAT—that I hardly spoke and could not write English at all. I had not spoken since my childhood almost—as I told you. The first time when I spoke *nothing* but English for months was, when I was with the Masters—with Mah. K. H. and of course I got his style.[1] The difference of handwriting detected between several

[1] [For a full account of how H.P.B. learnt some of her English from the Master K.H., see *The Mahatma Letters*, pp. 478-9.—C. J.]

of his letters is due to the fact, that of course he did not write all his letters himself and he said so repeatedly to Sinnett. Various chelas precipitated them hence difference of writing. No two chelas can form the same conception of a writing in their heads not even of their own when the writing is not *produced mechanically* with the hand but impressed from image in the brain. I could not *precipitate* my own handwriting *twice* in the same way. That's nonsense, and if Hodgson's Report is damaging when viewed from the common, daily-life experience of writing, etc., it is explained as naturally as possible when examined from an occult standpoint. To judge the whole affair as Hodgson has is ridiculous. So far as I have read the *Report*, everything can be explained. I wrote *Isis* (it is claimed) and the K. H. letters and Master's (through Babula!!) using in them Subba Row's letters (!!!) and S. R. is said to have confessed it to Hume—all this, is trash, but it must be shown such to the outside public, and this is what is clamoured for by the Branches. The German Branch (Gebhards excepted) is in a terrible funk. The *Sphynx* that had to come out N. Y.'s day is stopped by Hubbe Schleiden who wants either to resign or change name of the Branch, dropping "Theosophical" altogether. Du Prel and I think the Baron Hoffmann have or will resign. All is in a turmoil. The Countess has left this night for Münich to try and quiet them. She saw Master in a vision last night went out of her body (and I watched her doing it in the drawing room—) and He ordered her to go and mend matters. But Sellin who had left declaring that the testimony of Hodgson and Coulomb were worthless and absurd—after reading the whole of the Report wrote to me a furious letter from Munich—*resigns*, calls the whole Society a humbug—denounces all (not you and me only), Sinnett included, and says if I do not defend myself and explain the charges,

the whole Society will disappear in a few weeks. That your *mechante* lettre about Hartmann shows what you are: a backbiter, a slanderer, etc. I send you Hartmann's letter to me. He is the only one who could defend us successfully at Münich and now he is furious against you and Society (Adyar) having been told by Sellin of the letter you wrote to Gebhard's about him. So that it is not I, only who writes stupid and compromizing[1] letters. The L. L. keeps steadfast so far as I hear. Sinnett's letter enclosed written *after Report,* and all about the *Secret Doctrine.* He *cannot leave,* too far deep in it. But you must write a pamphlet and d—d quick explaining as much as you can showing the absurdity of Hodgson's inferences—spy business, Babula, the collective charges against Bhawani Row, Damodar, Bawajee, Mohini, yourself. Now you see *you* are SAVED not dishonoured, by my referring to you as a "psychological baby" and saying I am smarter than you to H. Chintamon. This said in fun has saved you, I say. Better to pass off as an honest, truthful, though credulous man than a *fraud.* And that no one can call you. Oh the Psychic R. S.! Oh your Karma, you poor man when I begged you, asked you from Paris to leave S. P. R. alone, and you did *cram* them full with phenomena, you *would* force yourself upon them. Well that's over and done; and no "King's horses, nor all the King's men" can mend what's done. Your Karma, dear; and Sinnett's Karma for giving 8 K.H.'s letters to Hodgson, and he (Hodgson) does give it to him! 60 alterations found, made in print, differing from K. H.'s *originals*—serves Sinnett right.

I have the *Secret Doctrine* to show whether Masters are or *are not.* If not—then *I am* the Mahatma, and that's as well. See what Sinnett has arranged. A little better arrangement to begin with than *Isis* ever was. What you

[1] [So in manuscript.]

ought to do is to condense *Isis* throwing out all that is not to the point and letting it out in monthly parts (cheap) or in one vol. better monthly, and sell it in India. For Secret Doctrine *is entirely* new. There will not be there 20 pages quoted by bits from *Isis*. New matter, occult explanations—the whole Hindu Pantheon explained, based on exoteric translations (to be easily verified) and explained esoterically proving Xty and every other religion to have taken their dogmas from India's oldest religion. No word against any class, personalities *left out altogether*—missionaries entirely ignored, scientists except when quoted—*untouched*. In *four* Parts—Archaic, Ancient, Mediæval and Modern Periods. Each Part 12 chapters, with Appendices and a Glossary of terms at the end. Countess here, and she sees I have almost *no books*. Master and Kashmiri dictating in turn. She copies all. This *will be* my vindication, I tell you. *Preface* received from Adyar only came to be immediately *burnt* in the kitchen by myself and Countess. Thus you could easily, by sacrificing two copies of *Isis*, boil out of two Vol. 1 in parts and let it go for 8 or 10 rupees the whole 12 or 14 annas the number and keep money for Society. I could do it in a month had I time. Now listen. Secure the help of Subba Row for *Secret Doc*; *Lots* there of Adwaitism or *old* Aryan Religion occult which if *reinforced* by what S. R. can add will kill Hodgson and Co. on the spot. Shall he do it for you or rather for himself and Adwaitism? If he promises faithfully and you think he will do it I shall send you by two or three chapters at once; if not—I begin publishing here. Let him see first five or six chapt. and judge. We can take the public of India by storm if he helps me with old quotations and occult meanings added to mine. Answer at once. Because it will delay publication, unless you do. And I have to hurry on with my vindication. Now that I am here quite alone with no books around me and that S. D. will be twenty times as

erudite as occult and explanatory people shall see I guess and judge. Now for the *Report*—it is really so full of *animus* of lies and nothing but *suspicions* and false inferences that you can make up a splendid answer. The only thing to be explained away is similarity of style and mistakes between Mah. K. H.'s and my English and *Isis*, and so on. This I told you, and you know *it is true*. He is not a good English scholar though ten times better than I—(Kashmiri). The "spy" business as the only *possible* motive for those who are determined not to see *the truth*—helps us. He calls me a *forger*! Funny and stupid. *If* I invented the *two Masters*, then they do not exist, and *if they do not* exist, how could I forge *their* handwritings, which did not equally exist *before I invented them*. And if I am the inventor of the two and three handwritings, then these handwritings *are not* forged but mine—how then can I be "a forger". It's a libel punishable by law—as well as *spy* charge if he *cannot* prove. And that he *can't*, you may bet. Remain the "Blav. Coulomb" letters. Well, I deny *in toto* all the incriminating portions. I have *never* been allowed to see *one* line of those letters. Sinnett wanted to borrow them from S. P. R. to bring them here to Würzburg —and was refused *point blank*. This goes against them. Theosophy is a *Tree* to be judged by its fruits. And the fruits have saved so many lost people, have redeemed from a bad to a good life through the holy names of Masters, that if MASTERS did not exist *they should be invented* (as Voltaire said of either God or Christ) for the good they do to humanity. You have done well to send me the *Report on the Investigation*. The Countess took a copy with my notes to Munchen, for no one there has read that Report and it does in some things knock down Hodgson. Now COURAGE and a last effort—and WE ARE SAVED.

Yours ever,

H. P. B.

MADAME BLAVATSKY AND THE THEOSOPHICAL SOCIETY[1]

To the Editor of *Light*.

Sir:—

Will you kindly permit me to notify my friends and foes through your columns, that yesterday, September 27th, I FORMALLY RESIGNED OFFICE in the Theosophical Society?

No one could regret more than I do, to give this pain to my devoted colleagues and friends. But I do it from a deep sense of duty to the Society, before whose interests all private consideration must give way.

For some time past—to be exact, since the very day when I overstepped the *legal* boundaries and gave out the secret of my whole life, namely what I knew about Occultism and its Custodians—I seem to have awakened against Theosophy all the fiends of the nether world, now domiciled on our earth. Persecution, suspicion,—opposition, from simple cavilling at words to the expression of the most malignant hatred—are dogging our steps wherever we direct them.

Had I to face them alone, *i.e.*, in my personality and private capacity I might have bowed my head in full humility, from a feeling that this was only my *Karma*: I have thrown the mysteries of the Kingdom of Heaven in their crudest and (owing to my personal inability) undigested form to be trodden upon, and *have* to bear my penalty. But it is not I alone who am the sufferer. In my proud desire to benefit my fellowmen,

[1] [September 24, 1884. From the original manuscript in H.P.B.'s handwriting at Adyar. The title above is hers. Was it published?—C. J.]

and my vain endeavours to do what I sincerely thought (and still think) was good, I have brought unwittingly suspicion, almost opprobrium upon the Society itself. Thus, a sort of indignity has been put upon hundreds of most respectable, most pure-minded men and women, whose sole mistake was not to have separated sufficiently, the abstract principle from the concrete personalities; a mistake which led, in a way, to hero-worship. It is since my arrival in Europe that I have begun to realize that so long as my name is attached to the Theosophical Society, the latter can never prosper, can never pursue its studies and execute its mission in the right way. If I would save the healthy body, I must lop away from it the limb that is pronounced by my charitable judges incurably diseased. Between *être* and *paraître*, the world ever chooses the latter expedient. I cannot. Therefore, I am surely doomed to be misrepresented as long as I live. What right have I to drag our Society into and under such false lights?

Though I have not yet the means of knowing what is in the supposed "letters" of mine (telegraphed about to the *Times* by its Calcutta correspondent) as published by a missionary *Christian* magazine—since this journal has not yet reached Europe—I know, nevertheless, that no such correspondence between myself and the wicked treacherous woman just expelled from the Society, ever took place. Such alleged letters of mine are surely impudent forgeries. The theory of the supposed "muslin" Mahatmas is the creation of a man and wife whom Col. Olcott and I saved in 1879 from starvation in the streets of Bombay; who have since found a ready home with us, and brotherly affection for five long years; and who, as Mr. St. George Lane Fox (just returned from Adyar where he lived for eight months) can tell you—have repaid us with the blackest ingratitude and the most villainous treachery, for which misdeeds and many

others they were expelled from the Society by the Board of Control, in May last. The "muslin" Mahatmas and the "letters" are their revenge—a soap-bubble for the wise, a heavy sledge-hammer with which the prejudiced and the unfair will vainly try to knock out the last breath from the Theosophical movement. It is now found, moreover, that it was they, who had tried, during the whole five years they lived with us, to make me suspected as a "Russian Spy" and the Theosophical Society as a dangerous *political* Movement".

Nevertheless, and notwithstanding the apparent absurdity of this new charge, the scandal created is sure to be very great. It will take months to prove the alleged correspondence a forgery, and the publication itself a libel gotten up during our absence, by those meek men of God—the missionaries; it will require but one day, to connect our names and the Society in your columns with a new and ridiculous scandal. Therefore, since the Society is now firmly established and since it suffers only through its connection with myself—the *chief*, if not the *only* target for the poisonous shots of our many enemies—I have come to my present resolution.

Henceforth I cease to hold the official position of Corresponding Secretary in our Society, and I am even willing that it should be forgotten, if possible, that I was ever one of its two active founders. I break—for a long time, at any rate—every connection with the Headquarters, with the Parent Society, as a body, and with its two hundred Branches. *I shall not return to Adyar, before I have vindicated the Society of every villainous aspersion upon its character,* and had the purity of its motives better recognized. To begin, I have placed my official resignation in the hands of the President Founder for submission to the General Council of December, at Adyar. In order, however, that the kind neighbors should have no ground for inventing a new calumny, I say

here beforehand, that I shall not leave Europe until this new infamous *imbroglio*—the joint production of missionary hatred and the revenge of two expelled members—is proved to be false, as it shall be by Col. Olcott who returns home by the first steamer. The Society, if it derives no further benefits, will certainly suffer no additional troubles from me.

Thus, from this day, Mr. Editor, you may open your columns unsparingly to any kind and variety of abuse against the personality known as H. P. Blavatsky. I have retired into private life, and will mind it very little. It was the honour of the Society that I had in view, whenever I was moved to answer misrepresentations of its Corresponding Secretary. I am now prepared to receive personal vilification with a calm worthy of that of Mr. Bright or Gladstone. I only hope that it may be remembered, that whatever I appear, or may be in reality, my mistakes and shortcomings are *mine* and have nothing to do with the Theosophical Society.

Very soon, I hope, I will retire to a locality where no one is likely to meet me and no ordinary mail can reach me. After a time, when it is shown that my absence notwithstanding, the occasional manifestations of power by the Mahatmas, and their communication, whether personal or by correspondence with some of the elect members are going on as before; that phenomena, in short, are taking place in the same way as they always have; and that nothing is virtually changed by my withdrawal; then only will our opponents perceive, that whatever the real nature of our Mahatmas, whether made of flesh and bones, or of "bladders and muslin"—they are certainly not the creation of your very obedient servant,

H. P. Blavatsky.

Elberfeld,
Sept. 28. 1884.

THE MYSTERY AND THE FAILURE OF "BAWAJI"

I.

Elberfeld, June 3, [1886].

My dear Olcott,

My foot has turned a more serious matter than was first thought. The sprain has held me already over 3 weeks in bed and armchair motionless and heaven knows whether in a fortnight I will be able to go to Ostende where I mean to settle and try to finish my unfortunate *Secret Doctrine*. That it is an *extraordinary* work and revelation I am now sure. A learned Occultist, an Englishman (one who is a man of exact science but whose name I cannot give, though he is known to the Countess and Mme. Gebhard) has proclaimed it a *wonderful* work, "full of the most important revelations and secrets"—therefore it is all right, this once.[1] Moreover, he has not found three words to correct in its English in the two enormous chapters he has seen, and that's *flattering*.

But there is another cloud on our horizon—Bawaji[2]. He is here now, having been sent for to *interview* me before his going to India. He has now thrown aside his mask and has shown himself *as he is*, to wit—an *unscrupulous little liar*, and

[1] [In manuscript, no period.]

[2] ["Bawaji" was a young Hindu of Madras Presidency by name S. Krishnaswami Iyengar. He joined the Society in 1881, and accompanied H. P. B. in 1885 to Europe. A few years after his return to India, he passed away.]

a Jesuit of the finest water. The following is his present attitude and the policy adopted by him:

He does not deny having said and written and maintained that his "Master" had given him the order to come with me to Europe. He thought and believed so sincerely at the time, he says—but he has NOW CHANGED HIS OPINION. He mistook his own *fancy for an order* was *self-deceived*. He has now come to the conclusion (after 5 years!!) that no Master can communicate with his chela except by *impressions* "from higher to higher self"—and that therefore it is easy to misunderstand the orders. He *had so misunderstood* and now recognizes it. Franz, who is entirely under his thumb and psychological glamour—sees in it *no lie* simply "a proof of Bawaji's sincerity". Luckily Mme. and Mr. Gebhard are of a different opinion.

Well, once started from such a premiss the rest becomes easy. For five months I have watched him, and rumours were reaching me that he taught a doctrine entirely opposed to the teachings of the Masters; that he went against *Esoteric Buddhism*, etc. And now since he came here he said to my face before all the Gebhard family that *I knew nothing* of the esoteric teaching; *Isis* was full of ludicrous mistakes; my *Theosophist* articles likewise.* No *astral body* could ever be seen by either chela or profane of one's Master; for *no Mahatma* would condescend to show himself in this way. It was all "hallucinations on the astral plane"; no Mahatma would ever write or cause his chelas to write—"red and blue spook letters, such as have been occasionally received by us and other theosophists: they were all the production of Elementals or *fraud*, whether conscious or unconscious—*mediumistic* at best. He "had come to the conclusion" that

* The letter you signed with my name in the January *Theosophist*, which letter contains certainly some flapdoodles—became a nice pretext for him.

we knew nothing of the Masters in America; we heard of Them only in Bombay. No Mahatma would condescend to stoop down to bother himself with the weal or woes of even their chelas not only of simple theosophists (hence all the phenomena such as with Srinavas Rao, Damodar and dozens of others were all if not frauds, at any rate *hallucinations* and works of Elementals, etc etc. it would be too long to report all he says and evolutes from his brain. When I had come to the conclusion that he was simply undermining and . .. .

[CONTINUATION OF LETTER MISSING]

THE MYSTERY AND THE FAILURE OF "BAWAJEE"[1]

II.

[On envelope :]
British India,
via Brindisi.

Charles W. Leadbeater Esq.,
61 Maliban Street,
Colombo,
Isl. of *Ceylon.*

[Received, Colombo, July 23, 1886.]

Elberfeld, June 23/86

My dearest Leadbeater,

I was glad—sincerely—to receive your welcome letter. As to the enclosure I really do not take upon myself to send it. I *cannot* do it, my dear friend; I swore not to deliver any more letters and Master has given me the right and privilege to refuse it. So that I have put it aside and send it to you back as I received it. If Mahatma K. H. had accepted or wanted to read the letter he would have taken it away from my box, and it remaining in its place shows to me that he refuses it.

Now learn new developments. Bawajee is entirely *against us* and *bent on the ruin of the T. S.* A month ago he

[1] [Copied from the original letter in the E. S. archives at Adyar. "Bawajee" is the same person as "Bawaji". H.P.B. uses both spellings.—C. J.]

was in London and ready to sail back to India. Now, he is here—heaven knows *when* he will go away for he lives with Franz Gebhard (the elder son who sides with him and whom he has utterly *psychologyzed*)[1] and he has sown dissention[1] and strife in Gebhard family, the mother, father, and two sons Arthur and Rudolph remaining true to the teachings of Masters and me and F. siding with him. He never comes to us though he lives over the way—and he writes and writes volumes of teachings *against our doctrines*. He does more; he declared to all that he was going to publish a *manifesto* in which he will express regret at having contributed for food to bamboozle the public as to the character of the Masters and what They *will* and *can* do. He maintains that he was for five years under *maya*, a psychological illusion. He firmly believed during that time that all the phenomena were produced by the Masters, that he himself was in direct communication with Them, and received letters and orders, etc.; but now he (Bawajee) *knows* better. Since he came to Europe he has learned the truth having been illuminated (!!!). He learned that the Masters could NEVER, in no case communicate with us, *not even with their chelas*; They could never write themselves or even *cause* to be precipitated letters or notes by Their chelas. All such were the production of Maya, Elementals, spooks, when not "frauds", he says. "Esoteric Buddhism" is all nonsense and hallucination. Nothing what is given out in the *Theosophist* is true. My "Isis" and even the *Secret Doctrine* may be said have been dictated to me by some occultist or "spirits"—never by Masters. When asked how is it that he came with me to Europe *on an order from* his Master as he said—he now declares cooly[1] that he was *mistaken;* he has "changed his mind" and knows now it was an illusion of his own. Olcott

[1] [So in manuscript.]

has never, never healed anyone with mesmerism; never helped by Masters, etc. etc.

Moreover, he has slandered persistently Subba Row, Damodar, Olcott and everyone at Adyar. He made many Europeans lose confidence in them. Subba Row, he says, never said a truth in his life to a European; he bamboozles them *always* and is a liar; Damodar is a great liar also; he alone (Bawajee) knows the Masters, and what They are. In short, he makes of our Mahatmas inaccessible, *impersonal* Beings, so far away that no one can reach Them !!! At the same time he contradicts himself: to one he says he was 10 y.[1] with Mahatma K.H; to another 3 years, again he went several times to Tibet and saw the Master only from afar when He entered and came out of the temple. He lies most awfully. The truth is that he (B.) has never been to Tibet and has never seen his Master 100 miles off. Now, I have the assurance of it from my Master Himself. He was a chela on probation. When he came to Bombay to the Head-quarters, your Master ordered me to tell all He accepted Krishnaswami, and had sent him to live with us and work for the T.S. He was sent to Simla to Mr. S.[2] that is to say, *he gave up his personality* to a *real chela*, Dharbagiri Nath, and assumed his name since then. As I was under pledge of silence I could not contradict him when I heard him bragging that *he* had lived with his Master in Tibet and was an *accepted* regular chela. But now when, he failed as a "probationary" owing to personal ambition, jealousy of Mohini and a suddenly developed rage and envy even to hatred of Colonel and myself—now Master ordered me to say the truth. What do you think he did? Why, he looked me

[1] [Years].

[2] [There are several references to this incident of two Hindu Chelas being sent to Mr. Sinnett at Simla. One Chela was "Deb"—Dharbagiri Nath, who bore another name also Guala K. Deb; the other was R. Keshava Pillai, under the name Chundra Cusho. See *Letters from the Masters of the Wisdom*, Second Series, Nos. 65 and 66.]

in the face and asked me what I knew of his past life? That certainly he did not go to Master during the five years he was with us, but that he knew Mahatma K. H. 12 years before he had heard of the T.S.!!! When I showed him Master's writing in which your Mahatma corroborated my statement and affirmed that he (Bawajee) "had never seen HIM or go to Tibet"—Mr. B. cooly[1] said it was a *spook* letter, for the Mahatma could neither write letters, nor would He ever say anything about his chelas.

Thus he hides himself behind a triple armour of *non responsibility*—and it is impossible to catch him for him, who, like F. G. believes that every word of B.'s is *gospel*. B. denies nothing; admits everything, every phenomenon, and gets out of it by saying that it was an *illusion*, his Karma. When caught in a flagrant contradiction, he gets out of it by saying that *no chela has any recollection of time, space, or figures* (!!) hence the contradiction when shown over his own signature that he defended phenomena and preached the doctrines of the Society and the Masters, he answers, "Oh yes, but I was under an illusion. *Now I have* CHANGED MY MIND." What can you do? He is bent upon the destruction of *our* Society and when he returns to India he will throw doubt into every Hindu's mind. Damodar who knows the truth about him and could *expose* him is far away and has no desire to return. Thus, unless Subba Row and a few earnest Hindus help Colonel to expose him (and Subbaya Chetty knows *he never was in Tibet*) the Society is lost, or will have another tremendous convulsion. Good bye, my dear fellow, don't lose courage however. The Masters *are* with us and will protect all those who stand firm by Them. Write to Ostende, *poste* restante to me, I will be there tomorrow.

Yours ever faithfully and fraternally,

H. P. Blavatsky.

[1] [So in manuscript.]

My love and blessings to Don David [1] and all the Brethren. My greatest respectful salams to the High Priest Rev. Sumangala. Ask his blessing to me.

* * *

[On line 5 of this letter, H.P.B. informs C. W. Leadbeater regarding the letter which he sent her to be forwarded to the Master K. H.: "I have put it aside and send it to you back as I received it". But when C. W. Leadbeater opened the envelope, the letter was no longer there. But on the last page of H.P.B.'s letter, there were written, across the page diagonally, in the well-known blue-pencil handwriting of the Master K.H., the following words, evidently precipitated in transit through the post:

Take courage. I am pleased with you. Keep your own counsel and believe in your better intuitions. The little man [2] has *failed* and will reap *his* reward. SILENCE meanwhile.

K. H.]

[1] [Later styled Anagarika H. Dharmapala of Ceylon.]
[2] ["Bawajee," who was small in stature.]

H.P.B.'S VISION OF THE FIRE IN MADRAS FAIR

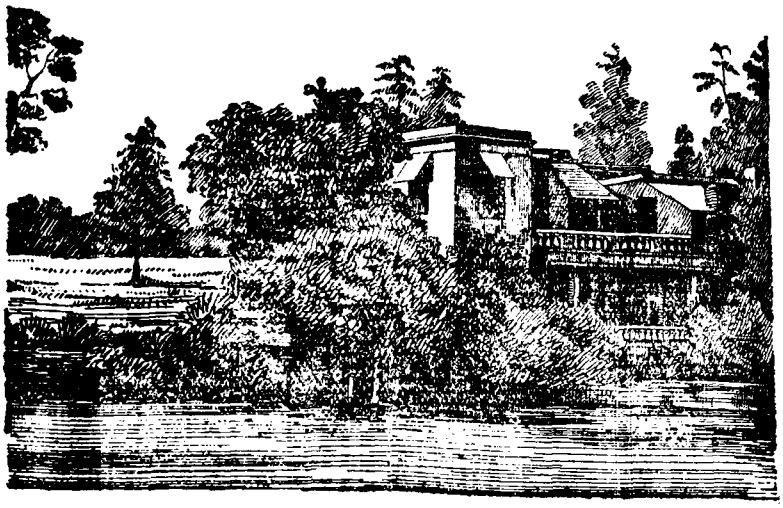
January 4 [1887]

My Dear Olcott,

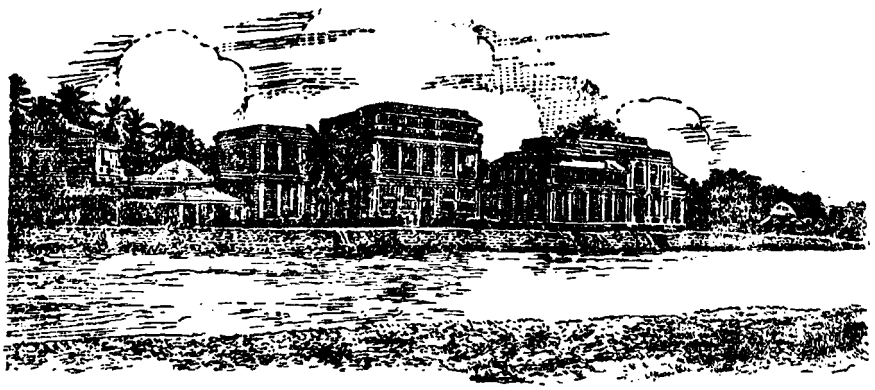
This is the first time I awoke and passed a New Year *quite alone*, as if I were in my tomb. Not a soul the whole day, as the Countess has gone to London and I have no one but Louise with me in the big house—and something very funny happened.

I had been writing the whole day when needing a book I got up and approached my night-table over which Adyar and the river (the photograph) is hung. I had looked on it long on the 27th and tried to imagine what you were all doing. But that day, occupied in finishing the Archaic Period I had not given it a thought. Suddenly I see the whole picture blazing like with fire. I got scared; thought it was blood to the head, looked again—the river the trees and the house were all glowing like with the reflection of fire. Twice a wave of flames like a long serpentine tongue crossed the river and licked the trees and our houses and then receded and everything disappeared. I was struck with surprise and horror and my first thought was Adyar must be on fire! For two days all Ostende was drunk and I had no papers. I was in agony. Then on the morning of the 2nd Jan. I wrote to F——, begging him to look over the papers to see if there was no fire at Adyar or Madras that day. (We are making very successful experiments with him in thought-reading, and he is amazed at some things, such a success!) On the 3rd he telegraphs to me the enclosed.[1] And

[1] [Telegram from Bournemouth, now at Adyar, reads: "Great fire at Peoples Park Fair Madras 300 natives burnt dont bother."]



Headquarters Building, from the river front, when Adyar was H.P.B.'s home rom 1832 to 1885. The photograph at Adyar of this being unsuitable for reproduction, the picture is reproduced from *The Path*, June, 1892.



Headquarters Buildings, from the river front, to-day. The large building on the right is the old building of the picture above, after its tranformations at various periods. The two small white-domed summer-houses existed in H.P.B.'s time.

to-day I saw the thing in the Independence Belge myself. What is it? And why should I connect Adyar with that fair and the poor 300 Hindus burnt? Are there any victims among theosophists? I am positively in great fear. I hope *you* were not there! You could not leave Adyar that day, could you? It's terrible that. And that young fool of D——F—— telegraphing Don't bother, *only* 300 *natives* burnt. Well I wrote to him to say that I would feel less "bother" if I knew it to be 600 Englishmen.

I am glad Subba Row likes my *Proem*. But it is *only* a *Preliminary* Vol. and the real, original doctrine is in the Volume I will send you when F——comes on the 20th and he will take it to England himself—for I cannot send it or rather *ensure*[1] it, from here.

So keep the other MSS. till you have read both and see what changes to make. Let S. R. do what he likes—I give him *carte blanche*. I trust in his wisdom far more than in mine, for I may have misunderstood in many a point both Master and the Old G.[2] They give me facts only and rarely dictate in succession. I am *no maker* of books you know it. But I know that my facts are all original and new. Wait and see.

What has ruffled *your* feathers, love? I never blamed *you* for *Isis*. Had you made 20,000 mistakes you were not supposed to know anything of philosophy then? Were you? You are too ticklish and vain Olcott. It is not friendly to speak as you do.

Well good bye. I am much occupied love to all.

H. P. B.

Have you received the three gold things I sent? The Countess sent them on the same day as the MSS.?

[1] [So in manuscript, for "insure".]

[2] [The venerable Adept called "the Old Gentleman", known also as the Rishi Agastya. A communication appeared from him in THE THEOSOPHIST, June 1882.—C.J.]

"THE THREE GOLD THINGS"

My dear old Boss [1],

The Countess who goes for a week to London will send from there three things in a box—(1) The Saptapurna ring for Bhawani Rao. It is the seven-leaved mystical leaf, made of seven stones all consecrated to planets and *now* strongly magnetized. If he leaves it in no badly disposed person's hands, it will be a talisman for him forever. (2) The Mohur, I had for years, as you know—for Tookaram Tatya as he asks always for something magnetized by Master and myself. I have worn it for years. Please send to him or keep till he comes to Adyar for Anniversary. I have nothing else to give, and you know how I cared for the *Mohur*, because for the association. But Tookaram *is a Theosophist* indeed. Let him have it then in preference to any other. I wrote to tell him the thing he asks for is with you.

(3) A sovereign for poor Babula. It is littte but I can give no more, being very poor as you know. If I make money this year with my work then will I give him £5. He is a good boy—give him my blessing and love.[2] And salaams to all. I send you a book for the library curious one, but too political. My library here is quick accumulating and I will send several more this winter and of course leave all to the T.S. Library.

[1] ["Boss" in H.P.B.'s letters is Mr. Sinnett, but this "old Boss" is H.S.O.—C. J.]

[2] [Till his death only a few years ago, H.P.B.'s servant Babula received a pension from the Society.—C. J.]

I will see what I can do to review the Pratt's book. It is very *occult* no doubt, quite esoteric ideas some, yet terribly heretical and materialistic, these "New Aspects of Life". I hope the O. Gentleman will help me.

In haste yours ever

H. P. BL—[1].

Send with this mail, Mohini's "Few Words" and my answer, I had asked him to write down his grievance *for me to send to you privately*—never to address it to "sincere theosophists and make public.—Well there is of the Loyola and Pecksniff in him combined. I wish it could be published, *but not by you but by Tookaram*—(for they would laugh at you if *you do* yourself, and I do not want to take out what I wrote of you for it is the truth[2], though you are a d—d humbug with me often enough. But I love you sincerely, still. Well good bye.

H. P. B.

[1] [The signature after Bl is a wave in ink.—C. J.]

[2] [See "On the Watch Tower", p. 554, and p. 582.—C. J.]

19, AVENUE ROAD,
REGENT'S PARK, N.W.

Monday, March 30 1891.

Dear Mrs Bright,

I share your anxiety for Annie & feel quite nervous about it; but what can we do! She has to be at the Annual American convention of the T. S., her failing to be there, being likely to produce a regular disaster. She owes, we, Theosophy, — I mean the really devoted ones — have no right to make public good subservient to our personal comforts & discomfort. Each of us must ever be ready to sacrifice Self — life & even honour, which is more — at any moment for the good of our brothers, the weal or woe of one, being for

LETTER TO MRS. URSULA M. BRIGHT

(very slightly enlarged)

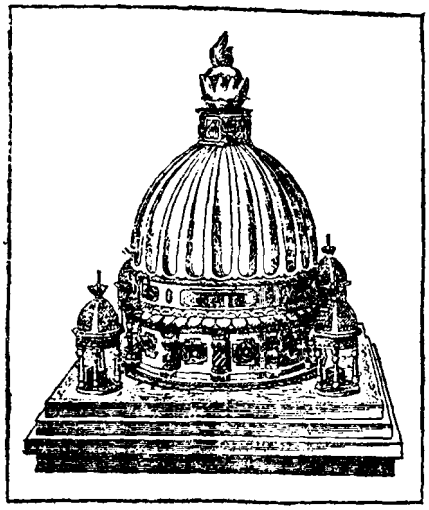
small importance, when the good of the many is concerned.

Thus, we have "to risk the thing" as the Americans say. But I have a strong hope that our friend will return unscathed from the ordeal, her eloquent & devoted head crowned with fresh & well earned laurels.

Thanking you for the kind interest shown & begging you to convey my respects to Mrs Wright & Miss Wright believe me, dear Mr Wright

ever yours gratefully

W. P. Blavatsky



THE CASKET MADE FOR H.P.B.'S ASHES

After the cremation of H. P. B.'s body at Woking, the ashes were divided into three portions: one for India, another for Europe, and the third for America, each portion to be deposited at the Headquarters in Adyar, London and New York. A Swedish artist, Herr Benggston, an expert in bronze work, offered to make an urn for the ashes. The offer was accepted, and a member of Blavatsky Lodge, London, R. Machell, who was a painter, designed the urn. The illustration above is a finely drawn reproduction of the urn, which is now in the Museum of Records at Adyar. Colonel Olcott brought the ashes for India at the end of 1891, and consulted the General Council as to their disposal. In 1899 he buried the ashes under the statue of H. P. B. in Headquarters Hall at Adyar. The illustration is from *The Path*, January, 1893.

ADDRESS

READ BY

G. R. S. MEAD, B.A., (Cantab).

GENERAL SECRETARY

OF THE

EUROPEAN SECTION OF THE THEOSOPHICAL SOCIETY,

At the Cremation of the Body of

Helena Petrovna Blavatsky.

FRIENDS AND BROTHER THEOSOPHISTS![2]

H. P. Blavatsky is dead, but H. P. B., our teacher and friend, is alive, and will live forever in our hearts and memories. In our present sorrow, it is this thought especially that we should keep ever before our minds. It is true that the personality we know as H. P. Blavatsky will be with us no longer; but it is equally true that the grand and noble individuality, the great soul that has taught all of us men and women to live purer and more unselfish lives, is still active.

The Theosophical Society, which was her great work in this incarnation, still continues under the care and direction of those great living Masters and Teachers whose messenger she was, and whose work she will resume among us at no distant period.

Dear as the personality of H.P.B. is to us, to many of whom she took the place of a dearly loved and reverenced mother, still we must remember that, as she has so often taught us, the personality is the impermanent part of man's nature and the mere outer dress of the real individuality.

The real H.P.B. does not lie here before us. The true self that inspired so many men and women in every quarter of the earth with a noble enthusiasm for suffering humanity and the true progress of the race, combined with a lofty ideal of individual life and conduct, can in the mind of no Theosophist be confounded with the mere physical instrument which served it for one brief incarnation.

[1] [Among those now at Adyar, both C. W. Leadbeater and C. Jinarajadasa were present when this address was read at the Crematorium at Woking, the title above and the "tail-piece" at the end are reproduced from the original address.—C. J.]

Fellow Theosophists, the duty that lies before us, her pupils and friends, is plain and simple. As we all know so well, the one great purpose of our teacher's life in this her present incarnation, a purpose which she pursued with such complete unselfishness and singleness of motive, was to restore to mankind the knowledge of those great spiritual truths we to-day call Theosophy.

Her unvarying fidelity to her great mission, from which neither contumely nor misrepresentation ever made her swerve, was the key-note of her strong and fearless nature. To her who knew so well its true and inner meaning, Theosophy was an ever-present power in her life, and she was ceaseless in her endeavours to spread the knowledge of the living truths of which she had such full assurance, so that by their ever-widening influence the wave of materiality in Science and Religion might be checked, and a real and lasting spiritual foundation laid for the true progress and brotherhood of mankind.

With such an example before us, then, our duty as Theosophists is clear. We must continue the work that H. P. B. has so nobly commenced, if not with her power—which to us is as yet impossible—at least with an enthusiasm, self-sacrifice and determination such as alone can show our gratitude to her and our appreciation of the great task she has committed to us.

We must, therefore, each individually take up our share of that task. Theosophy is not dead because to-day we stand by H. P. B.'s dead body. It lives and must live, because truth can never die; but on us, the upholders of this Truth, must ever rest the heaviest of all responsibilities, the effort so to shape our own characters and lives that that truth may be thereby commended to others.

Most fortunately for all of us, H. P. B. leaves the work on a firm foundation and fully organised. In spite of failing health and bodily pain, our beloved leader to the very last moments of her life continued her unceasing exertions for the cause we all love so well. Never did she relax one instant from her vigilance over its interests, and she repeatedly impressed upon those who surrounded her the principles and methods by which the work was to be carried on, never contemplating for one instant that the death of her body could be any real hindrance to the performance of the duty which would then more than ever be incumbent on every earnest member of the Society. This duty, which lies so clearly before us, and of which H.P.B. has set us so striking an example, is to spread the knowledge of Theosophy by every means in our power, specially by the influence of our own lives.

Much as we love and reverence our leader, our devotion to the work must not rest on the transient basis of affection for a personality, but on the solid foundation of a conviction that in Theosophy itself, and in it alone, are to be found those eternal spiritual principles of right thought, right speech and right action, which are essential to the progress and harmony of mankind.

We believe that if H.P.B. could stand here in the body and speak to us now, this would be her message to all the members of the Theosophical Society, not simply to those who are present, but to all who without distinction of race, creed, or sex, are with us in heart and sympathy to-day. She would tell us as she has told many of us already, that "a clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for all, a readiness to give and receive advice and instruction, a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection which the Sacred Science depicts—these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom".

And now in silence we leave the body of our teacher and go back to the every-day world. In our hearts we shall ever carry with us her memory, her example, her life. Every Theosophical truth that we utter, every Theosophical effort that we make, is one more evidence of our love for her, and what should be greater even than that, of our devotion to the cause for which she lived. To that cause she was ever true,—to that truth let none of us be ever false.

(The above address was carefully drawn up by the members of the Staff at the Headquarters and other prominent Theosophists.)

Printed on the H. P. B. Press.

THE PATH

THOU CANST NOT TRAVEL ON THE PATH BEFORE THOU HAST BECOME THAT PATH ITSELF.

LET THY SOUL LEND ITS EAR TO EVERY CRY OF PAIN LIKE AS THE LOTUS BARES ITS HEART TO DRINK THE MORNING SUN.

LET NOT THE FIERCE SUN DRY ONE TEAR OF PAIN BEFORE THYSELF HAST WIPED IT FROM THE SUFFERER'S EYE.

BUT LET EACH BURNING HUMAN TEAR DROP ON THY HEART AND THERE REMAIN; NOR EVER BRUSH IT OFF UNTIL THE PAIN THAT CAUSED IT IS REMOVED.

THESE TEARS, O THOU OF HEART MOST MERCIFUL, THESE ARE THE STREAMS THAT IRRIGATE THE FIELDS OF CHARITY IMMORTAL. 'TIS ON SUCH SOIL THAT GROWS THE MIDNIGHT BLOSSOM OF BUDDHA, MORE DIFFICULT TO FIND, MORE RARE TO VIEW, THAN IS THE FLOWER OF THE VOGAY TREE. IT IS THE SEED OF FREEDOM FROM REBIRTH. IT ISOLATES THE ARHAT BOTH FROM STRIFE AND LUST, IT LEADS HIM THROUGH THE FIELDS OF BEING UNTO THE PEACE AND BLISS KNOWN ONLY IN THE LAND OF SILENCE AND NON-BEING.

—*The Voice of the Silence.*

Registered M. 91

THE THEOSOPHIST

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EDITED

BY

ANNIE BESANT, P.T.S.

September, 1931

UNDER THE AUSPICES OF THE THEOSOPHICAL SOCIETY

THE THEOSOPHICAL SOCIETY

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20. Neth. East Indies	Mynheer A. J. H. van Leeuwen—Leadbeater-Park No. 1, Oud-Merdika, Bandoeng, Java	Theosofie in Ned. Indie.

* The Lodges are outside Russia.

VOL. LII No. 12

THE THEOSOPHIST

A MAGAZINE OF BROTHERHOOD, ORIENTAL PHILOSOPHY, ART, LITERATURE AND OCCULTISM

Founded by H. P. BLAVATSKY and H. S. OLCOTT

with which is incorporated LUCIFER, founded by H. P. BLAVATSKY

Edited by ANNIE BESANT, P.T.S.

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Statues of the Founders, at Headquarters Hall, Adyar, on H. P. B. Centenary Celebration, August 12, 1931.

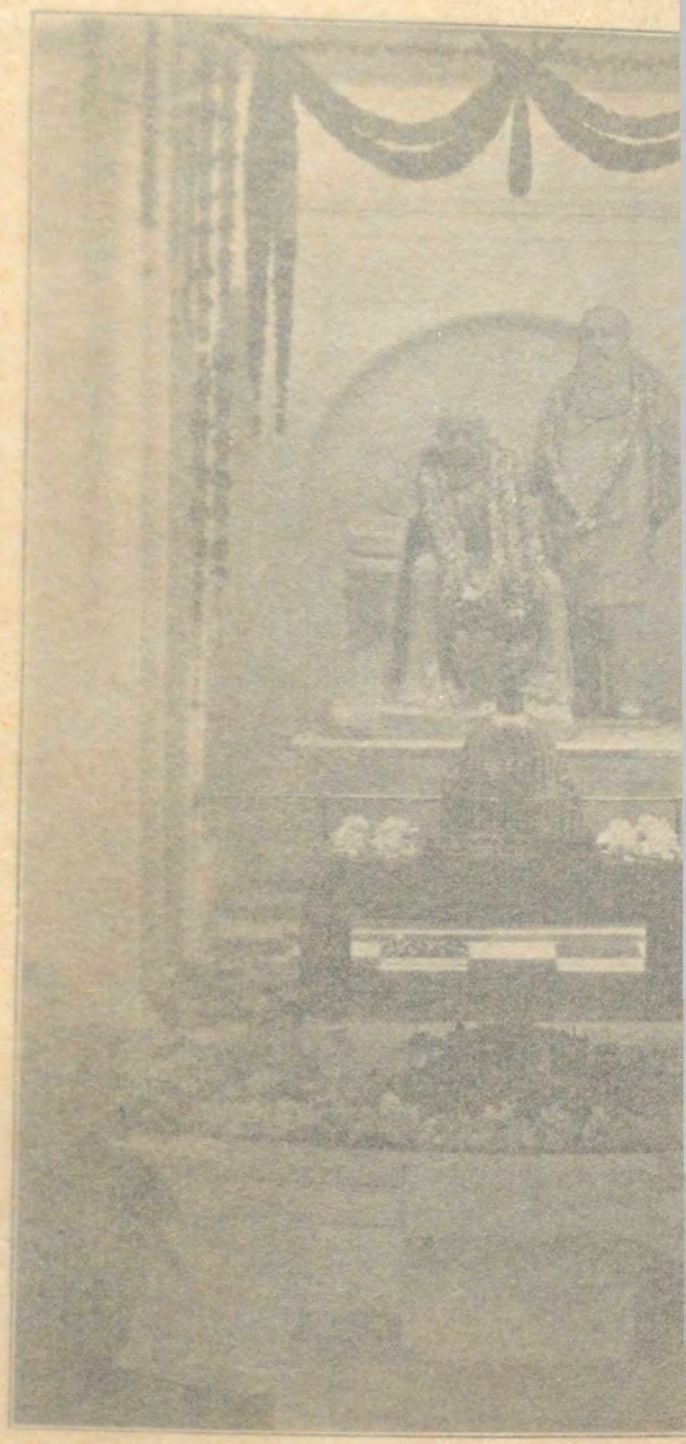


ON THE WATCH-TOWER

H. P. B.'s Centenary has come, and gone. Elsewhere are three accounts from three present at the celebration at Adyar Headquarters. In India, Lodges everywhere celebrated the anniversary in various ways. At Benares, at the Headquarters of the Indian Section, Mr. Bertram Keightley, who was unable to assist at Adyar, presided. All the Bombay Lodges united for one joint celebration. Karachi had a whole week of meetings devoted to H.P.B. In this issue of THE THEOSOPHIST is Mr. Keightley's fascinating paper with reminiscences of H.P.B. and the writing of *The Secret Doctrine*. The speeches with similar reminiscences of her by the President, Bishop Leadbeater, and Bros. G. Soobiah Chetty, B. Ranga Reddy, N. L. Subramania Iyer, T. Hari Rao and C. Jinarājadāsa will appear in next month's issue.

***

Columbus set out with three tiny ships to discover India. He did not discover India, though he discovered a huge continent later called "The New World". Generations of pioneers travelled along the trail which he blazed to explore that World. So too is it with our H. P. B. When she passed away, the Theosophical Society was firmly established, but its influence was not one-tenth of what it is to-day, to judge by the number of Lodges, National Societies, and the many expositions of Theosophy to-day in many languages, and the result of them all in permeating the world's thought with the principles of Theosophical Idealism. But it was H. P. B. who "blazed the trail," and the glory which to-day irradiates the



Statues of the Founders, at Headquarters Hall, Adyar,
Celebration, August 12, 1931.



on H. P. B. Centenary

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New Humanity in the vision of idealists is of her making, not of that of her successors. Though those who came after her have justified truth after truth of Theosophy with their discoveries and by their work, nothing has been added to the fundamental Theosophical position and outlook which she gave to the world as she thus concluded *Isis Unveiled* in 1877:

> Our examination of the multitudinous religious faiths that mankind, early and late, have professed, most assuredly indicates that they have all been derived from one primitive source. It would seem as if they were all but different modes of expressing the yearning of the imprisoned human soul for intercourse with supernal spheres. As the white ray of light is decomposed by the prism into the various colors of the solar spectrum, so the beam of divine truth, in passing through the three-sided prism of man's nature, has been broken up into vari-colored fragments called RELIGIONS. And, as the rays of the spectrum, by imperceptible shadings, merge into each other, so the great theologies that have appeared at different degrees of divergence from the original source, have been connected by minor schisms, schools, and off-shoots from the one side or the other. Combined, their aggregate represents one eternal truth; separate, they are but shades of human error and the signs of imperfection.

***

Now that Mr. Bertram Keightley has described the writing of *The Secret Doctrine*, perhaps the fable that additional material for the book was destroyed by Dr. Besant, Mr. G. R. S. Mead and others will be exploded at last. Why anyone should ever destroy unpublished volumes of H. P. B. has never been made clear; when such a story was started, no one ever suggested a possible motive. It is strange that those who lived with H. P. B. and served her with every power in their possession should now be proclaimed as having had less devotion to her than those who never lived with her nor had the opportunity to serve her. It is always easier to bring a lie to birth than to slay it, and so no doubt the fable of the wanton destruction of other volumes of *The Secret Doctrine* will go on from generation to generation.

***

The following cable was sent by the President to Point Loma on August 12th:

Theosophical Society,
Point Loma, San Diego.

Greetings to Theosophical Society, Point Loma, from Adyar.
—ANNIE BESANT.

The following cables and telegrams were read at the celebration:

Helsinki, Finland.

Celebrating Centenary in unison, we send our heartfelt greetings--T.S., Adyar, T.S. Point Loma.—RUUSURISTI.

Havana, Cuba.

Cuban Section loyally confirms our beloved Society's ideals on H.P.B.'s Centenary.—VILLAVERDE.

Rangoon, Burma.

Burma members send loving greetings and express gratitude to H. P. B. Wishing celebration success.—NAGANATHAN.

Hancock, New Hampshire, U.S.A.

Reverently affectionately join homage Blavatsky Centenary celebration. Blavatsky spirit urgently needed. Great work immediately before Society.—ARUNDALE.

From Lodges in India:

Ernakulam, Cochin.

Ernakulam Lodge celebrated Centenary. Fed poor. Pray for soul of greatest light-bringer. May she continue shed light in world.—PADMANABHAIER.

Karachi, Sind.

To-day whilst remembering the great Founder of our dear Society, H. P. Blavatsky, with utmost gratefulness, we offer you, her successor, our heartfelt love and homage. Our loving greetings to all gathered at Adyar.
—KARACHI LODGE.

Bareilly, U.P.

Loyal homage to torch of truth. Lodge Bareilly.—MOOLCHAND.

Benares, U.P.

Regret unavoidable absence. Join in paying respectful tribute memory Masters' faithful servant who nobly worked for triumph of spiritual forces.
—IQBAL NARAYAN GURTU.

Nilambur, Malabar.

Hearty felicitations Blavatsky Convention. Convey Kerala's love and loyalty to our glorious Mother President.
—MANJERI RAMAYYAR.

* * *

The departure of three Australian members who visited Adyar for six weeks was the occasion for the President to send an autograph letter of greeting to members in Australia. Her message was as follows :

DEAR BRETHREN, June 19, 1931.

May the blessing of the Masters rest on your work in Australia. Much of my future lies in that land, and the seed you are sowing there it will be my privilege and my happiness to reap when the time for the harvesting arrives. Let us then look forward to that future which we shall share, for in due season we shall reap if we forget not that future.

ANNIE BESANT

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All will be glad to hear that Dr. Besant is once again able to go for drives in her car. Her knee still gives much trouble, particularly when she is ascending or descending stairs ; but it is possible now for her with some pain to descend from her rooms and occasionally attend her weekly tea-party to members under the Banyan. As will be seen in the reports of the H. P. B. Celebration on August 11th and 12th, she was present at both the public meetings in Headquarters Hall.

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One by one the ranks of the old workers are being thinned as Death calls them to other spheres of work. Among these, two stand out in an especial way. The first will not be known outside India, but he has a splendid record of service. This is Pandit Pran Nath of Gwalior, who passed away at the age of eighty-seven. As late as last March he presided at Mr. Jinarājadāsa's lectures in Gwalior and took an active part in the meetings of the Central India Federation. Pandit Pran Nath had the happy Karma to come into the Theosophical Society as a young man, and was one of the very few who came into direct touch with the Masters. In 1884, he asked of the Master K. H. the following question :

Allahabad, 10-1-84.

MOST REVD. MASTER K.H.,

Do I tread the right path? Is my present way of life conducive to spiritual advancement? Am I capable of greatly influencing my next

birth by good karmas in this life, by strenuously following the bent of my heart as it is at present? What should I do to have the honour of prostrating myself at your blessed feet?

I am,

Yours most respectfully,

PRAN NATH, F.T.S.

The reply of the Master was as follows:

The process of self-purification is not the work of a moment, nor of a few months, but of years—nay, extending over a series of lives. The later a man begins the living of the higher life, the longer must be his period of probation, for he has to undo the effects of a long number of years spent in objects diametrically opposed to the real goal. The more strenuous one's efforts and the brighter the result of his work, the nearer he comes to the Threshold. If his aspiration is genuine—a settled conviction and not a sentimental flash of the moment—he transfers from one body to another the determination which finally leads him to the attainment of his desire. B . . . S . . . has seen me in my own physical body and he can point out the way to others. He has been working unselfishly for his Fellowmen thro' the Theosophical Society and he is having his reward tho' he may not always notice it.

K. H.

Never once did our good brother waver in his attachment to Theosophy. As crisis after crisis arose in the Society, he went on his way steadily, striving his utmost to live a life of service. The State of Gwalior has had few nobler men in its administration, and its Maharajahs under whom he served have given him honour. Pandit Pran Nath was once the Minister of Education in his State and gave particular attention to foster girls' education. A few years ago, in his ripe old age, he joined the Co-Masonic Movement and was one of the officers of the local Lodge. May Peace rest upon him.

* * *

It is hard for us in India, and especially at Adyar, to realise that Yadunandan Prasad has gone "Yonder". After his return from England, where at Cambridge and London he took two degrees (though he already possessed one from Allahabad) he was sensitive to the sun, and once suffered from sunstroke at Adyar. It was from the effects of a heatstroke that he passed away in Hollywood. The Prasad

family of Ramna, Gaya have given many workers to Theosophical work, and "Jadu," as we called him in our affection, was one of three brothers dedicated to the work. From a brilliant student at the Central Hindu College, he become one of its professors; and then passed on to England to win more academic distinctions so that he might be more useful in work. On his return, he threw himself vigorously into the work of National Education under the auspices of the Theosophical Educational Trust, the Society for Promoting National Education, and the present Rishi Valley Trust in which the two former bodies are amalgamated. He was also a Brother of Service from the inception of that Order. He travelled much with Krishnaji, and at the time of his passing was on a lecture tour in the States expounding Krishnaji's teachings. "Jadu" was brilliant in games also—tennis, hockey, football. He was a splendid example of "Young India," full of idealism and yet with his feet very much on earth. He was one of those few who are of the East and of the West, blending the best of both. He leaves a gap not easy to fill, though we know by long experience now, as one worker after another is called away, that his successor is soon drafted into his place.

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Among those who have passed over is Don José Marsal, General Secretary of the National Society of Paraguay. He was an enthusiastic Theosophist with a wide range of sympathy with every type of Mysticism. He gathered round him a large number of Theosophists, and was the chief centre of Theosophical activities in Asuncion, the capital of Paraguay. His warm sense of patriotism moved him to plan for the creation of a National Society in Paraguay during Mr. Jinarājadāsa's visit in 1929. This was done by re-arranging his large Lodge into several Lodges, so that with them and with two others the requisite number of seven might be made. After the Section was created, adverse circumstances, particularly the opposition of the Catholic clergy, put many obstacles in the

way of the young Section ; and just now the number of Lodges has fallen below the requisite number. Paraguay for the time being reverts to the position of a Presidential Agent, till time or circumstances will once again raise the number of Lodges to seven.

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One who served the Theosophical Society in his time was Bro. J. J. Vimadalal. He was for several years one of the finest workers in Bombay. He was President of Blavatsky Lodge from 1909 to 1912. Joining the Society in 1899, he threw himself vigorously into propaganda, and was a most eloquent English speaker as well as an orator in Gujerati. From 1907 he disagreed with Dr. Besant on many points in Theosophical policy. He was hostile to the work of Theosophists in connection with the Order of the Star in the East which began in 1911. His violent opposition can well be forgotten when we remember the sterling services which he rendered to Theosophical ideals when his enthusiasm was at its height. The members of the Lodges in Bombay, though most of them differed from him, will always hold his memory in grateful recognition.

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During the months of June, July and August, various Annual Conventions of National Societies have met; the following cables from them were received by the President.

London, June 22.

Congress European Federation and English Convention of T. S. London convey message love devotion gratitude and wishes quick recovery.

—COCHIUS, JACKSON, *General Secretaries.*

London, June 23.

Theosophical Order of Service Congress sends affectionate greetings.—SPURRIER.

Los Angeles, June 30.

Southern California Federation comprising twenty Lodges meeting to-day send devoted love, pray your speedy recovery.—HENRY HOTCHENER, *President.*

San Juan, July 31.

Porto Rico annual convention sends loving loyal greetings Besant, Leadbeater, Jinarajadasa.—PLARD.

Buenos-Aires, Argentina, Aug. 17.

Love loyalty to President from Convention.—STOPPEL.

Malaga, Spain, Aug. 17.

Warmest greetings beloved President from Spanish Convention.—LORENZANA, *General Secretary.*

* * *

At the time of writing, Bishop Arundale and Mrs. Rukmini Arundale are in the United States. Dr. Arundale presided at the National Convention in Chicago, where according to cable advices a most enthusiastic H.P.B. Celebration took place. They will be in Europe part of October and November, and afterwards they sail to India from Venice and arrive in Bombay on November 30th. After a few days in Bombay, they will come to Adyar to take part in various activities in connection with the Founders' Convention, which will be from December 24th to 27th. Dr. Arundale has arranged to return to Europe next spring, and it is just possible that before that he may pay a flying visit to Java and Australia. One of the important activities which he has planned, and which he will direct, is the starting of a Theosophical School near Adyar. In some two weeks' time the National School and College at Guindy, near Adyar, which has been so closely associated with many workers at Headquarters, and of which Mr. G. V. Subba Rao is the Principal, is being transferred to Rishi Valley, Madanapalle. The starting therefore of a Theosophical School near Adyar will once again be a great boon to many Theosophical parents, who desire their children to come into touch with such influences of a religious and idealistic nature as are associated with Adyar.

H. P. B.

THE MESSENGER FROM THE WHITE LODGE TO THE WORLD FOR THE 19TH CENTURY

BY ANNIE BESANT

IT was in the 14th Century that the great Sage, Tsong Ka Pa, announced to the world that a Messenger from the East would appear in the West during the last quarter of each succeeding century, so that "the white barbarians of the West" might share in Eastern knowledge. It would appear —though it was not so stated—as though these had been chosen to lead the world in the teaching of science and in establishing political freedom, and that it was thought best that they should learn, by their own bitter experience, that true and lasting Freedom must be based on Spirituality, that the only "Divine Right" to rule men consists in the possession of Wisdom, and that it is true that "the autocracy of the Wise is the salvation of the foolish". The lesson was hard to learn, for the wise are the few, and the other-wise are the many.

The Messenger for the 19th century was clearly Helena Petrovna Blavatsky. She was born into a world in which a materialistic philosophy was reigning over the educated. Christianity was professed by the white Nations that were in the van of modern progress, but it was regarded as a superstition by the scientific world, and Comparative

Mythology had undermined it among the educated classes; these tended to Materialism under the combined influence of science and of Comparative Mythology. Outwardly, they showed it some respect, as useful in the keeping of social order, but they disregarded its precepts. The women still attended church "to set a good example to the lower orders," but they confined their religion for the most part to public observances. For this world, dominated by Materialism, the Guardians of religion chose as their Messenger a Russian woman of noble rank, whose body was said by a Master to be the most psychical born for 200 years, and who was connected with one of Their own group as a disciple—the above-named Helena Petrovna Blavatsky. Endowed with a strong and heroic nature, she was a stranger to fear and a rebel against social conventions. Already a disciple, she was supremely fitted to destroy Materialism by her psychical powers, producing the most startling results, which appeared miraculous, in spite of her constant declarations that they were produced by will-power, and were within the reach of every human being who had developed will-power and had learned how to use it to dominate certain natural forces by which she produced her so-called phenomena. To put the matter in a popular phrase, she "knocked the bottom out" of Materialism by producing the most astonishing results by exercising her will-power to control various natural forces. She would move objects in full daylight without bodily contact with them; make objects light or heavy at will, etc. There are records of these, written by people of unchallenged honour and of high intelligence. She practically destroyed Materialism as a philosophy. Her faithful co-worker and colleague, Colonel H. S. Olcott, stood nobly beside her with unflinching courage, and they founded the Theosophical Society. Ere they passed away, they had the joy of seeing it at work in some 18 different countries (to-day the number is 52).

Magnificent was the result, and many thousands of men and women, to whom they brought the Light, daily bless them for their noble work. For half my life—I joined the Society when I was 42, and am now nearly 84—I have been a member, and I have never known one second of regret. Theosophy has given me an ever-growing knowledge and an ever-increasing joy, for it opens up vast vistas for the future of powers of Service, growing, like other natural powers, by exercise. All can share in these, but never must we forget that "as a man soweth, so must he reap". May I never fail in gratitude to H. P. B. at whose dear and honored feet I lay this tiny tribute of an immortal love, of deathless respect.

THE TEACHER

A SLIM, dark figure, standing at a table;
Quiet, unassuming, almost diffident;
Straight like an arrow, vivid, poised and beautiful;
Smiling.

Like arrows tipped with humour, his winged words flying
Straight to their goal in the seeking human heart—
Words clear-cut as crystal; drop by drop distills he
Wisdom.

O Perfect Love and Reason in perfect balance held;
Emanation of Pure Being; Beauty manifest;
O very human Teacher human sorrow understanding!
Krishnaji.

CHRISTOPHER FRERE

she was preparing to return to India via Liverpool, I was again much with her. It was in these last days preceding her departure that I first met Mr. C. W. Leadbeater, Mabel Collins and others.

During H. P. B.'s stay in Europe there had been a really big Theosophical "boom". The S. P. R. had taken a lot of evidence about phenomena and Mr. R. Hodgson was sent by that body out to Adyar, somewhat later, to follow up the inquiry, as the first outbreak of the so-called "Coulomb scandal" had begun.

It all came to a head in the following winter and culminated in Dr. Hodgson's famous—or infamous—Report, which for the time simply crushed the Movement in England.

I was then Secretary of the London Lodge and did my best; but everyone was too discouraged and cast down, and for many months nothing was done and all activities were suspended.

H. P. B. came back to Europe to Würzburg and subsequently to Ostend, where she lived with Countess Wachtmeister, working at *The Secret Doctrine*.

During all this time I was not in touch with her: but a few of us, Dr. Arch. Keightley, Dr. W. Ashton Ellis, Mr. T. B. Harbottle, Mr. G. H. Thornton, Mabel Collins and myself, used to meet once a week or so to talk "Theosophy" for we were all—or most of us—in dead earnest about it.

Finding that nothing would induce Mr. Sinnett to make any public effort to rehabilitate the Movement or set on foot any activity, we came to the conclusion—after much thought, consultation and debate—that the only thing to do was to appeal to H. P. B. and through her to the Masters, in whom we fully and profoundly believed. We put this suggestion before Mr. Sinnett, but he would hear none of it. Indeed he opposed it, almost violently, and refused finally to have anything to do with the idea.

After discussing this situation we came to the decision to get into direct touch with H. P. B., who was then at Ostend, and finally Dr. Ashton Ellis went over to see H. P. B. and put the matter before her.

Dr. Ellis found H. P. B. seriously ill and fortunately was able to be of some help to her, and eventually it was arranged that she should come over to England and see what could be done.

Accordingly H. P. B. came over with Dr. Ashton Ellis; we met them at Dover and took H. P. B. to "Maycot,"[1] a tiny house occupied by Mabel Collins which she had placed at H. P. B.'s disposal: and there H. P. B. was installed for the moment and our small group gathered round her.

Countess Wachtmeister had had to go to Sweden on business, so did not accompany H. P. B. to "Maycot". Thus the little group who gathered round her then consisted of the following: Mabel Collins, H. P. B.'s hostess, Dr. Archibald Keightley, Dr. Ashton Ellis, Mr. Harbottle and myself.

As soon as she was settled, H. P. B. asked us straight out what we wanted, and meant to do. Our reply was that we wanted to work for the Masters and revive the Theosophical Movement: and we asked her how to set about it. Then H. P. B. said that her job for the moment was *The Secret Doctrine* and asked if we were prepared to work with her on that and help in its publication. All promised to help; and Dr. A. Keightley and I undertook to work upon the MS. of *The Secret Doctrine*, all of which, as it then stood, she had brought over with her from Ostend.

"All right, then," said H. P. B., "here you are—get to work right away". And she handed over to Arch. K. and myself the *whole* of her MS., every scrap she had written up to date, and bade us go through it and tell her what we thought of it, and advise her.

[1] ["Maycot," Crown Hill, Upper Norwood, London.]

So Arch and I set to work and each of us *separately* read carefully through every line, which took several days—I forget how long. When Arch and I came to compare notes after the reading, we found we had independently come to exactly the same conclusions, which we then laid before H. P. B., roughly and generally, speaking from memory, somewhat as follows:

1. The matter itself of the MS. is extraordinarily interesting, most suggestive and valuable: but

2. As a book it is just a confused muddle and jumble, without plan, structure or arrangement. It is far worse in those respects than *Isis Unveiled*. Topics are started, dropped suddenly for no reason, taken up again, and again dropped and so on.

3. The MS., unless it is to be *Isis Unveiled* worsened, must be thoroughly re-arranged and recast on some definite plan.

4. Such a plan indeed seems indicated, or at least intended, by the introduction, and by bits and fragments from the *Stanzas of Dzyan* and by the Commentaries, etc., thereon, which are quoted here and there in the MS.

5. But though in this a sort of plan may be found, a detailed and thorough study of the MS. must first be made: and only then can a workable plan be outlined.

H. P. B. listened to all this, swore not a little, and then asked Mabel Collins what she thought. Mabel Collins had also glanced at a good deal of this MS. and talked it over with us. So she told H. P. B. that she entirely agreed and thought Arch and I were quite right.

Thereupon H. P. B. just handed over the whole stack of MS.—every single scrap of it—to A. K. and myself and told us to "go to Hell and get on with it".

Our next step—Arch's and mine—was to get the whole of the MS., every line of it, typed out on ordinary quarto

typing paper—professionally—for we fully realized that the actual work of re-arrangement and fitting *must not* be done upon H. P. B.'s own MS. which ought to be preserved intact for reference, but upon a copy. Hence we had it all typed out.

And that closes stage one of the proceedings: but really I have run ahead of time. For while Arch and I were studying the MS., discussing with H. P. B. and the others and arranging the typing, various other developments had occurred, which perhaps I had better recount very briefly.

H. P. B. from the day of her arrival at "Maycot" wanted "something done"—something active and more or less public. So we decided—as the London Lodge seemed altogether hopelessly asleep, if not dead—that we would form a new Lodge of the Theosophical Society on our own, and to emphasise our position and by way of nailing our colours to the mast, we decided to take the name of "The Blavatsky Lodge".

But at first we were stumped by a quaint obstacle. The Rules of the Society demanded the signatures of seven members of the Theosophical Society to validate our application for a charter: and we were only six as the Countess Wachtmeister was in Sweden: *viz.*, Mabel Collins, Dr. Ashton Ellis, Mr. Harbottle, Mr. Thornton, Dr. A. Keightley and myself. What to do? Mabel Collins, I think it was, suggested that H.P.B. herself should join in signing the application. At first she jibbed, saying she had never joined any Theosophical Lodge: but we over-persuaded her, she agreed, signed and the Blavatsky Lodge came into existence; and gradually as time went on more and more people joined, though not till some time later.

Then, as she herself saw that it would take at least a year or more to get *The Secret Doctrine* ready for the press, H.P.B. urged that in the meantime some sort of public propaganda or outward action was indispensable; and the only way we could hit upon was to start a Magazine under H.P.B.'s

editorship. So we decided to start a Magazine under the title of *Lucifer*: the Light-bringer, and we began to get to work on the business preliminaries.

But by this time it had become more than obvious that "Maycot" would not do as a working centre. It was a charming but quite small house: and when six of us and H. P. B., as well as two or three of Thornton's great Danes, which he specialised in, were packed into Mabel Collins' tiny drawing-room, there was literally not room to move.

Hence a transfer to London was indispensable, and after some search we found a suitable house: No. 17, Lansdowne Road, Notting Hill Gate. It was commodious, a good dining-room with folding-doors opening into a large airy, bow-windowed drawing-room—which became of course H.P.B.'s room, with lavatory, etc., handy. A small garden at front and rear, the latter opening into a nice, well kept, pretty and pleasant square. Two floors of bed-rooms upstairs, and servants' accommodation in the basement. It was also convenient for me, as I lived with my mother at the top of Notting Hill [1] and also for Dr. Arch Keightley, who had a small house not far off also on Notting Hill. The Sinnetts [2] and the Arundales [3] also lived not far off. So Arch and I took the house on an agreement, furnished it, and we moved over when the Countess Wachtmeister arrived from Sweden, bringing a couple of Swedish servants with her at our request. By the way, H. P. B. invariably referred to those very good and useful servants as "the Swedish Virgins". Anyhow they served us well and were very patient: for it was no easy thing to cater for H. P. B., who, when she was hard at work and the work "went" well, would utterly refuse to think of food, take a meal or anything. Then—

[1] [At 30 Linden Gardens.]

[2] [At 7 Ladbroke Gardens.]

[3] [At 77 Elgin Crescent.]

perhaps at 10 or 11 p.m.—she would demand food, "instantly if not sooner" and raise Cain till she got it: swearing we were one and all in a conspiracy to starve her to death.

With our move to 17, Lansdowne Road, begins the period of my close, daily and hourly intimacy with H. P. B. For Arch and I lived, worked and spent practically all our time there, as the work was heavy, continuous and none too easy. Moreover the publication of *Lucifer* began then; I was sub-editor for H. P. B. and responsible for all the technical details and a good deal of the writing also. Moreover the fact of H.P.B.'s being in London soon became known, so that visitors came to see her, with or without introduction, and when she was at work it fell to my lot mostly to receive and stave them off. Also the Blavatsky Lodge began to grow and its weekly meetings, held in the dining-room, with H. P. B. in her big chair at the end of the table with her back to the folding doors, grew more and more interesting and well attended. These meetings were usually devoted to discussing points arising in connection with *The Secret Doctrine*, to the story of our work upon which I had perhaps better now return.

When we had got all the MS. typed out, we tied up the original MS. complete *as it was* and made a strong sealed parcel of it all, which was given back to H. P. B., and was subsequently removed to No. 19, Avenue Road, St. John's Wood, N. W., (Mrs. Besant's house) when H. P. B. moved there. I clearly remember seeing the parcel there intact shortly before I left for India a few months before H. P. B.'s death.

To resume, Arch and I again went very carefully through the now type-written MS. and devised the plan finally approved and adopted by H. P. B. This was to divide the whole work into two volumes: Vol. I. Cosmogenesis and Vol. II. Anthropogenesis. Each volume was to be based upon a set of the *Stanzas of Dzyan* and each was to consist of three

parts: first, the Stanzas with Commentary and explanations; second, Symbolism; and third, Addenda and Appendices.

Our first task then was to sort out and bring together *all* the fragments of Stanzas, Commentaries and such matter as seemed to bear more or less directly upon these; then the matter dealing with or bearing specially upon Symbolism; while the remainder was relegated to the third section of each volume as Addenda or Appendices.

As soon as the first section for Vol. I was roughly put together, we handed it over to H. P. B. with detailed notes of gaps, omissions, queries and points for her to consider. She went to work on the type-script with pen, scissors and paste, till *she* said she had done all she could. The final result was a regular mosaic pattern of type-script, pasted bits, and matter added and written in by H. P. B. or sometimes transferred from other places in the second and third sections. In the end it got such a complicated mosaic, that Arch and I ourselves typed out afresh the whole of the matter in the first section of the two volumes and much also of the second and third sections, thus completing the matter which went to the printers as Volumes I and II of the First Edition of the S.D. After this was done, there still remained a certain amount of matter over: mostly unfinished fragments or "Appendices" or bits about Symbolism, which could find no suitable place in the selected matter, or—more frequently—were not in a condition or state for publication. Of course we asked H. P. B. about this matter, as it was she herself—not Arch nor myself—who had set it aside for the time being. She put this left-over matter in one of the drawers of her desk and said that "some day" she would make a third Volume out of it. But this she never did, and after H. P. B.'s death, Mrs. Besant and Mr. Mead published *all* that could possibly be printed—without complete and extensive revision and re-writing—as part of Volume III in the revised edition.

When all was ready, as we could get no publisher to undertake the risk on reasonable terms for H. P. B., we had to become publishers ourselves. Indeed we already were so, in bringing out *Lucifer*, which actually was the foundation of the Theosophical Publishing Company.

But these mere historical outlines, though perhaps necessary to give a general idea, are not really, as such, Reminiscences of H. P. B. So probably it will be less uninteresting in that connection if I now turn back and give some very brief and exceedingly imperfect account of our ordinary daily life after we had settled in at 17, Lansdowne Road, up to the time of the actual publication of the two volumes of the S.D., which was shortly to be followed by the appearance at Lansdowne Road and over the horizon of the Theosophical Movement of Dr. Annie Besant, now President of the Theosophical Society. This important event, as all realize, initiated a great change in the position and orientation of the Theosophical Society; but I shall leave others hereafter to deal with that development and return now to my intimate life with H. P. B.

My own work and Arch's centred upon the S.D.—except that to my share fell also the sub-editing, preparation, proof-reading, reviewing and so on for *Lucifer*.

We rose early, had a cup of tea, and set to work: at first upon the re-arrangement and sorting of the type-script; and then on suggesting points and gaps to be filled up by H.P.B. in or about the Stanzas, Commentaries and explanations of Part I. When H.P.B. had done what she could, or thought necessary, we discussed it, often bringing up points, either at the Blavatsky Lodge meetings or in the regular after-dinner gatherings round the long table in the dining-room, where H.P.B. was always present, unless she was immersed and lost to outer things in work.

Arch and I were in and out of her work-room all day as need arose, consulting her, sorting papers, and generally doing

what we could to help on her work. But the evenings were devoted to social intercourse, discussion, general talk and the seeing of visitors, more and more of whom used to look in for the evening as time went on. H.P.B. always sat at the end of the long table, in her large armchair, with her back to the folding doors leading into her work-room. In front of her was the Ceylon grass basket with her fine-cut Egyptian or Turkish tobacco, which she rolled into innumerable cigarettes. I sat on her left mostly, with Arch opposite and the Countess next him. Later, when Mr. G. R. S. Mead joined us, he sat as might happen on one side or other, while visitors or members of the Lodge or the Society sat along the table or near it, as was most convenient.

Sometimes H.P.B. talked at large, telling stories of her travels and experiences; sometimes she was silent, and some discussion upon scientific, philosophical or Theosophical topics would go on between others: till—as mostly happened—H.P.B. intervened and upset totally all our fine theories and ideas with some more or less startling, but always amusing and illuminating statements of fact or critical remark. Our after-dinner gathering generally lasted till 11 or later. Many were the cigarettes H.P.B. rolled and passed round the table and I recall those evenings as most delightful and instructive. But often they were painful. For H.P.B. "trained" those she took an interest in rather drastically. She possessed an absolutely uncanny insight—clear and unerring—into the foibles, weaknesses, defects and faults of those about her. She watched her opportunity to drag such out into the light, to display them in all their unpleasantness to their victim, so that he or she might mark, learn, digest and inwardly strive to conquer and eliminate them. This she insistently did—with me at least—at any or every moment of the day: but rather especially at those evening gatherings. For I believe that she saw that her lessons got more deeply driven home

and impressed, when they were administered *coram publico;* literally so, for, as often as not, complete, absolute strangers would be present when she thus went to work. But now, looking back, I can never be grateful enough to her for those vitally important, practical lessons, exceedingly painful and disconcerting as they were.

Now and again "queer" things happened—often without apparent rhyme or reason. For example: H.P.B. had a Swiss wooden cuckoo clock in the shape of a Swiss chalet. This hung on the side-wall to her right, well away from her, the table and those present. It was not going and the weights were down at the extreme length of their chains so that the rings at the end of the chains were jammed tight up against the under-side of the clock. So no movement of the mechanism was possible at all. One evening as we were gathered as usual, some one in the course of conversation made a rather startling statement—I forget what, but I think it had some reference to science. Just as this remark was made, and a moment of rather astonished silence followed, suddenly the little door flew open, out popped the bird and remarked "Cuckoo"—and the door slammed shut again. We all sat dumb and astonished. H.P.B. just glanced up, said sharply, "Damn you," and went on with some fresh remark.

We often had interesting visitors who came to see H.P.B. and of course more and more people were drawn into her ambit and the Lodge grew and increased; while its weekly meetings were more and more devoted to discussing and elucidating points for H. P. B. to deal with in her explanations about the Stanzas and so forth in *The Secret Doctrine.*

She never at that time "did" phenomena, except once, when I recall her producing the "astral bell" sound for Mr. Crookes, the eminent scientist, and even passed the

"current" through his hand and made a finger-bowl ring and the water in it to "shiver". But now and then things just happened quite casually. It may be of interest if I mention one or two. One is concerned with *Lucifer*. H.P.B. always wrote the Editorial herself, and also many other articles under more than one *nom de plume*, and she had a fancy for very often heading these with some quotation, and it used to be one of my troubles that she very seldom gave any reference for these, so that I had much work, and even visits to the British Museum Reading Room, in order to verify and check them, even when I did manage, with much entreaty, and after being most heartily "cussed," to extract some reference from her.

One day she handed me as usual, the copy of her contribution, a story for the next issue headed with a couple of four line stanzas. I went and plagued her for a reference and would not be satisfied without one. She took the MS. and when I came back for it, I found she had just written the name "Alfred Tennyson" under the verses. Seeing this I was at a loss: for I knew my Tennyson pretty well and was certain that I had never read these lines in any poem of his, nor were they at all in his style. I hunted up my Tennyson, could not find them: consulted everyone I could get at—also in vain. Then back I went to H. P. B. and told her all this and said that I was sure these lines could not be Tennyson's, and I dared not print them with his name attached, unless I could give an exact reference. H.P.B. just damned me and told me to get out and go to Hell. It happened that the *Lucifer* copy *must* go to the printers that same day. So I just told her that I should strike out Tennyson's name when I went, unless she gave me a reference *before* I started. Just on starting I went to her again, and she handed me a scrap of paper on which were written the words: *The Gem*—1831. "Well, H. P. B.," I said, "this is worse than

ever: for I am dead certain that Tennyson has never written any poem called *The Gem*." All H. P. B. said was just "Get out and be off". So I went to the British Museum Reading Room and consulted the folk there; but they could give me no help and they one and all agreed that the verses could not be, and were not, Tennyson's. As a last resort, I asked to see Mr. Richard Garnett, the famous Head of the Reading Room in those days, and was taken to him. I explained to him the situation and he also agreed in feeling sure the verses were not Tennyson's. But after thinking quite a while, he asked me if I had consulted the Catalogue of Periodical Publications. I said no, and asked where that came in. "Well," said Mr. Garnett, "I have a dim recollection that there was once a brief-lived magazine called the *Gem*. It might be worth your looking it up." I did so, and in the volume for the year given in H.P.B.'s note, I found a poem of a few stanzas signed "Alfred Tennyson" and containing the two stanzas quoted by H.P.B. *verbatim* as she had written them down. And anyone can now read them in the second volume of *Lucifer*: but I have never found them even in the supposedly most complete and perfect edition of Tennyson's Works.

I did most of my work—except the typing out, again from H.P.B.'s mosaic—in her room at a small table, set crossways at one end of her big desk. Nearly always I worked there from 10 to lunch time at 1 o'clock; and many were the pleasant, interesting chats we had upon points and questions that cropped up in the course of her work or of mine. Between and near us was a big ash-tray and anyone looking in could always tell how H. P. B. was getting on. If her work was going well, the tray would be piled up with spent matches—for then H.P.B. just took a puff or two at her cigarette, put it down on the tray, and went on with her writing. At the next check, another puff or two and the same procedure, so that often she used a good part of a box of

matches in getting through a single cigarette. So there grew a pile, with just two or three cigarette stubs. If on the contrary, her work "stuck" and would not "go," the opposite happened: *i.e.*, a pile of cigarette ends and a few matches.

Incidentally she often made me go through every drawer and paper she had, in search of some scrap or note she happened to want. And a stream of scolding, stinging comments on my work, laziness and generally incompetence accompanied the search: on the basis that if any scrap or slip had gone astray I must be responsible, have taken it away, lost or destroyed it. So these hours were by no means dull; equally often too they were perfectly delightful and charming—when she was in that mood and her work was getting on as she wished.

One thing however was remarkable about H.P.B. She *never*, *never* bore malice, resented criticism in private, or made one feel that there remained even a trace of annoyance or disapproval in her mind, or even a shadow of feeling about anything past, however bitter, stinging, and—sometimes—well-deserved her caustic reproaches or complaints might have been. Everything was just wiped clean out and wholly forgotten once it was past. Never once did she show any trace of "bearing malice" or "remembering against one" at any time. And after a time, one learnt to realize that all her storming, "cussing" and general raising Cain over the smallest trifles, was just a "put-up job" and also an outlet and safety-valve for the over-pressure of nervous energy which flowed in such an intense stream through her whole nature.

I well remember one incident that cut deep and taught me a lesson I never forgot. The work for some time had been heavy and anxious; in addition I had just then many personal worries and difficulties, so that my nerves got badly frayed. One day H.P.B. sent upstairs for me before breakfast

and when I came to her she just let loose and abused, scolded and scarified me, hitting just every one of my weakest and tenderest spots, scarifying every weakness and fault, and "telling me off" till at last she "got my goat" and suddenly I felt a surge of real red-hot anger rise within me. I may remark that the whole matter, about which H. P. B. was scolding and carrying on so angrily and almost viciously, was a matter with which I had nothing whatever to do, and of which even I knew absolutely nothing. But I could not get in a word of denial or explanation, even edgeways. Well, I felt my temper go and my eyes flash. On the moment, H.P.B., who seemed almost raving with fury, stopped dead—silent and absolutely quiet. There was not even a quiver or vibration of anger *from* H. P. B. in the air. She just looked me up and down and remarked coldly: "And you want to be an occultist." Then I saw and knew, and went off deeply ashamed: having learnt no small lesson.

Such and suchlike was H. P. B.'s "teaching"; painful but effective. We all had more or less of it, except Arch. Once I asked her why she left him out in her "training". She replied, it was "because he has a blue liver"—whatever that might mean. Anyhow she hardly ever "went for" him or even scolded him at all: while the rest of us, all more or less, got it hot.

Reverting to little incidents in our life, one comes back to my mind: somewhat curious in itself and also because it illustrates H.P.B.'s wonderful generosity and large-heartedness.

H. P. B. would never accept a penny from anyone; but supplied herself with her very frugal pocket money for tobacco and small personal things, by her writings for one of the leading Russian papers.

One evening we had just finished dinner and were gathered as usual round her, when the last evening post came in. There were several letters: one for her, which she

opened and read. She just passed it over to me, rose and went to her work-room. The letter was from a person, a woman, of whom I knew that she had seriously and treacherously done H. P. B. great injury. The letter was a piteous appeal for help in the last extremity of distress.

H. P. B. came back with her purse, took out five gold sovereigns and asked the party whether any of us could give her a £5 note for the five sovereigns. None of us had one, there was none in the house, it was nearly ten and impossible at that hour to obtain one and it was Saturday night, with no post after midnight till Monday. It seemed hopeless. H. P. B. began to swear at us all for not helping her. I offered an open cheque; but H. P. B. laughed it to scorn as quite useless, which indeed I knew it must be, under the circumstances. While all this had been going on, H. P. B.'s Ceylon grass box of tobacco had wandered from one to another to the far end of our table. H. P. B. noted this and "cussed" us all for stealing even her tobacco. When the box came back she just raised the lid, made a cigarette, dropped the five sovereigns into the box and went on talking.

After a bit, I begged for a cigarette and she just pushed the box over to me. I opened it and began to roll a cigarette and noticing their absence, I said, "Hallo, H. P. B., what have you done with those five sovereigns, I thought you had put them in here; but they are not here." "I did so," she replied. But no sovereigns: only buried deep in the tobacco was a five pound note!! "So, H. P. B.," I said, "up to your little games again! Anyhow here is the fiver you wanted." She just smiled, took the note, sent me for her pen, ink, etc., and wrote off at once a kindly forgiving note enclosing the £5 to her suppliant, and I went out and posted it at a nearby pillar box in time for the midnight collection.

Well, that was that. Now let me return to our work and *The Secret Doctrine*.

Now and then we had some excitement. One evening at about 11 p.m. we had just separated to go up to bed, when the front door bell rang and kept on ringing loudly and violently. I went down and found a four-wheeled cab at the door, a regular London "growler," and it was the cabby who was ringing. He told me there was a lady in his cab, who wanted to see Madame Blavatsky. So I went down the short length of the front garden and found in the cab a middle-aged lady—in her nightgown and nothing else! She was almost in hysterics and demanded urgently to see H. P. B. The situation was quite beyond me, so I went back and fetched Countess Wachtmeister down, who then took the lady up to her own room with her. Later, we learnt that the lady was fairly well known in society, wealthy and a pronounced, somewhat eccentric and violent hater of all male creatures! She had become obsessed with the idea that "Black Magicians" were trying to get control of her, and became so terrified that she got out of bed, had a cab called, and drove off to seek the protection of H. P. B. The Countess and H. P. B. managed to soothe and quiet her. She stayed the rest of the night, and next day went back to her own house.

We were not strict vegetarians at 17, Lansdowne Road; fish and eggs were parts of our regular staple diet, but not meat as a rule. Of course we lived quite simply and indulged in no luxuries, but we were comfortable, and the Countess Wachtmeister, who ran the establishment, managed excellently with the help of the two "Swedish virgins".

By the way, one of H.P.B.'s marked characteristics was a strong sense of humour and a love of it: even if turned against herself—if without malice or intention to hurt. Also she was never at all resentful of even sharp and deep cutting criticism—if well-intentioned. I remember one day she was extra pleased with herself over what she thought was a crushing rejoinder to "Science" as to some point about

Occultism. She had worked it all out quite nicely and very tellingly on paper and handed it over to me for *Lucifer*. I went through it and found that she had got the "Science" and the "Scientific teaching" she was attacking quite wrong, altogether jumbled and upside down, so that her whole argument was worthless and crumbled to pieces. I checked my opinion by books and consultation with real men of Science and then went and told her. H.P.B., of course, got wild and went for my scalp vigorously. Knowing I was right as to the facts, I just kept silent and waited till she had blown off steam. Then I took her point by point through her article, gave her the real facts with chapter and verse as to the up-to-date views of Science about them, and then—just waited. She sat still for a while, then looked up at me with a wide grin and said: "Oh, you *are* a Pandit, aren't you?" "No," I said, "but facts are facts." "Oh, get out, and have it your own way," she replied, tore her article into pieces, dropped them into the waste-paper-basket, and then turned back to me: "Now you've done it! So just go and find me a good subject for the Editorial, because I havn't got one." Then the matter dropped dead and she never even chaffed me afterwards about thus "facing up to her".

Never once, in my experience of her, did she try to "hold" anybody. Rather the contrary: she was ever ready to say, even on slight provocation: "Well, if I don't suit you, or you don't like the work and my ways, then just clear out and be off." And she meant it too, through and through every time.

From the beginning, with *Lucifer*, and subsequently with *The Secret Doctrine* when proofs began to pour in, we all suffered, especially Mr. Mead later, from one peculiarity of hers. Our funds being strictly limited, we had to keep down the charges for proof corrections as much as possible. But H. P. B. always seemed to think, and *act*, as if printer's metal

was rubber and could be squeezed and compressed almost indefinitely. Constantly, on the final *page* proofs, she would add several lines with the marginal remark in big script "Printer, this must go in!" and it just *had* to. But usually that meant shifting whole pages of that forme, or worse, with consequent crop of crosses and misprints. In *Lucifer* we generally so arranged the articles as to leave a space at the end of each to provide for this, so that the "addition" should not upset the make-up beyond the end of her article or articles. In the S. D. however, it was impossible to do this, and as a result the bill for "corrections" came to almost as much as the actual cost of "setting up" from the original typescript!

But the work went on to eventual completion. Before that, however, during the last year of work, H. P. B.'s sister, Madame Jelihovsky, came over with her daughter on a visit. One of our active workers then was a Mr. Charles Johnstone, who had recently passed brilliantly for the Indian Civil Service and been posted to Bengal. He fell in love with Mademoiselle Jelihovsky and spent much of his time learning Russian from her. They were married at the Greek Church before starting for India, H. P. B. and most, if not all of our household, being present at the ceremony, which to me was very interesting, as I had never seen a Russian wedding service before.

But I must return to the main thread and outline of the closing phases of our work on the S. D. The proof-reading and correcting, with such verification of the innumerable references as was practicable in the time and with the means at our disposal, was at last finished and I remember well the evening when at length the first bound volumes were put into H. P. B.'s hands. She set to at once to run through them and then—there was an explosion! She chanced on some pages where the headings had been muddled by the printer's devil—

in consequence, I have no shade of doubt, of H. P. B.'s having as usual cut up and altered a good deal on the last final page proofs. The *text* dealt with the problem of the *Ego* at some length and this had got transmogrified into Egg and Eggs in the finished book! It was certainly a comic effect; but H. P. B. was furious and she fell to and "cussed" everyone of us for a long time—completely oblivious of the root fact, namely, that her own alterations and changes on the final page proofs were the real cause and origin of the mischance. Thus the final stage of the production of H. P. B.'s *Secret Doctrine*, like its inception, was a stormy one.

After the publication of *The Secret Doctrine*, its distribution to subscribers and so forth, our ordinary work went on much as usual. Nothing special happened until one day an admirable review, the best I think I have ever seen of the work, appeared in Stead's *Review of Reviews*. We learnt later that Stead had sent the book to Mrs. Besant—as she then was—to review and this was the outcome. Soon afterwards, a few days only I think, Mrs. Besant herself came to 17, Lansdowne Road to see H. P. B., was convinced, joined the Theosophical Society and the Blavatsky Lodge, and very soon became the most prominent personality in the English Movement. Many of her old personal friends and followers, including Herbert Burrows also followed her in this, and the Theosophical Movement in England entered upon a new phase. I think one may, perhaps, regard Mrs. Besant's famous last farewell address at the Hall of Science, Old Street, as marking the central time-point of this change.

Soon afterwards, as Mr. W. Q. Judge asked her for help in America, H. P. B. sent me over there to do what I could. I was there for some months, crossing the Continent to the Pacific slope, and made a number of valued friends. On my return to England, I found that on the expiry of our agreement for 17, Lansdowne Road, Mrs. Besant had, with her vast

generosity, placed her own house, 19, Avenue Road, at H. P. B.'s disposal, and H. P. B. herself with the whole household had migrated thither during my absence.

I remained only a few months in England and then H. P. B. sent me out to India, as the work there was not going well.

So I said farewell to H. P. B. and started *via* Marseille on a French Messageries Maritimes boat; but when I said goodbye to her, I little thought that I should not see her in life again. For H. P. B. left that body in the early months of the following year.

July, 1931.

THEOSOPHICAL HEAD QUARTERS,
19, Avenue Road,
Regent's Park,
London, N. W.

August 9, 1890.

I HEREBY appoint Bertram Keightley to act as my personal representative in India and Ceylon in all matters relating to the Theosophical Movement.

H. P. BLAVATSKY .·.

ESOTERIC TEACHINGS OF H. P. BLAVATSKY

(*Continued from p. 438*)

December 24, 1890

A conversation arose from a remark made by H. P. B. earlier in the week, that the Sun was much younger than the Moon; that at the end of the Solar Manvantara the Sun would break up into innumerable fragments, each of which flying off into space would gather fresh matter, and would ultimately form a planet in a new Solar System. The Septenary in Nature was due to the fact that the Moon, which had sent its principles into the Laya Centre where we were formed, was septenary. Other worlds are built on other numbers, *e.g.*, the Sun is built on 10. The conversation was somewhat desultory.

A Comet cools partially and then settles down as a Sun. It then gradually attracts round it planets that are as yet unattached to any centre, and thus in millions of years, a Solar System is formed. The worn out planet becomes a Moon to the planet of another System. The Sun we see is a reflection of the true Sun; this reflection as an outward concrete thing, is a Kama Rupa, all the Suns forming the Kama Rupa of Kosmos. To its own System the Sun is Buddhi, as being the reflexion and vehicle of the true Sun,

which is Atma, invisible on this plane. All the Fohatic forces—Electricity, etc.—are in this plane and reflexion.

At the beginning of the Evolution of our globe, the Moon was much nearer to the Earth, and larger than it is now. It has retreated from us, and shrunk much in size. (The Moon gave all her principles to the Earth, while the Pitris only gave their Chhayas to man.)

The influences of the Moon are wholly psycho-physiological. It is dead sending out injurious emanations like a corpse. It vampirizes the Earth and its inhabitants, so that anyone sleeping in its rays suffers, losing some of his life-force. A white cloth is a protection, the rays not passing through it, and the head especially should be thus guarded. It has most power when it is full. It throws off particles which we absorb, and is gradually dis-integrating. Where there is snow the Moon looks like a corpse, being unable, through the white snow, to vampirize effectually. Hence snow covered mountains are free from its bad influences. The Moon is phosphorescent. The Rakshasas of Lanka and the Atlanteans are said to have subjected the Moon to themselves. The Thessalians learned from them their Magic.

Esoterically, the Moon is the Symbol of the Lower Manas; it is also the Symbol of the Astral.

Plants which under the Sun's ray's are beneficent, are maleficent under those of the Moon. Herbs containing poisons are most active when gathered under the Moon rays.

A new Moon will appear during the 7th Round, and our Moon will finally disintegrate and disappear. There is now a planet, the "Mystery Planet," behind the Moon, and it is gradually dying. Finally, the time will come for it to send its principles to a new Laya Centre, and there a new planet will form, to belong to another Solar System, the present "Mystery Planet" then functioning as Moon to that new

Globe. This Moon will have nothing to do with our Earth, though it will come within the range of our vision.

All the visible planets placed in our Solar System by astronomers belong to it, except Neptune. There are also some others, not known to Science, belonging to it, and "all Moons which are not yet visible for next things".

In answer to a question, H. P. B. said that the diamond and the ruby were under the Sun, the sapphire under the Moon, " But what does it matter to you ? "

(*To be continued*)

THE MOON

Joy of the night,
Mirror of light,
Whence is thy magic?
Out of the One.
Slave to emotions,
Tow of the oceans,
Why art so tragic?
Work to be done.

Belle of the skies,
Silver in guise,
Whence is thy beauty?
Gift that I won.
Huntress of hearts,
Changeful in arts,
What is thy duty?
Serving the Sun.

D. R. Dinshaw

MESSAGES FROM THE UNSEEN

BY THE RT. REV. C. W. LEADBEATER

(*Concluded from p. 322*)

I have mentioned various ways in which messages are received from the unseen world, but there is still another type of communication which is perhaps of more immediate interest to some of our students, and that is the message or instruction occasionally given by a Master of the Wisdom to His pupils. Such messages have been sent at intervals all through the history of our Society. They have, however, been of many different kinds, and have come in diverse ways. Some have been public—addressed, that is to say, to all enquirers; others have been intended for certain groups of students only; yet others have been strictly private, containing advice or instruction to a single pupil. A vast amount of what, now that it is systematized, we usually call Theosophical teaching, came to us in the shape of phenomenally-produced letters, written (or rather precipitated) by order of one or other of the Brotherhood to which our Masters belong.

Students should, however, bear in mind that those early letters were never intended as a complete statement of the ancient doctrine; they were the answers to a number of heterogeneous questions propounded by Messrs. Sinnett and Hume. By slow degrees the outlines of that doctrine began to emerge from this rather chaotic mass of revelation, and

Mr. Sinnett tried to reduce it to some sort of order in his *Esoteric Buddhism.*

Each of his chapters is an able statement of the information received on one branch of the subject, but naturally there are many links missing. Madame Blavatsky herself essayed the same gigantic task in her monumental work *The Secret Doctrine*; but, wonderful as was the erudition she displayed, the arrangement was still imperfect, and she so overweighted her volumes with quotations from scientific (perhaps sometimes only quasi-scientific) writers, and with more or less corroborative testimony from all kinds of out-of-the-way sources, that it was still almost impossible for the average man to grasp the scheme as a coherent whole. We owe an immense debt of gratitude to Messrs. B. Keightley, A. Keightley, G. R. S. Mead and, above all, to our President, for their long and arduous labour of systematization and re-arrangement; indeed, it was not until the last-mentioned author published *The Ancient Wisdom* that we had before us a clearly comprehensible statement of Theosophy as we now understand it.

It was not the intention of our Masters that those original letters should be published; indeed, in one of them the Chohan Kuthūmi quite clearly stated: "My letters *must not* be published"; and later in the same epistle: "The letters were not written for publication or public comment upon them, but for private use, and neither M. nor I would ever give our consent to see them thus handled". Mr. Sinnett promised that at his death he would leave these letters to our President for preservation in the Society's archives; but most unfortunately he either changed his mind or forgot to do this, and so they fell into the hands of one who thought himself wiser in this matter than the Masters, and therefore did just what They had forbidden, though They had given clear warning that to do so "would only be making confusion worse confounded . . . would place you in a still more difficult

position, bring criticism upon the heads of the Masters, and thus have a retarding influence on human progress and the Theosophical Society". This is very readily comprehensible to an ordinary intellect when we see how much of purely personal matter and of advice on questions of merely temporary interest those early letters contain; still more so when we remember that Madame Blavatsky said of them:

> It is hardly one out of a hundred occult letters that is ever written by the hand of the Master in whose name and on whose behalf they are sent, as the Masters have neither need nor leisure to write them; and when a Master says "I wrote that letter," it means only that every word in it was dictated by Him and impressed under His direct supervision. Generally They make Their Chela, whether near or far away, write (or precipitate) them, by impressing upon his mind the ideas They wish expressed, and, if necessary, aiding him in the picture-printing process of precipitation. It depends entirely upon the Chela's state of development how accurately the ideas may be transmitted and the writing-model imitated.'

Furthermore, in order to enable him to estimate aright the value in detail of these letters, I most strongly recommend the student to re-read carefully another of Madame Blavatsky's definite statements on this subject, printed on page 617 *et seq.* of last month's Centenary number of THE THEOSOPHIST, in which she clearly explains that the "direct supervision" mentioned above was *not* always exercised, but that a chela was ordered to satisfy correspondents to the best of his or her ability. I am not for a moment maintaining that the information given in some of those letters was not of the very greatest value and importance to us; on the contrary, it was the beginning of the whole Theosophical revelation; but I do say, having seen the originals, that there are some unquestionably obvious mistakes in detail, and some statements that no Master, with His almost omniscient knowledge, could possibly have made; and I have no doubt that the reasons for such errors are precisely those which Madame Blavatsky gives us.

[1] *Lucifer*, vol. iii, p. 93.

That, then, was the earliest form in which messages from our Masters came to us in this Theosophical work; but sometimes they were given even more directly. When I first came out to Adyar in 1884, our Masters not infrequently materialized Themselves for a few minutes, so that all who were present could see Them; They spoke with an ordinary audible voice, and various questions were answered in that way. Naturally They could never stay long with us; for we must always remember that the Adepts are the busiest people in the world, and that They have other and infinitely more important work to do than communicating with us. They still look in upon us where They wish to do so, but now They no longer need to waste force in materializing, for there are many among us who can feel Their presence and receive an impression from Them, though there are still but few who can actually see and hear. That method of "personal apparition" was necessary at that time, because there was no one but Madame Blavatsky who could use the higher vehicles, and she could not be both here and in Europe at the same time. I have mentioned several instances of these appearances in my booklet *How Theosophy came to me.*

In these modern days messages are still sometimes sent, though more often to groups or to students in general than to individuals. It is well known that there are certain great occasions in each year on which the Members of the Great White Brotherhood come together to join in the celebration of some important anniversary, to consult as to methods of progress, and to shed a collective blessing upon the world. Such gatherings are always open to any of Their pupils who can attend in their astral bodies, and it not infrequently happens that after the special ceremony of the day is over, They are gracious enough to move for a few minutes among those pupils, to utter perhaps to one here and another there a few friendly words of advice or encouragement, and sometimes to

deliver a short address to be repeated to others of Their pupils or Their school who have not the good fortune to be present. That happened, for example, only a few weeks ago, at the Festival of the Full Moon of Asādh or Asala, to the very great upliftment and enheartening of those who were privileged to hear.

Students sometimes ask how such messages are actually communicated, and how they can be reproduced upon the physical plane, seeing that they are of necessity delivered on an altogether higher level. I think it should be clearly understood that they can *never* be fully reproduced—that even the most exquisite diction, the most marvellous eloquence of this lower world can never convey a hundredth part of the wealth of meaning, of the glowing poetry, of the indescribable light and splendour which such an address contains. Even to explain the method of its reception is barely possible except to one who has experienced it.

Here in this physical world one man speaks and another hears; but we all know how words fail us when we try to body forth the highest thought, the noblest emotion; even here we recognize the utter inadequacy of our means of expression. In the astral world feelings and emotions flash telepathically from one to the other; but even there if we wish to convey a conception to another man, we must embody it in words, though those words need not be audibly spoken. Hence the necessity for a common language on that plane. Rising to the mental world, we find that thought can be sent direct from one mental body to another without formulation in words at all, but even so it must be clear-cut and definite, and the recipient will understand it only in proportion to his own development. Each thought takes a form, as is illustrated in our Theosophical book on the subject, but, as will be seen in those pictures, some thoughts are far more vague and cloudy than others. If we rise one stage further we come to

the higher mental, the level of the ego in his causal body; there thought takes no concrete form (which is why that world is called *Arūpa* or formless) but passes like a lightning-flash from one ego to another.

The Adept can use His consciousness at any of these levels, and at others far higher still; but naturally He adapts Himself to His audience. Most of those to whom He would be likely to entrust a message will have succeeded in unfolding their consciousness at that causal level; and so it is usually in this splendid flashing glory that His message is expressed. One cannot of course *describe* what happens; each idea is like a little glowing ball of colour, containing not only the root-idea, but all sorts of correlations and inferences as well. I tried to explain it thus in *The Masters and the Path*:

> The thought of an Adept showers upon His pupil a kind of hailstorm of lovely little spheres, each of which is an idea with its relation to other ideas quite clearly worked out; but if the pupil is fortunate enough to remember and clever enough to translate such a hailstorm, he is likely to find that he may need twenty pages of foolscap to express that one moment's deluge, and even then, of course, the expression is necessarily imperfect.[1]

Just because only ideas are given, and not words, each who hears must obviously translate it in his own way. I do not mean merely that a Frenchman would write it down in French, and an Englishman in English; I also mean that each man will write it in *his own style*. He cannot do otherwise if he has to be natural, and he must at all costs avoid being affected or stilted. If on rare occasions a Master does condescend for some special purpose to use actual physical words, what He says is always terse and to the point, each sentence full of meaning. Some of us try to catch and reproduce that, but I think even then our translation tends to be longer than the original! Some

[1] *Op. cit.*, p. 170.

translators are naturally more diffuse and verbose, and seek to enforce their point by much repetition; it is only an effort in another direction to bring out the tremendous force of the Master's speech, but no method can ever be fully successful. Be sure that the Adept wastes no words.

This influence of the idiosyncrasies of the reporter was often very evident in the messages which came through Madame Blavatsky. She had her own special use of certain English words, her own forms of expression and construction, and these are to be seen now and then in her transcripts of letters and messages. The prejudiced scoffer seizes upon this and declares the letter an obvious forgery, but he shows thereby only his own crass ignorance of the subject, and his incapability to realize the meticulous care taken by those upon whom falls the responsibility of bringing through these priceless communications.

The personal equation of the bearer of a message is undoubtedly a fact to be taken into consideration. On the other hand, it is only fair to say that those who have been trained by our Masters and Their older pupils have always been most earnestly warned to beware of it, and many of them have spent arduous years in eliminating it. I remember very vividly the care and trouble which my own Teacher devoted to this matter in 1885, when He was instructing me as to the transference to the physical brain of something seen or heard by the inner senses. I have mentioned elsewhere how He would make a strong thought-form, and say to me: "What do you see?" And when I described it to the best of my ability, would come again and again the comment: "No, no; you are not seeing true; you are not seeing all; dig deeper into yourself, use your mental vision as well as your astral; press just a little further, a little higher."

Precisely the same method was adopted with regard to the translation of messages. He would throw out one of

those flashing, jewel-like little balls of living light, and direct me to express it in such words as I could; then He would say: "Right as far as it goes; but cannot you make more of it than that—*much* more? Look more closely, look into the very heart of it; don't miss a single shade of colour or form; don't let your preconceptions blind you or cramp your interpretation." And often I had to repeat my effort many times before my mentor was satisfied. More information on this whole subject of messages may be found in *The Masters and the Path*, page 157 *et seq*; it is unnecessary for me to repeat it here.

But finally and most emphatically I should like to impress upon our students that they should judge every message upon its own merits, even if it claims to represent the wish of an Adept or of the whole Hierarchy, and apply to it their own reason and common-sense. I would say to them: Beware most especially of the entity who flatters you, in whatever form he may show himself—of the message which tells you that you are marked out for a sublime destiny, that you alone in all the world are sufficiently developed to be able to express to that world the truth which he wishes to convey to it, that you are the predestined saviour of mankind. We have all of us a sublime destiny, we are all moving upward and onward to a glory beyond human understanding, but we are still some distance from that goal. We may all, here and now, be helpers of mankind; perchance in the far future one or two among us may become worthy of the title of its saviours; but not yet. In *Light on the Path* it is written:

> Remember, O disciple, that, great though the gulf may be between the good man and the sinner, it is greater between the good man and the man who has attained knowledge; it is immeasurable between the good man and the one on the threshold of divinity. Therefore, be wary lest too soon you fancy yourself a thing apart from the mass.

We who have been privileged to see the light of Theosophy, we who humbly and patiently study its teachings, *do* stand "apart from the mass" in that, because we know so much more, we have a far greater responsibility; but pride is a very subtle vice, and we shall do well to receive with caution messages which flatter us beyond all reason.

Of course if a man *knows*, or has very strong reason to believe, that a certain communication comes from a Master of the Wisdom, he will inevitably and quite rationally attach much greater importance to it than he would to the saying of an ordinary "spirit-guide". He would read it with the closest attention; if there were any passages in it which he could not fully understand, he would study them heedfully, and seek to fathom their hidden meaning. But even so, he should examine very carefully and without prejudice his reasons for that belief, bearing always in mind that magnificently liberal utterance of the Lord Buddha in the *Kālāma Sutta*:[1]

> O ye Kālāmas, it is right to doubt, it is right to be perplexed; for perplexity arises concerning a matter of doubt. But, Kālāmas, when you know for yourselves thus: These doctrines are wrong, faulty, censured by the wise, when accepted and followed they lead to evil and misery, then, Kālāmas, cast them aside, even though you have heard them, or they are the tradition, or they are generally accepted, or they are found in the sacred books, or they seem to follow logically, or you consider them in accordance with science, or they seem convincing on their appearance, or are agreeable to your personal views, or you are impressed by the speaker, and even though the person who utters them is your teacher[1].

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[1] This, I am told, is a correct translation of the Pāli original; that given to Colonel Olcott by a learned Buddhist monk, and published in his *Buddhist Catechism*, differs slightly.

TRUTH

BY THE RT. REV. G. S. ARUNDALE

(*Concluded from p. 466*)

OFTEN we seek Truth by processes of exclusions. Here is the Truth, not there. Come away from where you are, the Truth is not where you are. Come here. Be this, not that. Yes, Truth is to be found in movement. Yet let us take care to remember that Truth is no less to be found by process of inclusions. The Truth is where you perceive it not. The Truth is there and there and there, even though you deny its existence there and there and there. Where is Truth not? If you cannot perceive the Truth which indeed *is* where you are and what you are—there are no deserts of Truthlessness—then go away, discover places where Truth is clear to your vision. Go away from places which to you are deserts and dwell in places which to you are oases. Abide in these, and, if you must, declare that elsewhere Truth is not, not where you have so far been and thought you had found it. Deny, if you will, if you must, to Truth its universality.

Yet some day, from pursuing the Path of Exclusion, you will enter upon the Path of Inclusion, and where you had thought there were deserts you will discover oases. Some day you return to all your old homes and find Truth in each of them. You will discover that it is you who have been blind, not that Truth has not been there. Some day all Life will be

a home to you, and as a God you will live in Truth in all things.

Meanwhile, if you must, if you feel the need, go away from where you are—perhaps such is your present way to know Truth. But as you go, could you not try to remember that, though you are journeying forth to seek Truth, yet Truth is where you are, for Life is everywhere and therefore where you are? Could you not retain as you go some consciousness that in some way—dim and obscure though it be—you are not really leaving Truth, only an illusion of non-Truth? Say, if you will: Truth is in this form, not in that. Say, if you will: Truth is in this church of mine and in these ceremonies and teachings. Say, if you will: Truth is in no church, in no ceremony, in no forms, Truth is in the gardens, among the flowers, in the open spaces, by the seas and amidst the forests; nearest am I to Truth when I am nearest to Nature. Say, if you will: In such and such an object I perceive all the glories of Truth. Some will say: In myself is all Truth. I am Truth.

Still can there not be some part of you to say: And yet Truth *is*, even where I declare it not to be? I must needs travel; yet is travel necessary to the discovery of Truth? I must needs assert that Truth is here and not there; yet somewhere I know that Truth is here and there. Can you not, perchance, go away and yet remain? Cannot some part of you, but not all of you, go . . . and some part of you remain behind? Or, shall I say, can you not in some way, perhaps, take with you the old homes as you journey forth to the new? Is not this, perhaps, the truly inevitable way of travelling, even though we do not realize it—not to leave behind, but to take with us, even though we think we have discarded? So that some day we shall make the Great Discovery that we are ever wherever we have been, where we are, where we shall be.

In any case, who among us is to sit in judgment and say: Truth is in reality here, but not there? Who has Truth in his sole keeping? Who is all Truth? Who dare judge for another?

The most that even the supremely Truthful among us shall dare to say, inasmuch as they know Truth in all its innumerable guises, must surely be: You know in your Object of Worship but a fragment of the Truth. Far more Truth is there where you are than you at present perceive. You know but a part. Be more eager and you shall perceive more, you shall become more Truthful, until you realize that the Truth you now know is but darkness as compared with the Light of which it is a fragment, a shadow, in one sense even a distortion; for the part alone gives but a dim impression when divorced from that without which it must needs be incomplete. And the supremely Truthful will also say to us: Go where you will. Seek those places where the Light shines for you. Leave the places which to you are dark. Yet forget not that, to the wise, in the world there is no darkness at all; for Light is everywhere and is perceived everywhere by those who understand. The wise condemn not the homes of others, but seek if perchance they may guide them down into the greater depths of Truth within such homes. The message the world needs to-day is that the whole Universe is a mine of Truth, and that wheresoever a man diggeth there shall he find Truth. But he must dig and must keep on digging, for the more deeply he digs the more profound the Truth he will obtain. Where every man is, there is the Truth—this is the Love of God, this is the Joy of Nature, this is the Strength of all, this is the Promise for all. Where a man is, there is Truth, whether he perceive it or not; and if he would go elsewhere there, where he goes, awaiting him, is also Truth for him. For Truth never fails. Truth never leaves us alone, but waits patiently on our understanding.

Truth is man's closest friend, is with him everywhere, dwells in those places whence he departs, yet is ready to greet him wheresoever he goes.

Truth is close to us where we are, and also close to us where we go. It is for us to fulfil Truth, to realize Truth. Nowhere is there Truth which cannot be fulfilled, nowhere Truth*lessness*, everywhere Truth*fulness*. To some, sometimes, fulfilment and realization where they are; to some, sometimes, fulfilment and realization elsewhere; to some there must be constant adding and constant subtracting, finding Truth here, no longer finding it or perchance forgetting it; going elsewhere and finding it, and then perchance no longer finding it or forgetting it; and so on and on until . . . To some there is ever an adding, never a subtracting, again until . . . And when some declare in ecstasy: "Ah, here at last is the heart of all Truth, elsewhere but the shadow, here the Real," the wise, the Truthful, will answer: "Of course, for where is not the Truth? You could not find it there, for there it is no less than elsewhere, you rejoice because you have, at last, perceived it; yet Truth is whence you have come." And the wise may wonder how many more homes of Truth the wanderer must visit until . . .

But there is a question to be asked: In what abode of Truth shall a man dwell, whether for a brief time or for an age? And the answer is: In that abode wherein the more he dwells the greater his conscious fulfilment of Truth, the greater his realization of Truth, the greater his sense of Life, the greater his sense of Freedom, the greater his sense of Peace and At-One-Ment, so that he perceives himself to grow from more to more. When his power to discover ceases, when he ceases to be conscious of growth, then the time may come for him to prospect elsewhere; but he alone can determine where he shall dwell and for how long he shall abide.

Nevertheless at long last in some abode or other, and with the accumulated experience of other abodes, of other seekings and findings of Truth, he will have dug down to such profound depths that he will reach in triumph the One River of Truth whereby all soil above is nourished and fructified. And then he will begin to perceive the River nourishing and fructifying that which he has left no less wondrously than that to which he has gone.

And perhaps there is another question: May he, should he, at any time return to some abode of Truth which to him was once a desert? To this the answer is: No man can live and grow in a desert. Where there are places which are deserts for him, there should he not be, until . . .? Until he knows, as God knows and as the Gods know, that there are no deserts. Then he will be free of all abodes, for none will be deserts. But should he return to a desert, or continue in a desert, he must needs wither and go down into a death, though there may be others who thrive no less than he would wither, since to them the abode is an oasis and not a desert, at all events for the time.

Let it be remembered that all abodes, all experiences, all forms, all times, all spaces, all distances, all beliefs or opinions, all certainties and convictions, all doubts and bewilderments, frustrations and disappointments, are indeed initiations into Truth. The kingdoms of Nature, physical life, desires, emotions, mental processes, forms, movements, organizations, attitudes, activities, aspirations—all are initiations, progressions, into Truth. Some we can well perceive to be initiations. To the Truth in some our eyes are opened. To the Truth in others our eyes are still blind. Love we can well perceive to be an initiation into Truth, be the nature of the love what it may. But so is hatred or fear. Health we can well perceive to be an initiation into Truth. But so is disease.

Truth in hatred is the urge from self-weakness. At the surface it is a violent sense of separateness and aversion from something without. In the depths it grows into a violent sense of separateness and aversion from something within. Life is in hatred, because hatred is. Hence there is Truth in hatred. The wise know the Truth and can dwell therein as Masters of the Truth, guiding those who as yet have not found the Truth in hatred to quit the surfaces and go forth into the depths, learning the lessons of hatred, for Truth clarifies, intensifies, as we penetrate from surfaces and shallows into depths. Thence they may go away and journey forth on the splendid conquest of Truth, some day thus winning freedom of the Truth in hatred as they know that nowhere Truth is not. Truth in disease is no less the urge from self-weakness, from ignorance. At the surface it destroys. In the depths it regenerates. The wise know the Truth in disease. In ignorance, too, there dwells Truth. Truth in ignorance is the urge to Truth, for Life abhors, and therefore contains within itself, a vacuum. At the surface of ignorance Truth is self-satisfaction. In the depths, Truth is discontent.

So, indeed, is it with all forms, with all manifestations of Life—with all kingdoms of Nature, all desires, all emotions, all mental processes, all movements, all organizations, all attitudes, all activities, all beliefs, all certainties and convictions, all doubts and bewilderments, all frustrations and disappointments, all aspirations. And all have surfaces of Truth, all have depths of Truth. From all surfaces let us depart, either down into the depths or elsewhere to other surfaces whence ways to depths are easier to our feet. From all abodes of Truth let those who know them but as prisons, depart. There is ever open to us the Path of Forthgoing. But there is also open to us the Pathway of Return. On both is Truth and at the end

of both there is the One River of Truth which is the heart and the fullness of Life Eternal.

To live truly is to live down into the depths of Life from out the shallows. All things which are but shallows, or come to be shallows for us, cease to the measure of such shallowness to be true for us. Man is made for depths, and must seek until he find depths, abiding in these until increase in stature causes them to appear as shallows. Yet depths and shallows are but circumstances of Time. They have no distinction in Eternity. As men grow in Truth, erstwhile deep places become to them as shallows, and they must needs depart from them. But some day there shall be no shallows for them anywhere.

The pendulum of Truth ever swings between Change in Movement and Rest in Depth. Now we live in terms of Change in Movement, now in terms of Rest in Depth. Those who seek live in Change in Movement. Those who have found live in Rest in Depth. Yet is there no seeking without finding, for the very seeking is in the nature of a finding, even if there be no other. Neither is there a finding in which the spirit of seeking does not abide. Movement is the fruit of Rest in Depth and therefore the seed of Rest in Depth. Rest in Depth is the fruit of Change in Movement and therefore the seed of Change in Movement. Where is Truth? The Pendulum swings!

RECONSTRUCTION IN THE THEOSOPHICAL SOCIETY

BY A RUSSIAN MEMBER

THE following lines are partly the subjective opinions, partly the subjective confessions of a member, called forth by the recent articles of Dr. J. J. van der Leeuw and others.

First, an answer to the statement by Dr. van der Leeuw that the Theosophical Society was a failure already from its very beginning, being founded by H.P.B. on the wrong principle of "revelations". But as it was founded only because of those revelations, and would not have existed at all without them, it seems senseless to insist that the Society should rebuild its foundations and principal laws. A member who protests against the policy of the Society should retire from membership and form another organization which he considers to be constructed on more rightful principles. But to reform the foundation of an already existing Society would not mean reform, but rather annihilation.

I do not think that only the members of the E.S. are privileged to hear about the Masters and the Hierarchy of the Great White Brotherhood. This teaching, I daresay, was given to all members in general; the only difference is that in the exoteric organization of the Theosophical Society the members are absolutely free to accept or not accept any

Theosophical truth, be it about the Masters, Karma, Reincarnation or any other teaching; while he who has already the inner conviction of the existence of the Masters and wishes to serve Them, will enter the E.S. Then of course he will be bound by its rules, knowing that these are meant to help him, to become in due time a disciple of one of the Masters.

I agree with Mr. Jinarājadāsa that some E.S. members have, out of tactlessness, influenced the affairs of the outer Society, or tried to do so—but never the Leaders; on the contrary, they have often warned against this in E.S. writings. It is a common human weakness that people—in this case E.S. members—are blind and deaf to admonishments, if these are against their "self-assertion" and "ambition-elementals". Do those who speak against the policy of H.P.B. and the other Leaders, presume that they were and are wrong in their statements: that the Masters exist, that They are the hidden power behind the evolution of mankind, and particularly so behind The Theosophical Society and the E.S., that they, our Leaders, are in constant intercourse with the Masters, who give them instruction and information, that they know Them by sight? If so, then all that has been said about the Masters must seem to the writers of these articles either fraud or self-deception on the part of those Leaders and they must despise them, which they obviously do not. But when they hold that what is said about the Masters is true, and they reproach the Leaders for speaking openly of it, then it follows that they are of the opinion that the Leaders must keep back that truth from the members, intentionally keeping them in ignorance about an important truth—and this in order to give them an impersonal Theosophy without the dangers of personal worship and belief in outer authority. Dangers are everywhere, and I think that Dr. van der Leeuw and others would be the first to oppose a policy hindering the freedom of Theosophical investigation, accessible to everyone! Men in

their foolishness, blindness, pride and weakness can and will make a chaos of misunderstanding and wrong application of the intentions of the wisest, purest and most selfless workers. We have no right to blame the workers, we can only regret human defects.

If Dr. van der Leeuw were to establish a society with impersonal principles, the result would nevertheless be the same: his followers would often make use of those principles in quite a wrong way, and then would blame him and his creation and give him good advice. And even teaching without an organization is fated to be misunderstood and to be wrongly applied. For as Mr. Jinarājadāsa said rightly: "Men are and remain always men; whatever they start to do, it will be imperfect. Law is perfect, the realization of Law will be ever imperfect."

I think it is natural—yea, it is impossible not to be devoted to those who live and teach lofty truths. Not a sentimental adoration, but always with the desire to serve them actively and to render them love and veneration; knowing that the greatest joy for them is when we live a pure and selfless life, helpful to all we meet—and this devotion cannot be a wrong thing. Perhaps Dr. van der Leeuw does the same with regard to Mr. Krishnamurti—as we all do. Dr. van der Leeuw knows much better than I, how our Leaders (and most of all Mr. Krishnamurti) reject personal worship and blind belief in authority; but they try in vain to escape this. It is done by those who do not yet understand how to express their sincere gratitude, which is so natural and which is so necessary for them in order that the inspiration to search for the Highest should be nourished by the bonds of human love.

Dr. van der Leeuw is right to blame the way in which some members look on Discipleship. For many of them it means a career, it is like a sport to them, a plaything. I for

myself am convinced that one who becomes a real—not only a so-called—disciple is told not only by an outer authority about it, without having an inner knowledge. An honest and truthful seeker of the Master could not and would not be satisfied by a mere announcement; his own consciousness must experience the truth independently; I should think that he must feel in reality the bond with his Master. Dr. van der Leeuw has lived for many years near the centre—and I never; I, as an average member, am merely judging by what has been written unanimously about the Masters. I think that Discipleship is a very hard thing to acquire and to keep. I believe in that which Bishop Leadbeater and Dr. Besant have said about the conditions of Discipleship, that these cannot be altered even at the present time; I believe it, because it corresponds not only with my innermost feeling, but also with common sense.

No Master can accept an aspirant who is not ready for the relationship with Him; and this relationship depends on perfect freedom from possible false steps which cannot be brought into harmony with the vibrations of the Master. To get rid of such possibilities is an extremely serious undertaking. And when we see so-called disciples carelessly make hundreds of such false steps, enjoying the gained position without feeling the responsibility of it, then we can be sure that their Discipleship is only their own illusion.

I, personally, never looked to the Master for comfort and help. That would mean a passive and subordinate position. I wish to come nearer to Him, to understand Him more and more. If He is only the divine Helper in the labyrinth of human woe, then He will remain for me an ever distant, secret power. An intimate friend can only be one who understands us, who thinks and feels in all important questions like ourselves—so also have we to strive to understand, to live like the Master does, if we wish to come nearer to Him.

I never look at the Master as a goal. Probably no earnest Theosophist does. I was astonished when I read concerning this in Dr. van der Leeuw's last article. I have longed to admire, to trust, to love, to be faithful beyond death, to serve, to sacrifice myself. Without possibility to do so, life would seem insupportably poor and void, not worth to be lived. Since I have known about the existence of the Masters, I have longed ardently for the Master, longed to know Him, in order to consecrate to Him my life yet more completely. Indeed I care for nothing else. I long to become His little co-worker, His little friend whom He may rely upon. But I am conscious all the time that the Master does not need only day-dreams of fervent adoration but the right qualifications for selfless work. And the desire to acquire these qualities is stronger than the desire to be a disciple. That is not my goal; the Master is not my goal. I find that satisfaction lies only in Infinity. That which is the cause of Being, is the—unattainable—Goal of Life. Infinitely far, and yet it is my most ardent desire in life. Thus the goal is not even the Logos of our System. Not any other Logoï even, how mighty They may be. All that is arbitrary. There is always yet something higher to strive for. The final Goal, and the only Goal that gives me assurance in life, the glorious reason why I see the deep meaning of evolution, is the one Primordial Unmanifested, the Unique One from Whom all comes, in Whom we all are; to Him, to IT, we are going through ages of eternity. Perhaps this Goal appears too lofty, too distant for a clear conception. But that is the mystery, that IT is at the same time the nearest, dearest ideal of eternal Evolution!

We are small particles of the Whole, necessary for ITS evolution, unconscious yet of IT, striving ever to higher and higher Self-consciousness, unceasingly aiming towards IT. And the Master has the same Goal! I am striving with him

towards the same Goal, to the same end which is never to be reached. O bliss! Far in front of me the Master is striving, ever far in front of me, and I ever after Him in eternal faithfulness, ever with the ancient love and devotion. When He will be a Logos, perhaps I shall be a Master—and so on. No absolute authority is He—how could that be? But just my Master, whom I love so dearly, who has chosen me, because He needed just my help in His service to mankind. His service ever means joyful sacrifice for humanity, for all beings, for the whole of evolution. Endless loving sacrifice—that is the meaning of Life, of individual and cosmic Life, Love the limitless Centre of the Universe!

Now I wish to say something about so-called Theosophical science. We have heard so much about it during the last years. Some have said that this teaching is the only field of work left to the Theosophical Society. They have said that it is right to understand cosmical facts and laws, but to mix that knowledge with spiritual and ethical truths is a mistake. This was said in the beginning of the "revolutionary confusion" in the Society. But, to me, cosmical facts and laws are inseparable from ethical and spiritual truths, they are one with them, the same laws rule everywhere. For me Theosophy was never a science. I have had to do in my life with western science, and therefore I know that science is quite another thing. By that which is generally called science the *whole* consciousness is never hanged. So-called science is a number of separate items of knowledge, which do not affect the individual inner life at all. And the Theosophical teachings just do that. The cosmical teaching gives the solution to all Life-questions. Individual life with its pleasures and sorrows, with its dark moments and riddles, with its desires and renunciations, is not touched by cold, dead, philosophical systems, however ingenious they may be. They are all human work. But Theosophical teaching which

throws light on all western sciences—explains irrefutably the Causal Laws, the coherence of all Being and Life, of Spirit and Matter, the ladder of evolution, the law of evil and suffering, the central Truth of the Whole which is Love—the same laws above and below. Nothing is unwanted; in order that the least event may happen, the existence and the life of the Whole are necessary, and that the Whole may have existence, the least event is needed. All is an unbroken chain without beginning and without an end. So glorious is that teaching, which is no theory but real Life. It alone is able to fill us with profound trust and peace. Our individual life and striving is embodied in the Chain of Universal Love.

The Theosophical teachings became immediately my own truths the moment I heard them; my own inner experiences, identical with myself. They never remained intellectual acquisitions; their ethical demands, their spiritual ideas are the outcome of the great Cosmic Laws. They answered the cry of my earnest search after Truth. For me the whole circle is necessary; it would be impossible for me to take only one sector, as if the others were not essential for individual life. For me all is ONE and one is ALL.

THE following brief note has been received from Dr. J. J. van der Leeuw by Mr. C. Jinarājadāsa, commenting on the latter's rejoinder to his article, which is also dealt with by "A Russian member".

"I think you, as many others, rather misunderstand what I am trying to say. To me now, as years ago, there is a profound reality in what we call ceremonial magic, Occultism, the Masters and the Path. The experiences, which once were real to me, remain so. But I reject as harmful and untrue the custom of interposing intermediaries between members and the Masters; of recognising one or two people as able to say who has and who has not, taken a 'step,' of giving messages in the name of unseen authorities, etc. So when in your reply you assume that I reject the idea of the Masters, etc., that is not a correct interpretation of my standpoint."

LETTERS OF W. Q. JUDGE

(*Continued from p. 358*)

XV

N. Y., Aug. 1, 1882.

DEAR OLCOTT,

You may be sure that no matter what happens or has happened I remain as true as ever. That beastly affair about D. S. S.[1] was and is awfully disagreeable and very puzzling to me; but, as H. P. B. said once in 47th Street, too much was done for my future to permit such a blow out to affect my belief. No one here seems to see any explanation, nor do I see through whatever the veil is. For you see, the declaration of D. S.'s adeptship was unequivocal, and in one of your private letters to me so much was said, and as if your ideas were ex cathedra, that this rupture and the last remarks in Theosophist are a hard pill for me. So I relegate it to the unexplained. I would like a little private explanation. Can I not get it.

I got back from Venez[uela] on the 24th July, after a 25 days passage. The mines I have at last demonstrated to be mines with a vein in them . . . One of the men in the mine affair is talking of my going to Mexico to look at a property there for him. Just in the region to which H. P. B. gives a reference in *Isis*. If it comes to anything I will be off of course again before you get this. Everyone is well here.

[1] Dayānand Sarasvati Swāmi.

Rawson went to Rochester, and organized the Branch there . . . When I get details, will make them up for the Mag. but you can put in that it has been organized as he wrote, "with 12 initiates, including a judge, two doctors, and all well-to-do people in good financial and social positions" . . .

I hear that the London T.S. have declared themselves independent. It is now in order for us to declare that they now have declared themselves out of existence, inasmuch as deriving their life from us they cannot cut adrift and still hold the old name. They were a damn set of Christians anyway, as far as I could understand.

Mrs. Billing has gone to London for a short, visit, leaving Sallie here. John got a letter from H. P. B. with a line in it signed K. H. Was that genuine? It seems she let out a lot to John, as she told him that K. H. I had known in New York as Cashmiri.[1] I knew all that well, but never told John anything.

I am still stuck here, stuck, stuck, stuck fast. There was a lot in the papers here about D. S. you and H. P. B. that I have not seen. I hear it was not savory, but cannot tell you. Perhaps you have seen it.

Well, old England is at last, it seems to me, coming in for whacks in Egypt, just where she once inflicted blows herself. I suppose old Ireland's boys will give her a heavy rush when she gets well underway in Pharaoh's land, like the devilish mercurial fools they are.

Well, give my best love to Blavatsky and all the rest. Tell them I live in a little private hot-house of my own construction, with glass windows through which I can see a lot I would like to have a hand in, but it seems the fear of being cut prevents me running through the glass windows.

Ever your friend and brother,

WILLIAM Q.

[1] So in original.

XVI

WILLIAM Q. JUDGE, COUNSELLOR AT LAW,
Tribune Building, New York,
May 15, 1863.

DEAR OLCOTT,

I am still living, but oh my God, what knocks I have had! And this last of all, to find——turning out as he is. I believe he is clean off his base. He never was a large-minded fellow, rather narrow; and now that I look back over what acquaintance I have had with him, see that he is also of a close disposition. This he gets from his maternal uncle's side, as they were as close as wax and mean as tar. I seem to be like a red rag to a bull in his case. He does not however act like a gentleman, and so I cannot heal the breach. I hold no malice to him, but there is a limit in the matter of having your feelings and rights trampled on beyond which one cannot go.

That letter addressed to "gentlemen" in the T.S. is a sample of his ways. It is not a proper form under any code of manners or correspondence. I did not know of it, nor had we quarrelled on that day, nor was I expecting or suspecting a breach; but on Feb. 4th or 5th he wrote the notice to me to quit, that I have written you and H. P. B. of, expecting a reply. It was an earthquake and for a while stunned me. But I returned it foolishly to him like a true brother, to give him a chance, but he kept on as he began and now I cannot get it from him. So I moved out and am entirely separated from him. He evidently is of opinion that connection with T. S. will do his business some harm, though he has not said so. I have been in awful straits since then, but he has not even enquired if I had a dollar to buy food, and often I have not had so much. I gave my home address, 116 Willoughby St., Brooklyn, to Damodar, as I did not know where I would

be. I am in with one Geo. Becker and pay $ 10 a month for desk room . . .

T. S. in New York hangs fire. I have been unable to do anything, and Doubleday says there seems to be a great opposition in the air, presumably from India. He said the other day he would like to be permitted to resign; but that's confidential. Let him write about it himself.

We are starting the St. Louis Branch. They sent the proposed ritual to me and to-day I returned it revised. It is simple and will do well enough. They are all uninitiated, and I told them if they paid my expenses and what I would lose by absence, or rather for my time, I would go down and initiate. I hated to say this, but, my dear fellow, I haven't a damn red cent of my own, and none of anyone else's either. I had to borrow five cents the day before yesterday, in order to get over the ferry. In fact, the bad luck I have had trying to get under way again is phenomenal and startling and all alike. I would find nice chances held out to me, and then just as I felt all right something turns up and the whole affair falls through. One of these was an offer from the Western Union Telegraph Co. of 2,000 per annum as atty,[1] and by a mere chance the combinations were changed and the arrangement could not be closed. So I told them in St. Louis the truth, and if they want me they know the way to get me there.

I was thirty-two years old last April 13th, and I begin to feel that I must soon get on further. But the door seems shut. They told me once I put myself in hell, and no one else could get me out. Well, here in hell I lift up my eyes to those that are above and do not deny them. I am still as I was always, Olcott. Oh, how I wish the lane would turn and let me go on. I cannot leave here till all my debts are paid, and that looks very far away. I feel the thoughts of M .·. and K. H. here in my head all the time, and cannot if I

[1] Attorney.

would, and I would not, drive them out. You cannot measure the disgust I feel for this country and society. It is rotten to putridity, and seems to grow worse daily. I feel its deposits on myself too, and am restive with a constant longing to escape. I have tried to give up the *path*, but fate drags there and conscience says I must not give it up, so I deem myself fixed in that at least . . .

I have not heard from H. P. B. in a long long time. Say, can't you, my only friend that I really can so call, tell me whether they ever bestow upon me a thought . . .

Good Bye.

Sincerely yours,

WILLIAM Q. JUDGE



Casket made in 1891, to contain the ashes of H. P. Blavatsky.

THE H. P. B. CENTENARY AT ADYAR

I

THE celebration at Adyar of the centenary of Madame Blavatsky's birthday may be justly described as a unique and dignified event, worthy of the occasion in every respect. Devoid of mere rhetoric and ostentation, it impressed by its simplicity and sincerity; even the floral decorations of our Headquarters Hall reflected this mood, for they were on a less elaborate scale than has usually been the case on festive occasions, and for that very reason seemed more beautiful and appropriate. The leaf garlands stretching from end to end of our Hall, with streamers of flowers outlining the recess in which the statues of Madame Blavatsky and Colonel Olcott are placed, the statues themselves decorated with garlands of roses, the artistic dome-shaped arch originally intended for the ashes of H. P. B. placed in front of them on the platform strewn with Lotus flowers, all these combined to make a perfect setting for our celebration.

Happening at a time when our President was unfortunately prevented by ill-health from personally presiding, and when only few visitors could be expected to swell the small number of Adyar residents, one could not help wondering, looking forward to the event, whether Adyar would be in a position to do it full justice, and in what way it could be made



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to differ from our somewhat stereotyped Conventions and Anniversaries. No such thought need have arisen in anyone's mind, for the success was complete.

The programme was both varied and interesting, comprising appreciations of Madame Blavatsky's work received from all parts of the world, readings from her books, a lecture on *The Secret Doctrine* by Mr. Ernest Wood, a lantern lecture, and personal reminiscences by various speakers who one and all found the right expression and kept the attention of the audience from beginning to end, while a Tea Party under the Banyan Tree given by the President and a Banquet at the Bhojanasāla in Indian style lent opportunities for friendly social intercourse. It was evident that with everyone present the right spirit prevailed and the faces lit up when, at the opening and again at the closing, Dr. Besant, though far from well, attended the celebration, and after listening to the reminiscences of various speakers, gave in a clear and impressive voice a brief account of her first meeting with Madame Blavatsky. Her absence on such an occasion would have been badly felt; her presence even though for a short time made the function complete.

Adyar may look back with satisfaction to this celebration in honour of H. P. B. to whose teachings our Society owes its existence, who gave us a new outlook, a magnificent conception of the world-process based on the occult knowledge possessed by the Great Adepts with whom she was in constant touch, a rational explanation of the riddles of life, and above all an incentive to individuals to lead a better and higher life, which is the truest test of the value of her message.

Among an audience of about two hundred, there were only six or seven who had known Madame Blavatsky personally, chief among them Dr. Besant and Bishop Leadbeater who spoke at some length, while Mr. Bertram Keightley, who was unable to be present, described his experiences in a

fascinating paper sent for the occasion. Mr. C. Jinarājadāsa was chiefly responsible for the programme and the general arrangements, and the success of our celebration at which he presided with great tact, is largely due to him.

An account of the various items on the programme does not form part of this impression of the proceedings as a whole, which may be summed up in a phrase used many years ago by Colonel Olcott in connection with White Lotus Day celebrations, that while avoiding slavish adulation and empty compliments, they expressed the general feeling of loving regard for her who brought us the chart of the upward Path which leads to the summit of Knowledge.

A. SCHWARZ

II

Nations ancient and modern, have taken delight in giving vent to their love and loyalty on occasions of the Anniversaries of the birth and passing away of Teachers and Saints, of Heroes and Founders of Religions, of great men and women who have emblazoned their past history, and the inauguration of mighty movements shaping the destinies of their race. Who can say how many times our earth has revolved round her present orb, since Hindus came to celebrate Rāma's birthday, or the Hebrews celebrated their first Passover? The celebration of a hundredth anniversary has its own special fascination for us both on account of the numeral, and its rare occurrence.

Just as a tiny seed of the wide-spreading Banyan contains within it all the potentialities of the mighty tree of the future, it may not be amiss if we suppose that in some mysterious way, the 12th of August, 1831 (new style) on which Madame H. P. Blavatsky was born contained within it all the mighty changes which her Theosophical Society has

wrought since, and is destined still more to work on the thoughts, the ideals, and the evolution of Humanity.

The 12th of August of this year, and the day preceding as leading to it, were fixed as the days of rejoicing and thanksgiving when her Centenary would be celebrated. It was celebrated at Adyar, the Headquarters of the world-wide Theosophical Society, in loving enthusiasm and becoming dignity worthy of the Great Founder, and of the mighty spiritual Movement for which she toiled incessantly with rare steadfastness and devotion. The members who attended the celebration would have been larger had it not been for the fact that the outside Lodges and members were advised to have their own separate celebrations in their several places.

The Headquarters Hall of the Theosophical Society was adorned with garlands and festoons of leaves and flowers which spanned the Hall across and lengthwise and gave an air of joyful festivity to the occasion. The statues of H. P. B. and Colonel H. S. Olcott on the platform had garlands placed round their necks, while the platform itself was strewn with flowers in graceful designs.

The proceedings commenced at 9 a.m. on the 1st day with Mr. C. Jinarājadāsa, the deputy of the President, presiding. Bishop C. W. Leadbeater was also present. Most of the National Societies of our far-flung Movement sent through their General Secretaries letters of greetings on this occasion, expressive of their love and loyalty to the Founders of the Theosophical Society for their great work whose fruits we are enjoying. It was a happy idea which suggested itself to those in charge of the proceedings to have the two score and more of these letters read by as many members amongst those present, as representatives of the different National Societies. When these letters were read one after another in the order of the founding of their respective National Societies, we were taken to the different regions

of the globe, north, south, east and west " in distant disarray," and had graphically brought home to our minds the sweep and variety of climes, races and nationalities of which the Society seeks to make a nucleus of human Brotherhood irrespective of race, creed, caste or sex.

In the afternoon at 2-30 p.m., the letters of the Masters in the early history of the Theosophical Society to the President-Founder and other prominent members, mementos of H. P. B. and other articles of special interest, including the famous cup and saucer, and the *puggree* or turban presented to Col. Olcott by the Master Morya in New York, were exhibited on tables round which those assembled passed in queue, and examined. One might have read these letters in cold print, and tried to understand their meaning intellectually. But the seeing and perusing of the originals, their peculiar caligraphy, the unfamiliar seals, and the strange way in which they are transcribed over or between the written lines in papers or letters sent through the post have a meaning and significance making a direct appeal to our understanding, which the printed words alone fall short in effecting.

At 4. p.m. under the famous Banyan Tree in Blavatsky Gardens, the residents, visiting members and their friends enjoyed the hospitality of the President at a Tea Party given by her in honour of the occasion, at which old friendships were renewed and new acquaintanceships were formed, and old members noted with pleasure the presence of new and younger members who would carry on the work of the Theosophical Society in the future.

In the evening at 5.30 p.m., in the Headquarters Hall, an interesting paper on the " Reminiscences of H. P. B. and *The Secret Doctrine* " sent by Mr. Bertram Keightley was read by Mr. Jinarājadāsa. The President was present on the occasion. Mr. Bertram Keightley belongs to the now vanishing band of colleagues and co-workers who stood by H.P.B. in those dark

days which followed the Coloumb treachery and the Hodgson Report. His paper was replete with interesting details, shewing the life which surrounded H.P.B. in those days in London, Ostend, and other places in Europe and the work she did, her peculiarities and personal idiosyncracies which with her unique spiritual and occult gifts made her beloved to those who came to profit by her teachings, and a despair and an enigma to the curious and the worldly. It is an important contribution to the history of the Theosophical Movement which centred round H.P.B. during that period, and should be read *in extenso* in THE THEOSOPHIST.

In the night at 8 p.m. Mr. Jinarājadāsa gave a lecture in the Headquarters Hall on the "Life and Work of H.P.B," illustrated by lantern slides. Especially we had pictures of the several stages of transformation through which the buildings in the Headquarters to which the Society shifted from Bombay in 1882 have passed to their condition of present noble grandeur, through the practical architectural genius of the President-Founder who, in spite of successive make-shifts spread over several years, succeeded in evolving a unity of design manifest in their present condition.

The Centenary Day proper—the 12th—began with an E.S. meeting at 8 a.m., followed by the recital of Universal Prayers in the Headquarters Hall at 9 a.m. At their close the members assembled filed in single file and passed in front of the platform, offering flowers to the statues of the Founders, below which was exibited the burnished copper casket of beautiful artistic design, rising in dome and minarets, intended to hold the ashes of H.P.B. From 9-30 a.m. to 10-15 a.m. the time was occupied with readings from the several writings of H. P. B. by various members. Miss Neff read from selected letters of H.P.B. Mr. A. Rangaswami Aiyar selected passages from her book on *Occultism and Occult Arts*. Mr. H. C. Kumar from her *Key to Theosophy*, Miss D. English and Mr. Jinarājadāsa

from *The Secret Doctrine*. Bishop Leadbeater in his usual soul-elevating manner read those sublime passages from *The Voice of Silence* describing the birth of the Arhat. Sanskrit and Tamil verses in honour of H. P. B. were read by Pandit Ramanātha Sastri and Mr. B. Ramasubbier, both of the Adyar Library staff.

At 11 a.m. in the Bhojanasāla there was a Centenary Banquet in Indian Style to the members and friends assembled on the occasion. A spiritual or a religious movement is said to have a tendency to work changes not only in spheres spiritual or religious, but to re-act on matters deemed secular and worldly. It usually evolves a special culture, often new styles of art and even social relationships, and does not omit to impress its influence on dress and dietetics. The Indian style of the Theosophical banquet at the Bhojansāla has its own uniqueness in method of serving, the composition and flavour of its *menu*, and the composite character of the gathering, which distinguish it from other non-Theosophical banquets given in the same style. The Society's employees and their families, 450 in number, had a dinner served to them in Damodar Gardens at noon, Scout-Masters, Rovers and Scouts assisting as servers under Mr. M. Krishnan.

In honour of the Centenary, an Art Museum bearing the name "Blavatsky Museum," was inaugurated by Mr. C. Jinarājadāsa on behalf of the President, at which a nucleus of Oriental Art consisting of statuary and paintings was exhibited. Just as the Adyar Library when it was founded in 1886 by Colonel Olcott commenced with small beginnings, and had its future greatness and expansion foreshadowed on that occasion when the present writer was present, this Museum promises to be a great repository of Oriental and spiritually elevating art in future times. In the Museum were exhibited a fine statue of Lord Buddha illustrating the classical Graeco-Indian style, the famous picture of "Chandrasekhara," and a few

other striking representatives of the Bengal school of painting amongst others.

Just as Mr. Bertram Keightley gave us a graphic account of the manner in which the *olla podrida* of the manuscripts written by H. P. B. on the varied topics constituting *The Secret Doctrine* was arranged, and re-arranged, and put in a coherent and sequential form, as a Commentary based on the "Stanzas of Dzyan" and prepared for the Press, and the labour involved in the process, whose fruits are the present published Vols. I and II of *The Secret Doctrine*, Mr. Ernest Wood from 3 to 3-40 p.m. gave us a learned discourse on the arrangement and contents of those volumes.

In the evening of the second day, we had personal recollections of H. P. B. narrated by several speakers in the Headquarters Hall from 5 to 6-30 p.m. Bishop Leadbeater led the way describing H. P. B.'s manner of knocking off the sharp corners and angles in the psychic and subtler make-up of those who came to her as pupils—a method not certainly tender but supremely effective to those who had the patience to submit to it. Messrs. G. Subbiah Chetty and B. Ranga Reddi gave interesting details of H. P. B. in those far-off days when H. P. B. was living at Adyar, and travelling north in those slow boats along the slow-moving currents of the Buckingham Canal, even if there was any current then, so different from the rapid communication of our modern days, that it requires an effort of our imagination to realize the handicaps under which the Founders travelled to spread Theosophy and establish Lodges. Mr. N. P. Subramania Aiyar narrated the splendid way in which the students of Madras in 1885 shewed their appreciation of the labours of H. P. B. and the President-Founder in the very teeth of the opposition engineered by the Scottish Missionaries with the help of the Coloumbs, and incidentally illustrated the love and kindness evinced by H. P. B., like all great persons, towards

the young, and the facile way in which she gave nicknames to those who came in intimate contact with her. Mr. T. Hari Rao also spoke briefly on H. P. B. Then Mr. Jinarājadāsa touched briefly on his dim reminiscences of meeting H. P. B. in his very young days. Dr. Besant, the President, who was present, wound up the proceedings with a vigorous and eloquent account, which none of us thought she would venture in her present state of health, of how she came in contact with H. P. B. and of those stirring years lasting till 1891. This unique celebration ended with a musical entertainment given by the young Theosophists at 8 p.m. in the Hall.

The Theosophical Society has grown and expanded during these six and fifty years. The world has changed during these years and has changed vitally because of H. P. B. and her work during this period. The activities of the Theosophical Society have kept apace to meet the changing needs of the world. But we can discern amidst its multifarious activities during these several decades a unity of conception and design underlying these diversities, the fashioning of which was the main work of H. P. B. as the devoted servant of the Elder Brothers of the Race. In showing our grateful and loyal devotion to her on the occasion of her Centenary, we to some extent are trying to discharge the great debt that humanity is under to this Valiant Soul whose magnitude it will realize to its full extent, if not now, at least in ages to come.

A. RANGASWAMI AIYAR

III

The path of truth is for the hero and not for the coward —this refrain of a well-known *Vaishnava* song rang often in my ears during the celebrations in connection with the

hundredth anniversary of the birthday of H. P. Blavatsky. I can account for the phenomenon in this way: either it was a response, on my part, to the Spirit that informed the proceedings, or it was a "reflex" result, brought about by the juxtaposition, in thought, of H. P. B.—the wide-awake seeker of truth—and of myself—the sleeping seeker, so to speak. Be that as it may, the fact remains that I was deeply stirred and I dared to look at myself from the mountain-top of Truth.

The inspiration, which emanates from the endeavours of those who seek the truth, crystallizes itself in the heart of the on-looker generally in the form of gratitude. It was, therefore, but meet that in the programme the place of honour should have been given to the paying of tributes to H. P. B. The tributes from the various National Secretaries revealed to the audience the many facets of her character. But several of these were from persons who had been touched to the finer ideals of life by their study of the works of our Co-Founder; they have not had a personal contact with her. Consequently, when in the evening, we listened to Mr. Bertram Keightley's reminiscences of H. P. B., one could not help experiencing inwardly the radiance of her richly-perfumed personality. And as if to give ocular proofs of the existence of the Masters, there were placed on view some of Their precipitated letters as well as a visiting-card of one of Them—I mean the turban of the Master who visited Colonel H. S. Olcott; while the truth of Universal Brotherhood was illustrated by the President's tea-party under the Banyan Tree—a veritable festival of fellowship.

But greater than the person is the work which he or she does, because work alone is a visible testimony to the Truth of Life. Therefore, Mr. C. Jinarājadāsa traced on the screen the various stages in H. P. B.'s career as unfolded, one by one, in the evolution of the Adyar Headquarters. And one realized

very vividly how each stage—as truly becomes a seeker of truth—had been treated as a sign-post and not as a shrine!

On the second day we "saw" H. P. B., the Teacher. When representative passages from her works were being read, the sky outside thundered and these words escaped my lips—"The Thunderer". And was not H. P. B. a thunderer, whose thunder-like plea in the cause of Truth shook the rafters of the roof of the citadel of sceptical science of the Nineteenth Century? Did not her thunder reach the ears of the children, who were engaged in playing with toys in the Doll's-House of Desire? Further, as it were, to lend a realistic touch to the whole scene, we had Mr. Ernest Wood's lecture on *The Secret Doctrine*, which illumined the dark recesses of our understanding just as that great work of H. P. B. illumined the materialism-ridden, dark and dreary world of half a century ago.

H. P. B. was a messenger of truth. What could have brought this fact home to those present more forcefully than Roerich's picture of "The Messenger" in the newly-inaugurated Blavatsky Museum? And as if to put to shame the smallness of our intellectual concepts, the contents of the Museum spoke eloquently to us, "Truth is not the monopoly of philosophy, of science. Beauty, too, is her shining signature." And when beauty comes, joy does not lag behind.

Then came the crowning item of the centenary programme. Before we parted our Great President, who had deigned to grace the Hall in the evening—just as she did on the previous day—read out in a resonant voice, all repeating after her, the central message of H. P. B.'s life and work, "The Golden Stairs". When she uttered the first three words, "Behold the Truth," I felt a sensation similar to that which one feels on waking up, consequent on hearing a call.

And though I could not behold the Truth, I saw some of the seekers of truth before my very eyes.

As I came out of the hall, I imagined H. P. B. calling out to each one of us, "Come *with* me" (*not* "Come unto me".) The sky roared with thunder, the lightning cleaved the corners of the horizon and there was a downpour. A suggestive prospect for those who would tread the path!

G. N. M.

THE UPANISHADS

FROM every sentence deep, original and sublime thoughts arise, and the whole is pervaded by a high and holy and earnest spirit. Indian air surrounds us, and original thoughts of kindred spirits. And oh, how thoroughly is the mind here washed clean of all early engrafted Jewish superstitions, and of all philosophy that cringes before those superstitions! In the whole world there is no study, except that of originals, so beneficial and so elevating as that of the Upanishads. It has been the solace of my life, it will be the solace of my death!

SCHOPENHAUER (1874).

THE UNITY OF ASIATIC THOUGHT

By BHAGAVĀN DĀS

(*Continued from p. 504*)

THE WAY OF DEVOTION. The Way of Devotion, not a separate path at all, but so-called only for certain special purposes, is the department of Right Desire, Good Feelings, Ethics. The commandments of all the great religions, on this point, are identical, for all practical purposes.

The *Sāmāsika Ḍharma*, "The Duty of man in brief," of Manu is the same as the five *Yamas* of Yoga and the *Pancha-shīla* of Buḍḍha. It is also five of the ten Commandments of Moses, which are re-uttered and confirmed by Christ also. They are to be found in the *Qurān* too, though not all in one place. Thus Manu says:

Ahimsā, Saṭyam, Asṭeyam, Shaucham, Indriya-nigrahah,
Eṭam Sāmāsikam Ḍharmam chāṭurvarṇyè-bravīn Manuh.

(Harmlessness, Truth, Honesty, Cleanliness,
Restraint of senses from all erring ways,
—This is the 'Whole Duty of Man in Brief,'
For every one in every walk of life—
Thus Manu, Father of the Race, declares.)

Buḍḍha's "Five Virtues" are:

Prāṇ-āṭipāṭa-viramaṇam, mṛshā-vāḍa-viramaṇam, aḍaṭṭ-āḍāna-viramaṇam, surā-maireya-maḍya-pramāḍa-sṭhāna-viramaṇam, kāmeshu-miṭhyāchāra-viramaṇam.

Sir Edwin Arnold's sweet version of these must be borrowed from his wonderful and immortal poem, a veritable

scripture of Buḍḍhism, *The Light of Asia*, and be given a place here reverently.

> Kill not—for Pity's sake—and lest ye slay
> The meanest thing upon its upward way.
>
> Bear not false witness, slander not, nor lie;
> Truth is the speech of inward purity.
>
> Give freely and receive, but take from none
> By greed of force or fraud, what is his own.
>
> Shun drugs and drinks which work the wit abuse;
> Clear minds, clean bodies, need no soma juice,
>
> Touch not thy neighbour's wife, neither commit
> Sins of the flesh unlawful and unfit.

The Yoga "Rules" are:

> Ahimsā-satya-āsteya-brahmachary-āparigrahāh.

The first three are the same as Manu's and Buḍḍha's; the last two, complete sexual abstension and continence, and renunciation of all property, go beyond and are the culmination of the corresponding two of the others; being intended, not for the householder and citizen, but for the yogī, the *sālik*, the aspirant after psychical and spiritual mysteries and powers who has renounced worldly things.

Moses' Commandments are:

> Thou shalt not kill, nor bear false witness, nor steal, nor covet anything that is thy neighbour's, nor commit adultery.

Christ repeats these, and when his questioner persistently asks, "What more good thing shall I do, that I may have eternal life," he adds the Yoga-injunction of renunciation of property, in which the sense of mine-ness, egoistic separatism is centred, "If thou will be perfect, give what thou hast to the poor and follow Me." He also adds, as do the other great Teachers, for the sake of such high aspirants, more radical abstinences from sin, not only by deed, but by speech and thought also.

Muhammad commands :

Wa lā yaqṭulūn-an-nafs-allāṭi harram-Allāho illā bil haqqī
(Do not slay any one, for God has forbidden it, except for the requirement of justice.)

Wajṭanebü qaul-azzūré.
(Avoid false words.)

W-as-sareqo w-as-sareqaṭo faqta'u aiḍeyahoma.
(The man and woman who steal shall lose their hands.)

Al khamro amalish-Shaiṭāni.
(Intoxicants are the work of Satan.)

W-allazīna-hum le furūjehim hāfizūn.
(They achieve success who control their senses and avoid unlawful sexuality.)

Commandments to honour the teacher, the father, the mother above all others, are also to be found in the scriptures of all religions.

Muhammad says :

Bil wāliḍaini ihsāna. Al jannaṭo tahata qaḍam-il umm. (*Q.*)

(Serve and revere the parents. Heaven is spread beneath feet of mothers everywhere.)

Very truly, very wisely, does the Prophet declare thus. The sweetest, most holy, most benignant names of Allah, God, are ar-Rahmān, the Beneficent, ar-Razzāq, the Nourishment-providing, al-Gḥaffār, the Forgiving. Who more *rahmān*, *razzāq*, *gḥaffar* to the child than the mother? Where the mother-heart is, there is Godhead; where Godhead is, there is heaven. Therefore heaven surely spreads out wherever the mother's feet walk.

The Veḍa says :

Āchārya-ḍevo bhava, piṭṛ-ḍevo bhava, māṭṛ-ḍevo bhava. Prajāṭanṭum mā vyavachchhetsīh. (*U.*)

(Let thy preceptor, and thy father be,
And let thy mother be, above them all,
Thy gods and guardian angels in thine heart;
So keep unbroken thou, from age to age,
The line of life in noble progeny.)

And Manu explains :

Ta eva hi ṭrayo lokās-ṭa eva ṭraya āshramāh,
Ṭa eva hi ṭrayo Veḍās-ṭa ev ōkṭās-trayo-gnayah;
. . . Sahasram ṭu pitṛīn mātā gauraveṇ-āṭirichaṭé. (*M.*)

(They the three worlds, the three life-stages too,
They the three Veḍas, and the three Sacred Fires,
—Yet in the educator quality
And right to reverence, the mother does
Exceed the father by a thousand times.)

The Golden Rule of Christ, "Whatsoever ye would that men should do to you, do ye even so to them," is stated repeatedly, in the positive as well as the negative form, in the Veḍic scriptures, and is also contained in one of the sayings of the Prophet.

Shrūyaṭām Ḍharma-sarvasvam shruṭvā cha-iv-āvaḍhāryaṭām,
Na ṭaṭ paraspa kurvīṭasyāḍ anishṭam yaḍ Āṭmanah,
Yaḍ yaḍ Āṭmani ch-echchheṭa ṭaṭ parasy-āpi chinṭayeṭ. (*M-bh.*)

(Do not to others what ye do not wish
Done to yourself; and wish for others too
What ye desire and long for for yourself
—This is the whole of Ḍharma, heed it well.)

Afzal-ul-īmāni un-ṭohibba linnasé mā ṭohibbo le-nafsika wa takraho lahum mā ṭakraho le-nafseka. (*H.*)

(Noblest religion this—that thou shouldst like
For others what thou likest for thyself
And feel the pain of others as thine own.)

A verse of the *Bhāgavaṭa* says almost literally the same thing.

Ê ṭāvān avyayī ḍharmah saḍbhir niṭyam anushṭhiṭah,
Yal-loka-shoka-harshābhyâm Āṭmā shochaṭi hṛshyaṭi.

(This Ḍharma stands unchallenged changelessly,
That I should sorrow when my fellow beings
Should sorrow, and rejoice when they rejoice.)

Stating the golden rule, Muhammad says "This is the noblest religion"; Christ describes it as "This is the law and the prophets"; Vyāsa, in the *Mahā-bhāraṭa*, laying it down, says, "This is the whole of ḍharma."

The "Seven Immortal Virtues" of Christianity, *viz.*, Faith, Hope, Charity, Justice, Prudence, Temperance, and Fortitude, generally correspond with the *Shat-sāḍhanās*, "the Six Helpful Means" of upward progress, of *Veḍ-ānṭa*, *viz.*, *Shama*, *Ḍama*, *Uparaṭi*, *Tiṭikshā*, *Shraḍḍhā*, *Samāḍhāna*, *i.e.*, charitable Tranquillity, self-restraining Temperance, Resignation, all-enduring Fortitude, Faith, just and all-reconciling Single-mindedness. The "Seven Deadly Sins," Pride, Covetousness, Lust, Anger, Gluttony, Envy, and Sloth, are the same as the *Shad-ripus*, "the Six Internal Enemies," *Kāma*, *Kroḍha*, *Lobha*, *Moha*, *Maḍa*, *Maṭsara*, *i.e.*, Lust, Hate, Greed, Infatuation, Arrogance, and Jealousy; Infatuation covers Gluttony and Sloth.

The sins have been reduced to two, in almost the same terms, by Kṛṣhṇa and by Maulānā Rūm.

Kāma esha, Kroḍha esha . . . viḍḍhy-enam iha vairiṇam. (*G.*)

Khashm o Shahwaṭ mard rā ahwal kunaḍ,
Z-isṭiqāmaṭ rūh rā mubḍal kunaḍ. (*S.*)

(Hatred and lust are the two inner foes,
That veil man's eyes and make his vision false,
And from the straight path lead his soul astray.)

The Yoga, going yet deeper, tells us that *Aham-kāra*, *Khuḍī*, Egoism, is the yet more subtle root from which both lust and hate sprout forth as obverse and reverse; the final seed from which the subtle root of egoistic selfishness proceeds, is the untruth, *a-viḍyā*, falsehood, error, nescience that I am something separate from my brother. This selfish untruth is the ultimate source of all wrong feeling, wrong desire, wrong conduct.

So, on the other hand, all right desires, good feelings, virtues, flow from, or are but aspects of selflessness, unselfishness, self-sacrifice, *nir-aham-kāriṭā*, *be-khuḍī*, which again is the corollary of the Great Truth of the One Self in all. "Love God with all thy heart," said Christ, and also, "Love thy

neighbour as thyself"—because God is thy inmost Self, and thy neighbour is the same.

Sarvam Ātmani sampashyan n-ādharmè kuruṭè manah. (*M.*)

(He who seeth all in the Self, in him-Self, he cannot turn to sin any more.)

Saṭyam saṭsu saḍâ ḍharmah . . . saṭy-ākārās ṭrayo-ḍasha
Trayo-ḍash-aiṭè-ṭi-balā . . . asaṭyāṭ shaṭravah smṛṭāh. (*M-bh.*)

(Thirteen principal virtues are but forms of Truth; so thirteen chief vices arise from Untruth.)

The imperial Rescript of Japan issued in 1890, which is the foundation of the moral education of the growing generations in all the schools of that great nation, and has been a vital factor in its marvellous rejuvenation, paraphrases these same eternal and perennial teachings. Loyalty, filial piety, family affection, conjugal harmony, truth, friendship, modesty, moderation, benevolence, learning, arts, public good, common interests, respect for just laws, courage, faithfulness, reverence —these are the virtues the Rescript emphasizes, and, as shown above, they are all the sweet and healthy fruits of the tree of non-separateness.

All religions therefore diligently, pre-eminently, proclaim the recognition of the Universal Self, as the one sure and certain means of effectively subordinating man's lower nature to his higher nature, his lower self to the higher Self, *khuḍī* to *Khuḍā*, the *nafsi-ammārā* (the sense-ward driving desire) to the *nafs-i-lawwāmā* (the warning voice) and the *nafs-i-Rahmāni* (the Divine Element in man), *aham-kāra* (egoism) to *Brahma-bhūya* (Universalism, the state of all-including infinite Brahma or God), *ashubha-vāsanā* (impure desire) to *shubha-vāsanā* (pure desire), *bheḍa buḍḍhi*, *infisāl*, *ghairiyaṭ*, (sense of separateness), to *abheḍa-buḍḍhi*, *ittisāl*, *a'yniat*, (sense of unity) egoism to altruism and universalism, individualism to socialism and communism in the finest and only true sense.

Mam-éṭī baḍhyaṭè janṭur na mameṭi vimuchyaṭe,
Aham-ṭā mamaṭè ṭyakṭvā mukṭo bhava mahā-maṭè.

(Bondage is " mine " ; Freedom—to say " not mine " ;
Give up I-ness and mine-ness and be free !)

Qalam anḍar ba sūraṭ khesh bar zan
Hisāre-nads rā az bekh bar kan.
Ṭā na garḍaḍ nafs ṭāba rūfrā
Kai ḍawā yābī ḍilè majrūh rā.

(Strike thy pen through the writing of thy self
Dig up this fortress of thy lower self !
Until this lower self (*nafs*) submits itself
Unto the higher self (*rūh*), till then thy heart,
Thy wounded heart, will know no rest from pain.)

A western poet has put the same idea in other words :

Love took up the harp of life,
And smote on all the chords with might ;
Smote the chord of Self, which, trembling,
Pass'd in music out of sight. (TENNYSON)

Christian mystics have put the idea more powerfully and nobly than this poet.

Though Christ a thousand times in Bethlehem be born
But not within thyself, thy soul will be forlorn ;
The Cross of Golgotha thou lookest to in vain.
Unless within thyself it be set up again. (SCHEFFER)

The Sūfīs have said, similarly :

Nūh guft, Ai sarkashāṅ ! man man na-yam,
Man ze jāṅ murḍam, ze Jānāṅ mi ziyam.

(Ye faithless ones !, have faith !, I am not I ;
Believe that my small self died long ago ;
The One Life of all life now lives in Me !)

And the Buddha too,

They call me Gauṭama who have no faith
In what I say ; but they who do believe—
As the Enlightened One, the Buddha, they
Call Me, the Teacher, and the Blessed One.
And this is right ; for even in this life,
I have passed into Nirvāṇ' and the being
Of Gauṭama has been extinguishéd.

As on the Path of Knowledge there is the great danger of mistaking the lower self for the Great Self, so on the Path of

Devotion there is the great danger of mistaking love of some one person or personal deity for the whole of true Universal Love, mistaking *ishq-i-majāzī* (selfish love-lust) for *ishq-i-haqīqī* (selfless divine love). *Khuḍā* must be very carefully distinguished from *khuḍī*, the *nafs-i-lawwāmā* and the *nafs-i-Rahmāni* from the *nafs-i-ammārā*, the *shuḍḍham manas*, the pure mind, from the *ashuḍḍham manas*, the impure mind.

Miṭṭrasya chakshushā sarvāṇi bhūṭāṇi pashyeyam. (*V.*)

(May I behold all beings with the friend's eye.)

Evam ṭu paṇḍiṭair jñāṭvā sarva-bhūṭa-mayam Harim
Kriyaṭé sarva-bhuṭeshu bhakṭir-avyabhichāriṇī.
(*Vishṇu Purāṇa*)

Yasṭu sarvāṇi bhūṭāni Āṭmany-ev-ānupashyaṭi,
Sarva bhūṭeshu ch-Āṭmānam, ṭaṭo na vijugupsaṭé. (*U.*)

(The wise who see the Lord enshrined in all
Give service unto all in consequence.
Who seeth in all beings the Self, him-Self,
And all in the same Self, he hates no more.)

Ai ba chashmān-i-ḍil ma-bīṅ juz ḍosṭ,
Har che bīnī beḍāṅ ke mazhar-i-U-sṭ. (*S.*)

(Friend! with the loving vision of the heart
Naught else than friend canst thou see anywhere.
Thou knowest now that all are but His forms.)

Hama ḍosṭ is the necessary consequence of *Hama U-sṭ.*

THE WAY OF WORKS.—Differences are most apparent in the third department of religion, the *Karma-kānda*, the rites and ceremonies and observances. Yet the differences are only apparent. There is very substantial similarity underneath the surface. The dresses of men seem to differ greatly; the human shape enclothed by them is the same.

The Vedic *sanḍhyā-upāsanā*, the Christian *prayer*, the Muslim *namāz*—are the same. The essential parts of all are almost exactly the same. Indeed they are almost like translations of one another. They all pray for right intelligence and inner illumination and guidance, and protection from evil temptation. Obviously, if the intelligence is right and

righteous, and the will strong and guided by that intelligence, everything will go right.

Aum! Ṭaṭ Saviṭur varéṇyam bhargo Ḍevasya ḍhīmahi,
ḍhiyo yo nah prachoḍayāṭ. (*Gāyaṭrī*)

. . . Sa no buḍḍhyā shubhayā samyunakṭu. (*U.*)
. . . Tan mé manah shiva-sankalpam asṭu. (*V.*)

Agnē! naya supaṭhā rāyè
Asmān, vishvāni Deva! vayunāni viḍvān;
Yuyoḍhy-asmaj-juhurāṇam-ènо
Bhūyishthām ṭé nama ukṭim viḍhema. Aum! (*V.*)

(Father of all, may Thy Supernal Light
Inspire and illuminate our minds!
We open them to that Glorious Radiance!

. . . May He endow us with the righteous mind!
. . . May my intelligence will only right!

Supreme Director! Lord of Warmth and Light,
Of Life and Consciousness, that knowest all!
Guide us by the right path to happiness!
And give us strength and will to war against
The sins that rage in us and lead astray!
We bow in reverence and prayer to thee! Aum!)

Ar-Rahmān! Ar-Rahīm!
Iyyāka na'buḍu, wa iyyāka nasṭa'īn;
Iḥḍi nas-sirāṭ-ul-musṭaqqīm,
Sirāṭ-allazīna an amṭa a'laihim,
Ghair-il-magḥzūb-i-a'laihim wa lā-azzallin. Āmin! (*Q.*)

(O Lord of Mercy and Beneficence!
Thee do we serve and Thee beseech for help;
Teach us the path on which Thy blessings rest,
The straight path, not of those who go astray,
On whom descends thy wrath and punishment! Āmin.)

Our Father which art in heaven,
Hallowed be Thy name, Thy kingdom come,
Thy will be done in earth as it is in heaven,
And lead us not into temptation, but deliver us from
evil! Amen! (*B.*)

It will be noted that Aum, Āmiṅ, Amen are exactly the same word.

Another great prayer, common to the several religions, common because it arises spontaneously from the natural

unsophisticated human heart which is the same all over the earth, may be noted:

Aum !, Tamasō mā Jyoṭir gamaya,
Asaṭo mā Saḍ gamaya,
Mṛtyor Amṛtam ! Aum ! (*V.*)

(Lead me from Darkness to Light, from the Unreal to the Real, from the Mortal to the Immortal.)

Il allazīna āmanu yukhrijahum min az-Zulmāṭi il an-Nūr ! (*Q.*)

(Those who have found faith are taken out of Darkness into Light.)

But since men cannot always avoid temptation, and darkness falls upon their hearts and eyes, from time to time, nay, but too frequently, and they err into sin again and again, therefore all religions prescribe expiation, and all in three steps: *pashchāṭ-ṭāpa, prakhyāpana, prāyash-chiṭṭa; naḍm, éṭarāf, kaffārā;* repentance, confession, expiation. The new science of psycho-analysis gives only a modern form and technique to this ancient method of the purging of the soul from sin. So all religions equally enjoin discriminate charity to the deserving, *pāṭré ḍāna, zakāṭ.* All call their Scriptures by names having the same significance, "the word of God": *Brahma-vākya, Kalām-ullāh,* God-spell. All believe in a four-fold source of religious law: *Qurān—Haḍīs—Ijmáa—Qayās;* Revelation—Tradition—Canonical Regulation (Episcopal Legislation and Learned Opinion)—Conscience; *Shruṭi—Smṛṭi—Saḍāchāra—Āṭma-ṭushti* (*hṛḍayā-bhyanuj̃ña*); corresponding to the legal Statute—Custom—Precedent—Equity.

Because man clings to form, being himself naught else than God incarnate in a form, and he finds it difficult to turn at once to the Formless, therefore all religions take him, step by step, from outer worship to the Inner Worship.

Āpsu ḍevā manushyāṇām, ḍivi ḍevā manîshiṅām,
Bālānam kāshtha-loshtéshu, buḍhasy-Aṭmani dévaṭā.

(The gods of the child-soul abide in stone;
Of average man, in holy lakes and streams;
Of the intelligent, in heavenly orbs;
The wise man's God is his Immortal Self.)

The Buḍḍha, shortly before leaving this world, advised his followers to make centres of pilgrimage of four places, *viz.*, those of his birth, Lumbini-vana, his enlightenment, Buḍḍha-Gayā, his commencement of his work of mercy and preaching, Sārnath in Benares (Sāranga-vana, the "Deer-park"), and his passing away, Kusi-nagara. He did so, presumably, to satisfy the unconquerable human craving for something visible, something tangible, and to create external means of binding human hearts together by establishing common interests and meeting-places for persons from all parts of the world, in a religious atmosphere and a pure mood of spiritual exaltation and aspiration.

Even the Great Prophet, when he destroyed the three hundred temples and idols of Macca, because he perceived the ill effects of excessive idolatry, yet, realizing the needs of the human heart, preserved one, *viz.*, the Temple built by Abraham, the Ka'abā, the Cube, and, with great foresight made it a common uniting centre of pilgrimage. The courtyard and the corridors around the central cubical Temple and the sacred Zam-Zam tank in one corner of the large courtyard are very like the precincts of the great temples of South India. The method of worship too has many items quite similar to those which prevail in Indian temples. The pilgrims bathe in the tank and put on two pieces of *ehrām* or unsewn cloth, like the Indian *ḍhoṭi* and *uṭṭariya*, and they make *ṭawāf*, *parikramā*, circumambulation of the temple, and kiss the holy *Ka'abā* stones, the *Hajr-ul-Aswaḍ*, the Black Stone, and the *Hajr-ul-Yamān*, the Brown Stone, and sit in meditation. Pilgrimages, *hajj*, *yāṭrā*, are made by Islāmic pilgrims to other sacred places also. The Christian religion too has its several specially sacred shrines and churches, where the images of the Blessed Virgin and the Bambino are worshipped with incense, lighted candles, water-sprinklings, much in the Hinḍū way, and miracles are believed to be performed. The

worship of the ideal Mother and Babe is indeed not only common to all religions, but is their purest, sincerest, most natural, and most ennobling part. So necessary is it for the human heart, that Buḍḍhism has found out a Kwanyon Buḍḍha, a female Buḍḍha with a divine babe to worship. All have pageants, eikon and bambino processions, *Maulūd* and *Kaṭhā* and *Kālakshèpa*, *Duldul* and *Tāziā*, *Rām-līlā* and *Kṛshṇa-līlā*, *Muharram* and *Piṭṛ-paksha*, holy days of fasts, festivals, lamentations, *Ekāḍashī* and *Ramzān* and *Lent*. The followers of Islam, not content with the one central Temple, also worship tombs and mausolea which are as numerous as the Hinḍū temples and images. So, too, have the followers of the Buḍḍha taken to image-worship in excess. Philologists tell us that the very name for "idol," invented by the neighbouring Persian-speaking peoples, *viz.*, *buṭ*, is but a conception of the word 'Buḍḍha'; because the countless images, which they saw scattered all over the tracts now called, Afghanistan, Turkestan, etc., were all described to them, by the worshippers, as 'Buḍḍha'-images. Yet none has declared more emphatically than the Buḍdha, that "Within our-Self deliverance must be found," and not from images.

It is well-known that the teaching of Mahāvīra Jina is not different from that of the *Vedānṭa*, even in words, so far as the most important of them are concerned. Yet there is a great deal of image-worship, of the *Ṭīrthan-karas*, among the Jainas to-day; though much less so than among the Hinḍūs. The Founder of the Sikh reform of Hinduism, Guru Nānak, has also taught the essentials of *Veḍānṭa*.

Kāhe re mana bana khopana jāī!
Puhupa māṅhi jasa bāsa basaṭu hai,
Mukura māṅhi jasa chhayī,
Ṭaisé hī Hari basaṭa nirantara
ghatahi méṅ, khopahu bhāī!
Bhīṭara bāhara Ekahi Janau,
Yaha Guru gyana bātāī,
Katu Nānaka binu Āpā chīnhé
Mitai na bhrama Kī Kāī!

(Why wilt thou go into the jungles, Why ?!
What hopest thou to find there, O my mind!?
E'en as the scent within the flowers dwells,
And as thy image in the glass is held,
So Hari in thine own heart ever bides;
Seek Him with Earnestness—and find Him there!
Outer and Inner, know are but the same—
So does the Teacher teach thee finally.
Until thou know thy-Self, so Nānak says,
From the world's mirage thou canst not get free.)

Yet is there much reversion to image-worship among Sikhs too, and much merely formal repetition, without realization of the meaning of their sacred book, the *Granṭha Sāhab*, and even ritualistic worship of copies of it, wrapped in costly cloths, placed on rich *chaukis*, whisks made of expressive kinds of animal hair, waved over them by devotees, in the great and beautiful central Golden Temple at Amritsar, and in *sanghats* in many towns. But all this excessive clinging to external things is weakness and not wisdom, about which some words will be said in a moment.

(*To be continued*)

KĪMIYĀ-US-SA'ĀDA

By MOHAMMAD GHAZĀLĪ

(*Translated from the Persian by Baij Nath Singh*)

(*Continued from p. 490*)

CHAPTER X

SECLUSION

1. Doctors differ as to which is better: association or seclusion, as they differ on the question of marriage and celibacy. To speak the truth, the decision must vary with individuals and their circumstances: for some, seclusion is better; for others, association. Hence it is necessary to dwell upon the advantages and the disadvantages of seclusion.

2. The advantages of seclusion are: (*a*) Avoiding the external distraction necessary for devotion and contemplation. Anything save God diverts attention from Him, especially of those who are too weak to feel the Divine Presence amidst the world's turmoil. Hence was it that the Prophet, in the beginning of his career, isolated himself from the world and retired to Mount Hurra, till the Light of the Divine Mission was ablaze and he was strong enough to be corporeally in the world and spiritually with God. Unceasing devotion and contemplation are superior to service in relation to the world:

since the end to be gained is to depart from this world with a heart dominated by devotion; devotion is the fruit of knowledge, and knowledge the fruit of contemplation which may duly be practised in seclusion alone.

(*b*) Avoiding many an evil, difficult to shun in the social life, *e.g.*, slander, hypocrisy, impure magnetism, strife, prejudice, avarice, etc. Good company is certainly better than seclusion, but as we live in a time in which company proves mostly baneful, seclusion is the more advantageous for many.

3. The disadvantages of seclusion consist in being excluded from the advantages, temporal or spiritual, which cannot be gained except in society. They are:

(*a*) Lack of the opportunities of learning and teaching. It is unlawful for a man who has not acquired the knowledge binding upon him to take to seclusion (see Chapter VI, §1). He may be allowed to isolate himself for devotional practices, if he has completed the compulsory course and cannot grasp the higher branches of knowledge. If he can, isolation will mean a serious loss. Seclusion without scholarship invites inertia, drowsiness, the wandering of thoughts, hypocrisy, pride, the ingress of vain and impious ideas. Seclusion becomes an accomplished scholar alone, not an average man. Again seclusion makes teaching impossible; and teaching is superior to seclusion, if it be given for the spiritual benefit of the pupil and not for one's own material prosperity or glorification.

(*b*) Impossibility of making provision for the family and giving help to the needy. He who takes to seclusion without arranging for the support of his family is a great sinner; whereas he who is without a family or has enough for its support may well enter the life of seclusion. Making an honest livelihood and giving help to the needy are preferable to a life of seclusion devoted solely to the exoteric

modes of worship, while seclusion is pre-eminently desirable in the case of a hermit who has unfolded the esoteric wisdom, for such wisdom is superior to all charities and the final goal of the various modes of worship.

(*c*) Losing the advantage of self-discipline which follows from patiently putting up with the ways of men. Purity of character, the basis of all forms of worship, may be developed only in society, and consists in patiently bearing the follies of the world. The Theosophical student seeks society with a view to breaking self-importance by begging, miserliness by providing for the Sūfīs, intolerance by service. He who has finished his self-discipline may well take to seclusion, since the object of self-discipline is not perpetual self-torture, but the development of a capacity for devotion to the Supreme, as the object of medical treatment is not the swallowing of bitter medicines, but cure of the disease.

Again as with self-discipline, so also the discipline and reformation of others is a spiritual duty, not to be fulfilled in seclusion. A spiritual preceptor cannot avoid mixing with his disciples and need not seclude himself as against them. But as the secular teacher, so he also should avoid ostentation and glorification. Life in society, bound by these restrictions, is superior to seclusion.

(*d*) Susceptibility to evil influences and getting disgusted with devotional practices. It is a great relief to speak to a worthy friend of the difficulties of one's own inner life, every day for a few minutes.

(*e*) Narrowness and pride.

4. Duties of a recluse: To guard oneself from the evils of society, save society from being affected by one's evils, to seek better opportunities for leading a spiritual life—such must be the motive of one who retires from the social life. The recluse should never be idle but ever engaged in contemplation, devotion, study and noble works. He should not be

accessible to men, not enquire about the chiefs of a town, for every word heard grows as a seed in the soil of his heart. He should sit in a corner with his head inclined towards the heart. He should not think of his personality, so that his devotion be pure. He should be contented, so that he be free of servility to others. He should be indifferent to popular opinion, whether favourable or otherwise.

CHAPTER XI

MUSIC AND ECSTASY

1. God has treasured a secret in the heart of man, which lies concealed therein, as fire in stone and iron. As by the mutual friction of stone and iron, fire may be generated and spread through a forest, so a melodious sound may stir the heart and produce a state therein, irrespective of human volition. This is due to a kinship between the human spirit and the higher regions of the universe, called the region of spirits. The latter is a realm of exquisite beauty. Beauty consists in harmony, and anything harmonious is a faint reproduction of beauty in the higher regions. So, any sound, sweet and harmonious, reproduces in itself a spiritual wonder, and awakens a peculiar agreeable feeling in the heart, simple and cold as it be. But if it warmly loves an object, the love for that object is awakened. Hence music is a useful stimulus to a heart devoted to God, but a fatal poison to one affected by impure love. The use and abuse of music rests upon the purity and impurity of the heart. Music unobjectionable in itself is morally vitiated, if the singer be a woman or a lascivious youth, or if the subject-matter of the song is indecent or slanderous.

2. The first stage of musical effect is the comprehension of the meaning of the song and its application to one's own

experience. The quality of comprehension is of course determined by the inner development of the hearer. (*a*) If he receive no more than an agreeable sensation from the musical entertainment, his development is on a level with the animal's, and the enjoyment is innocuous. (*b*) If he understand the meaning of the song and apply it in relation to a definite or indefinite object of sensual gratification, as many a youth does, the enjoyment is unlawful. (*c*) If he be a disciple liable to varying moods—joy and grief, confidence and despair—and hears music, conveying the sense of admission and rejection, union and separation, hope and fear, etc., and thereby awakens the latent memory of his experiences, he may display the corresponding varying moods, and, if not strong in knowledge and faith, may be possibly led to wild conceptions as to Divinity amounting to infidelity (*e.g.*, ascribing fickleness to God). So music cannot be safely recommended to a disciple. (*d*) If he have transcended discipleship and reached the final stage, *viz.*, that of Divine Unity, music may help him to again taste the unity and become unconscious of his personality and of the lower worlds.

3. The comprehension of the meaning of music leads to the second stage, *viz.*, the realization of a peculiar state (ecstasy), which may either induce a supersensuous vision or experience, or be simply felt as an inner mood, *e.g.*, intoxication, fervid devotion, sorrow, joy, etc. Music is a stimulus to supersensuous vision, because it informs and changes, purifies and invigorates the mind of the hearer. Again each of the two states—the supersensuous vision and the inner mood—may or may not be capable of expression in words; and may be generated spontaneously, or as the result of one's efforts. If the motive of the efforts be show and gain, they are immoral; whereas, if their object be the unveiling of the supersensuous, they are commendable.

4. The third stage consists in losing physical self-control, *e.g.*, moving, dancing, rending of garments, crying, etc. If these demonstrations are involuntary, the man is not guilty; on the other hand, if they are done voluntarily to appear as a saint in the eyes of the people, he is guilty of hypocrisy. A perfect saint will listen to music, maintain his balance, and yet not lose physical self-control.

5. The conditions necessary to validate a musical entertainment are: a proper regard for time, place, and audience.

Time: The musical entertainment will fail to produce the desired effect, if it is held at a time when one has to attend to other duties, *e.g.*, food, prayer, etc.

Place: It should not be held at a place which may easily distract the mind, *e.g.*, one which is gloomy, or near a public lane.

Audience: All the members composing the audience should be qualified to take part in a musical entertainment: none of them should deny the utility of music, or be tainted with pride, hypocrisy, heedlessness, irreverence, frivolity or lust. They should sit with their heads slightly bent, in a spirit of reverent devotion to God, patiently waiting for spiritual illumination. They should not talk, not look towards one another or in different directions, drink water, make gestures or do anything for show. But if one rise ecstatically, others should also rise, if one has his head-dress dropped, others should also put off theirs. This rule is to be observed in order to encourage social harmony, and, though not legally binding, is morally commendable. "Live with a man according to his mode of life," as the Prophet has advised.

CHAPTER XII

GOVERNMENT

1. The office of a ruler is very high. Discharged with justice and mercy, it is the vice-regency of God on the earth:

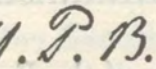
without these, it is the vice-regency of Satan, since no evil can be more mischievous than that of the ruler's oppression.

2. Duties of a ruler: He should clearly understand the purpose of life on earth and its goal, that earthly life is only a temporary stage on the journey to the higher worlds, that he should use it only to meet his bare physical necessities and as a preparation for the onward march. Before he transacts any business, he should imagine himself as the ruled, and another as the ruler, so that he may not do unto others what he does not wish to be done unto himself. He should consider as mean to keep the needy waiting at his threshold. He should discipline himself to lead a life of temperance and self-denial. He should endeavour to do all works gently and seek the satisfaction of all, if that be possible without violating the Divine commands. He should realize the enormous responsibility of his office, and know its proper use and its abuse. He should be always fond of the company of pious scholars, listen to their instructions, and avoid the presence of impious scholars addicted to avarice and flattery. He should not only control himself, but his subordinates as well, and never tolerate their high-handedness. He should look to the essence of a thing and not to the mere form, since justice is rooted in wisdom. He should curb anger and pride.

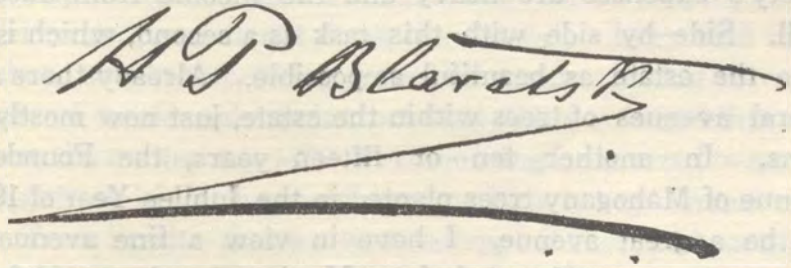
(*To be continued*)

H.P.B.'S SIGNATURE AS OCCULTIST

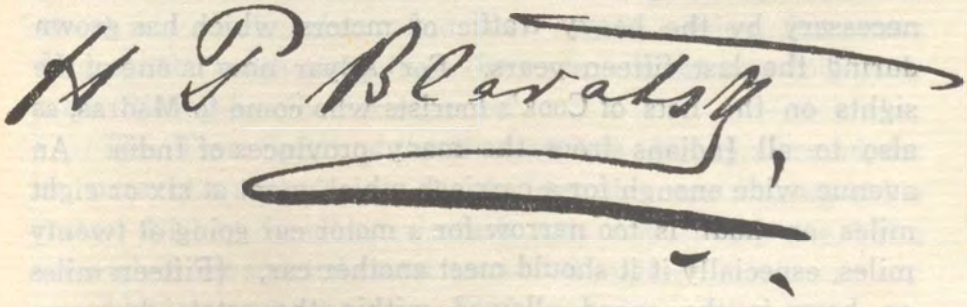
On certain occasions, H.P.B. added after her signature three dots in the form of a triangle. These occasions were when she wrote as representing her Master. Three such signatures are given below, in order of date.



H.P.B.'s initials at the end of a document of the Esoteric Section, 1889.



A signature on a special article: "Why I do not return to India," (1890).



Signature to H.P.B.'s authorization to Mr. Bertram Keightley, printed on p. 725.

THE TWO BANYAN TREES

AN EPISODE AT ADYAR

BY C. JINARĀJADĀSA

ONE of the arduous tasks of the Executive Committee of the Theosophical Society is to supervise the Society's estate and make it produce the most in the way of income. For the Society's expenses are heavy and the income from dues is small. Side by side with this task is a second, which is to make the estate as beautiful as possible. Already there are several avenues of trees within the estate, just now mostly of palms. In another ten or fifteen years, the Founders' Avenue of Mahogany trees planted in the Jubilee Year of 1925 will be a great avenue. I have in view a fine avenue of Guanacaste trees, the seeds from Mexico, the plants of which are already several feet high.

Several changes in the width of roads have been made necessary by the heavy traffic of motors which has grown during the last fifteen years. For Adyar now is one of the sights on the lists of Cook's tourists who come to Madras, as also to all Indians from the many provinces of India. An avenue wide enough for a carriage which went at six or eight miles an hour is too narrow for a motor car going at twenty miles, especially if it should meet another car. (Fifteen miles an hour is the speed allowed within the estate, but contraveners of this rule are many.) Sharp corners have had to

be rounded off. Of course, all these changes have meant the cutting down of trees. Wherever possible, every fair-sized tree has been saved; but there are times when a tree must go.

Such an occasion arose four weeks ago, in connection with certain improvements decided upon by the Executive Committee. They decided upon transferring the first Trilithon, or carved granite gate-way, a little farther inwards towards the main building, so as to make the Trilithon an outstanding object to every visitor to Headquarters. A place was carefully chosen, at a corner where the two principal roads forked. And in order to make the Trilithon stand in a "bee line" as one entered the estate, the Executive decided upon widening the road, and also upon shifting the middle line of the road.

One tree, a Banyan some eighty years old (not our famous Banyan Tree, but another much smaller), stood in the way of the improvements planned. It could not be helped, and the order was given to cut down the Banyan. I reported this to Bishop Leadbeater, who protested against cutting down any trees. I could only point out that there was no other way. There the matter was left. Next morning it occurred to me that I might ask him if he could do something to explain matters to the Tree Spirit—that we were sorry, but that the beautifying of Adyar made the cutting down of the Banyan a necessity. Bishop Leadbeater said he would try. So, he and I then and there proceeded to the Banyan. Already workmen were at work; they had not begun cutting, but were digging the earth away from the roots. What now follows is what Bishop Leadbeater reported.

The Tree Spirit of the Banyan was already alarmed, for of course he sensed some danger from the men digging at his roots. Bishop Leadbeater's task was not an easy one, but a somewhat unexpected factor smoothed matters.

I had come to the tree with him, and immediately I came to the tree, its nebulous aura showed in the part of it towards

me a rosy tinge. The tree recognized me as a benefactor, and we gathered that I had the reputation among the trees at Adyar of being their benefactor. I presume this reputation is due to my "fussing" over my South American plants, and going about generally tidying up things. Certainly I am constantly watching, as I go about, for "effects". Anyway, the Tree Spirit looked up to me. I now continue with Bishop Leadbeater's account, written to some friends.

"We dislike intensely to cut down trees of any size, and naturally enough the trees themselves object violently. A tree or a bush has its feelings, though most people take no notice of them, and indeed never think of them. But one of the psychic exercises in which some of us have been trained is to learn how to blend our consciousness with that of these lower forms of life—so as to be able to understand them and not hurt their rudimentary feelings unnecessarily.

"Many plants, for example, resent very bitterly the indiscriminate and wasteful plucking of their flowers; but we have found that by great patience and sympathy it is possible to make them understand that the flowers can be used to do good service to beings higher in the scale of evolution than themselves, (as, for example, to assist devotion by being offered at a shrine or on an altar, or to cheer the sick and suffering in a hospital); that they can to a certain extent grasp such an idea; and that as soon as they do, they become reconciled to the loss of their flowers, and will even make efforts to produce more for the same purpose. However strange and incredible it may seem to people who know nothing of the One-ness of life, it *is* possible to make friends with the higher members of the Vegetable Kingdom (just as with the higher animals), and to come to some sort of understanding with them.

"So when we saw that the improvements could not be carried out without destroying the tree, at Mr. Jinarājadāsa's

request I rather reluctantly approached the Banyan on the subject, to see whether he was open to explanation. By great good fortune he already knew Raja (who acts as an overseer on the estate on behalf of the President) and recognized him as friendly to trees, so he was very willing to oblige him. To my intense suprise, he was not entirely hostile to my amazingly audacious suggestion, but appeared ready to consider it on certain terms. His condition was we should provide him with *a new tree* in place of that which we cut down! In Theosophical terms he did not want to go back into his group-soul when he had lived only a tenth of his possible life on earth, but there were circumstances which made him not averse to the idea of a change.

"By considerable and long-continued effort I came to comprehend what these were. He has struck up a friendship with the banyan-tree on the other side of the drive, only a few feet away from him; but they were so close together that they inevitably hampered one another every moment. Their roots were simply entangled in a solid mass beneath the drive, and their branches overhead were in little better condition; he could expand only towards the north, his friend only towards the south; and as time flowed on, their difficulties would increase rather than diminish. He saw no way out; could we provide one?

"Of course we must not imagine him capable of telling a coherent story, such as I have given above; I had to piece it together from vague rudiments of thought—more feeling than thought, even though the Banyan is one of the most intelligent of trees. Also you must remember that in this misty semi-consciousness he regards human beings as some sort of deities, and does not comprehend them in the least.

"I did not know how to answer him, for I have never performed an experiment exactly of that nature, but I promised to try. So we procured a baby Banyan shoot (about six

months old, perhaps) from the neighbouring jungle and showed it to him; and he was quite willing to make the exchange if we would help him. Our problem was how to provide for the life already in possession of the baby Banyan, for we had no right to drive it back into the group-soul. I was formulating a tentative scheme, but fortunately it was not necessary to put it into operation, for a much simpler plan was suggested."

To resume my narrative:

After the baby Banyan[1] had been selected, Mr. K. R. Jussawalla, our Gardens Superintendent, informed us that Banyans are hardy trees which will grow from a cut branch. The question at once occurred to us: Why not plant a branch of the Banyan that was being cut down? It would then be himself again, in a way. This was decided upon, and two likely branches were selected (by now the tree was completely cut down) and planted within a couple of inches of each other. Bishop Leadbeater did the planting. The baby Banyan was held in reserve; of course, it too had a Tree Spirit, but presumably a tiny one as yet. What would happen if an already eighty-years-old Spirit decided upon usurpation, we do not know. For happily, the two branches planted have grown. Within two weeks they have put forth leaves, and the latest bulletin is that the Banyan (the two branches will coalesce soon) is flourishing, The Tree Spirit is content.

So the Banyan still goes on, though in a new place, and in rather crippled conditions; and the Executive has achieved its object of beautifying Adyar. The young tree is protected with thorns to keep off goats, and both Bishop Leadbeater and I have solemnly taken it under our charge.

[1] *Later.* A strange destiny has descended upon the Baby Banyan Tree referred to above. A Brazilian friend of mine called at Adyar on the way to Rio de Janeiro. As the Banyan does not grow in South America, I have sent this Banyan by him on August 21st, to the Botanical Gardens at Rio. So on the days of the Seventh Sub-race, under spreading Banyan Trees, as now in India, the Wisdom will perhaps be expounded. The Baby Banyan was presented to Dr. Besant and Bishop Leadbeater before it started on its long journey to the Southern Hemisphere.—C. J.

Only one thing more remains; it is to put a commemorative placard on the tree. This will be done.

Postscript.—I should mention that, in order to make the new place for the Trilithon, three mango trees also had to be cut down. Bishop Leadbeater however, could not make much of a mango tree's consciousness. Whereas a Banyan Tree Spirit displayed sufficient intelligence to express himself so as to be intelligible, the mango Tree Spirit seemed to be like a cow, in its lack of response to stimuli. So no attempt was made to transplant the mango Tree Spirits, especially as Mr. Jussawalla informed us that the mango will not grow from transplanted branches.

NOTE BY C. W. LEADBEATER

So dense, so blind are most of us to all the wonderful manifestations of the Divine Life among which we pass our heedless and self-centred lives, that what is related above might well seem to many men but a child's fairy story. Yet this incident happened here before our eyes only a few weeks ago.

Only those who have had the privilege of seeing the Great Ones, the Super-men, or the higher orders of the Deva Kingdom can realize how far even the finest specimens of our humanity fall short of a full expression of that Life; and naturally in the kingdoms below our own, its manifestation is still more limited. Man recognizes the existence of emotions and a certain amount of intelligence in domestic animals, however little, as a rule, they consult or consider them; but few would admit that these qualities are to be found in the vegetable kingdom also.

Our story shows, however, that both feeling and intelligence do exist at these lower levels, though they may be manifested only in rudimentary forms. Any moderately

sensitive and sympathetic person could, I think, by devoting a little time and trouble to the matter, cultivate a friendship with the trees in his garden, and presently feel their response to the affection which he lavishes upon them. It may be remembered that Emerson felt thus; he is reported to have said that, after a short absence, he always went out into his garden and "shook hands" with the branches of his trees, knowing that they were glad to welcome his return.

Naturally, trees differ in their capacity for affection, their power of appreciation and their intelligence, just as human beings or animals do. We found it far easier to deal with the Banyan than with the mango tree, just as it is easier to train a dog than a sheep. But also there is considerable variation in this respect between members of the same species; just as one dog may be clever and another comparatively stupid, so may one oak tree (let us say) be quick in his response to the advances of a human friend, and another very slow.

We are told that it is part of our future evolution to learn to co-operate much more fully and intelligently with Devas and nature-spirits than we do now; may we not assume that a similar joint understanding with these lower kingdoms may also be part of the plan? I am convinced that even now we can obtain better results from our trees and our flowers if we constantly keep in mind the great fact that they share with us the Divine Life, even though it be a later wave of it that animates them, and if we, who to them are as gods, try to do what we can to unfold the manifestation of that Life within them, and to foster its growth. Thus can we help their evolution; thus can they render us fuller and more joyous service.

WHAT TO DO?

By GWENETH BLAKELY

THE question confronting all Theosophists is very simple and obvious; it consists of three words: "What to do?" The answer seems to be causing much confusion, though if we will but keep in consciousness the one basic truth on which, and for which, the Society was founded, we may discover that the answer is as simple and obvious as the question.

We have been brought to a sudden and perhaps somewhat startling realization of the tremendous and magnificent work to be done. The Teacher of Gods and men actually is the Teacher of Gods and men. He whom the Mahachohan called "the greatest living Theosophist even though He be not a member of the Theosophical Society" walks among men, proclaiming with all the power and might of His glorious Presence the truth which we have barely whispered: "Thou art That." No longer can we remain dormant in the stagnation of unconscious beliefs, and unless beliefs take form in manifestation, they are unconscious, useless. Such decay is now impossible. It is a case of "make or break". The Theosophy that has been preached from the pulpit and platform must now make way for the Theosophy that is to be lived in the heart of the sorrow and joy of the world, in the eager light of young eyes, the fire and determination of maturity, the mellowed beauty of experience in old age.

A new civilization is to be founded on the fact which the Great One now with us personifies—the unity of all Life, manifest and unmanifest. That means action, positive radical action, not a negative philosophy of comfort. When a new influx of life comes into physical activity there are drastic changes and upheavals, swift dynamic eruptions often accompanied with much bloodshed and suffering, for old bottles cannot contain new wine, no matter how convenient that would be. We are now in the midst of an influx of great force; its power is apparent everywhere—in the frantic seekings of peoples, in exploitation, ruthless oppression and greed.

That force will shatter the old forms, as it inevitably must by its very existence, before it can build new ones suitable to its expression. Shall we have the courage and strength to step aside from the crumbling ruins before they crash upon us, and commence to create the new conditions? Can we do this of our own free will and wisdom, developed out of our understanding and experience, or must that Life, which is eternal ceaseless change, force us through a process of tearing down and smashing to relinquish the past and permit the freedom of the Now? The one is the way of liberation and happiness, the other of limitation and sorrow. The solution lies in the power of each one of us individually, not of our neighbours. It is very serious, for, as the National problem is the individual problem, so out of the results of our action or non-action will be born future races. Their destiny is even now being moulded.

It is a question for the whole world to ponder and act upon, but I wish to analyze it from the Theosophical attitude. And in this analysis let us be frank with ourselves, not sentimentally weak and hurt if our pet ideas are disturbed, but strong, clear-cut, and unafraid. Surely this is the time for direct thinking, unprejudiced emotions, and the simple

facing of facts as they exist in actuality. We possess a material organization, founded by certain persons for a very definite purpose. As I wish to go back to the beginning of the Society, I shall take the privilege of quoting from those persons, because, this particular instrument for physical action founded under their will had a function which they wished it to perform. This discussion has nothing to do with an individual's spiritual progress and attainment, that is and always has been his own struggle; we are interested rather in the concrete expression of that struggle and attainment, and how it can be utilized efficiently for the benefit of mankind, which would only be the natural outcome of such experience.

Let us rid ourselves of the delusion that it would be a catastrophe if the Theosophical Society disintegrated. It is a form. The Hierarchy uses its immense power in only one manner—for the service of humanity; and whatever way will produce the quickest results with the smallest amount of energy expended is the way used. Cannot we do the same? If we understand this, we shall cease to worry over an evanescent shadow and consider more how it may be made to serve its purpose. The Society has its own place in the world; it is already established; why not take advantage of such a well-equipped vehicle built from many lives of strenuous effort and complete self-abnegation, for this very function, which it is now our responsibility to carry out, namely, the laying of the foundation of the coming civilization embodying and expressing the eternal law of unity?

That is the work to be done and if we make ours a mere doctrinal Society, it will be useless, and we can expect it to do nothing but wither or sink into Pralaya. Such would be a vain mockery of its true object. In the endeavour to clear away the superfluous accumulation of ideas, thoughts, feelings and beliefs that have collected throughout the years, it would perhaps be wise to refer to some of the writings of the

Founders and see if we can understand and fully realize the predominating work that was to be done. The Master Morya in one of his letters writes: "The sun of Theosophy must shine for all, not for a part. There is more of this movement than you have yet had an inkling of, and the work of the T.S. is linked in with similar work that is secretly going on in all parts of the world."[1]

And again the same Master speaks: "I say then that it is the villification and abuse of the founders, the general misconception of the aims and objects of the Society that paralyses its progress—nothing else. There's no want of definitiveness in these objects were they but properly explained. The members would have plenty to do were they to pursue reality with half the fervour they do *mirage* . . . It is just because they preach too much 'the Brothers' and too little if at all *Brotherhood* that they fail. How many times had we to repeat, that he who joins the Society with the sole object of coming in contact with us and if not of acquiring at least of assuring himself of the reality of such powers and of our objective existence—was pursuing a *mirage*? I say again then, it is he alone who has the love of humanity at heart, who is capable of grasping thoroughly the idea of a regenerating practical Brotherhood who is entitled to the possession of our secrets."[2]

In reply to Mr. Sinnett the Master Koot Hoomi wrote these words: "Yet you have ever discussed but to put down the idea of a universal Brotherhood, questioned its usefulness and advised to remodel the T.S. on the principle of a college for the special study of occultism. This, my respected and esteemed friend and Brother, will never do." There can hardly be doubt in anyone's mind as to why the Mahatmas founded this particular Society, and it is well to remember a

[1] *The Mahatma Letters*, Letter XLVII, p. 271.
[2] *Ibid.*, Letter XXXVIII, pp. 251, 252.

remark of the Master K.H.: "When we say a certain thing, we mean exactly that and nothing else."

The life of one who did part of the momentous work in the objective world is a living monument to the Brotherhood of Man; imbued with a supernal love and energy, H.P.B. suffered all that a spiritual poineer in a realm of materiality could suffer, and that would be sufficient to daunt any less brave soul. She gave herself utterly and completely; very truly did she personify her own words: "the Theosophical idea of charity means *personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles or needs." [1]

And in the same book: "In our opinion, Father Damien, the young man of thirty who offered his whole life in sacrifice for the benefit and alleviation of the sufferings of the lepers at Molokai . . . was a true Theosophist, and his memory will live forever in our annals." [2]

We cannot escape the fact that it is our personal effort that is needed, the intellect and the feelings focused one-pointedly in action expressing that pure intuition which is the fruit of our understanding. We have a life to live on this earth and when we come to the form that action shall take in this present day, it is, after all, quite simple and not the apparently chaotic maze it might appear. At the recent Camp in the Ojai valley the question was asked Krishnaji as to how we could refrain from increasing and submitting to the exploitation of man upon man and the oppression of the weak by the strong. Swift and direct as an arrow from a master-archer came the reply: "Step out of civilization. Refuse to contribute to the cruel monstrosity. Plant the seed of the new." There does not seem to be any half-way measure, any

[1] *The Key to Theosophy*, p. 164.
[2] *Ibid.*, p. 160.

compromise in such a statement. Let us listen to all He has to say or to none at all, and not pick out the things that please and satisfy us, or the things that we can sit back comfortably and discuss. We know that one cannot play with Truth, cannot halve or quarter Truth—it is an undivided whole.

Light is also thrown on our problem from another source. At the fiftieth anniversary of the founding of the Theosophical Society held at Adyar in 1925, a message from the Mahachohan was read. It was afterwards published as a pamphlet. I wonder if it has been given the thought and attention it deserves, for throughout it rings so vividly the cry for unity. Once again is sounded the same note as when the Society was founded. "Bestir yourselves, brethren of the Light, in the darkness which it is your task and ours to dispel. You cannot truly be students of the Divine Wisdom, save as you are active in the service of the Divine Life. Where trouble is, where suffering is, where ignorance is, where quarrel is, where injustice is, where tyranny is, where oppression is, where cruelty is, *there* must we find the earnest members of our Society, those who study the truths of Theosophy and practically apply them to lead the world from darkness to light. We say to you: You have the power to do more in the immediate future than any other body of men and women has ever achieved before. We say to you: Within this next half-century you can make Brotherhood a living reality in the world."

Such is our work. It was that from the beginning and will be so until the end. Now how are we to go about it? If we take even a short-sighted survey of conditions in the world, we find that which may largely seem to us the usual sufferings and tyrannies. We do not need to seek beyond the circle of our own Society to discover actual want for the necessary things of existence in people, many of whom have

given the best years of their life to Theosophical work; they find themselves, when the evening of life approaches, in distress, often in ill-health and faced with the proposition of competing in the industrial organizations. This is but one result of modern industrialism—we are surrounded on every hand with evidences of its relentless grip.

Dominating oppression will naturally leave confusion in its wake, because it is the outcome of separate self-seeking, the desire for many possessions. Not only must we help individuals, but we must find a way in which we can eradicate the fundamental cause of such an atrocity. This does not mean that we should go around with the idea of destruction; on the contrary, we should seek construction and flatly "refuse to contribute" to the mechanical ogre that would crush the human right to freedom and self-initiative. We created the ogre and we alone can alter him so that he may serve humanity and not destroy it. We are in the position of Gods worshipping their own creations. What is required is a process of withdrawal in an actual sense, and the commencement of communities based on "practical regenerating Brotherhood". Our President, with her usual clarity of insight, foresaw what the work of the future would be, and showing us again the value of positive action, she has already given us the idea of how to begin in creating the Happy Valley Foundation.

It is now for us to enlarge and develop that idea in all parts of the earth. Can we do it? Of course we can. Did not two people cause a materialism-ridden world to be so permeated with spiritual Truth that it has changed, not only the thought but, what is more important, the consciousness of the people? Now, after little over half a century, the Lord of Compassion can once more walk with men, and receive not only tolerance but welcome. That would have been utterly impossible in the nineteenth century.

What is it that binds us to this conglomerate complexity called civilization? Is it not the demand for physical comfort and the fear of possessions? But what are they compared to the vision of Truth and the desire to achieve? Desire is the actuating force. It is divine wisdom indeed that says "have burning desires." Petrification of thought would thus be prevented. What need has a person with many things; things are made to serve a purpose, to use, not to be a burden, a barrier to action. They do not have to be owned personally to fulfil their function to the best advantage, but impersonally. So all can share in the opportunities they afford. A civilization should provide for two very essential conditions: the education of the young and the care of the aged—these should be the natural outcome of its growth. So much of our time is spent in endeavouring to acquire an education, and then when that is somewhat accomplished, we begin preparing for old age. If the period of maturity could be safely given to working for a common cause, how powerful and far-reaching would be the result! How much richer and fuller the life of the Nation! The new dispensation would then emerge out of the old with love and understanding, and violence and chaos would be avoided. Thus can we "study the truths of Theosophy and practically apply them to lead the world from darkness into Light".

THE PROPHET MUHAMMAD

I

(An Address delivered on the Prophet's Birthday, at a great public meeting of His followers on the Beach at Madras, by C. Jinarājadāsa.)

THE Prophet Muhammad is like us and unlike us. He is like us because He claimed no Divinity or separateness from mankind, and was humble towards God like the simplest man. He was unlike us because of the greatness of what issued to humanity from His character. The Prophet's greatness can be seen from the fact that He was a never-ending source of inspiration to all who came after Him and built up a great civilization.

The Prophet's teaching emphasises three fundamentals. The first is the loftiest conception of God to be found anywhere, and equalled only in the highest *Vedānta*. This is the conception of God Who is not to be imaged in symbol or representation, and yet is the Creator of all things. The second is the assertion that there is only one Will, the Will of God in the Universe. Man has therefore to learn to unify his little will with the Great Will. One meaning of the word "Islam" is resignation; that is, "God's will be done". The third fundamental is a Brotherhood which has been proclaimed by every religion, but which the Prophet has succeeded more than anyone else in establishing. He is the only great Teacher who has succeeded in welding the professors of one faith, not into a sentimental Brotherhood, but one which makes the practice both of inter-dining and inter-marriage. The Prophet proclaimed that man should be judged, not by his colour, but by his character.

The result of these doctrines was a powerful impetus to culture and civilization. When the young religion of Christianity was discarding as useless the torch of the wisdom of Greece and Rome, the infant religion of Islam took up that torch and saved Europe from at least 500 years of retrogression. Islam saved the writings of Greece and Rome on philosophy, astronomy, mathematics and medicine. Furthermore, in the universities of Bagdad, Cairo and Seville in Spain, this and other knowledge was developed to form the great culture of Islam. That culture inspired poetry, especially in Persia; architecture wherever the religion spread; and in India it built a beautiful cult of Nature in loving gardens and flowers. All that is precious

for civilization descended like an avalanche of divine force through the Prophet at Mecca, and swiftly and strongly built up a new civilization.

There is yet one further greatness possible for Islam, and that is to extend the teaching of the Prophet in new ways. To-day the Muhammadan considers as his brother only the man who recites the creed. But a greater sense of Brotherhood is his who regards as his brother every man also who does *not* recite the creed. If the Prophet were alive to-day, when the world needs Brotherhood more than any other doctrine, surely He would call upon His followers to extend the Brotherhood of Islam to the whole world. The Prophet Himself has declared that there is a Brotherhood among Prophets; and if this idea could be recognized as fundamental in Islam to-day, Muhammadans would honour the Prophet in reverencing with affection as a brother, not only the followers of Muhammad, but every man and woman who lives in the world.

C. JINARĀJADĀSA

II

(A leaflet distributed to the public at the Mass Meeting.)

The month of Ramzan is sacred to Islam because it was during Ramzan that the Prophet Muhammad (on whom be peace and God's Blessing) first received the gift of prophecy from His Lord. But the month of Rabi-un-Awwal now running is doubly sacred, because it was during this month that He took his birth and also left His mortal coil. The date of the birth, celebrated as Id-i-Mailad in the Islamic world, falls this time on the 28th July, 1931, corresponding to the 12th Rabi-ul-Awwal.

Sir William Muir has called the Prophet the "Master mind of his age," and considering the vast influence which Islam came to exercise on the world, within the brief space of ten years of the commencement of His mission by the Prophet, who will say that Sir William Muir was in any way guilty of exaggeration?

Islam was conceived to be pre-eminently a religion of Peace and Goodwill. That it has not always been a harbinger of Peace on earth and goodwill towards men, is not the fault of Islam. The very word "Islam" means Peace, and the invocation of Peace which springs to the lip of every Muslim whenever the name of the Prophet Muhammad is mentioned, is a further and frequent reminder of the peaceful mission of his life. Time and again, the *Quran* tells the faithful:

"Verily, God loveth not the fomentors of disorder."

"The servants of the merciful walk meekly on the earth, and when mocked by the unregenerate, say: Peace be on you."

Islam is the first great religion of the world which expressly enjoins reverence towards all teachers of religions, of all countries and climes. It goes further and says that those who make distinctions between one teacher and another are Kafirs (infidels). Says the *Quran:*

"Say, we believe in God, and that which hath been sent down to us, and that which was sent down to Abraham, and Ismael, and Isaac, and Jacob, and the tribes, and that which was delivered to Moses and Jesus, and the Prophets from the Lord. We make no distinction between any of them."

"Those who believe not in God and His Prophets and say: 'We believe in some of the Prophets and reject others of them,' and seek to take a middle way in this matter—those are really unbelievers, and we have prepared for the unbelievers an ignominious punishment."

Nothing could be stronger or clearer than that.

Islam laid the foundations of a World-Brotherhood, without distinctions of high or low, rich or poor, race or colour. In a Muhammadan place of worship, the Caliph or the King stands on perfect equality with the poorest of the poor. So also before the Islamic *Sharauat* in its halcyon days. True that a great amount of blood has been spilt in the name of the One True and Merciful Allah, the Lord of the Worlds, but here again the fault lies at the door of the followers of Islam, not on Islam itself. For, says the Holy Book:

"Let there be no violence in religion. If they embrace Islam, they are surely directed; but if they turn their backs, verily, unto thee belongeth preaching only."

"As to the true believers, and those who are Jews and Sabians and the Christians, and the Magians and the Idolaters, verily, God shall judge between them in the day of judgment."

We blame the so-called followers of Islam for their cruel persecution of non-Muslims. If we remembered what enormities such followers have perpetrated against their own kith and kin—those who professed belief in the very same Islam as they—as for instance on the field of Kerbela, we would be less harsh in our judgments.

Let us, therefore, place before as large a number of people, both Hindus and Muslims, as possible, the high teachings of Islam as propounded in the Holy Quran in precept and the life of the Prophet in practice.

H. C. KUMAR,

Organising Secretary, T. S. Islamic Association of India,

Sevakunj, Karachi.

IN MEMORIAM

AN APPRECIATION OF BESSIE LEO

THEOSOPHY and Astrology both lost on the physical plane a devoted and loyal adherent, when on Whitsunday, Bessie Leo passed away. From the time she came into contact with both movements, she laboured unceasingly to spread the teachings, and to bring to sufferers the comfort which they give by explaining the apparent injustices we see on all sides, and by giving hope for the future.

Until the death of her husband Alan Leo in August 1917, she worked and travelled with him, helping him by speaking and writing on the subjects dear to both of them. As a lecturer she was able to bring her knowledge and enthusiasm to bear on many enquirers, and she devoted much time and energy to this work with great success.

She was for some years the president of the Astrological Lodge of the Theosophical Society, and failing health alone stopped her active work in the lodge. Even when she was not able to attend meetings or speak in public, she lent her house in Finchley for the meetings of the H.P.B. Lodge.

As a Co-Mason she acted as Master of the Hermes Lodge, and also worked in the higher degrees with her usual enthusiasm, though she was chiefly interested in ritual from the point of view of its being the scientific and orderly expression of the life forces.

She worked hard in establishing the Astrological Institute, but it failed owing to the lack of co-operation with other astrologers.

Love and intense sympathy were her outstanding characteristics. She was very intuitional and this helped her greatly in her work. It has been said by those who knew and worked with her, that she never failed to respond to any cry for help, she gave freely on all planes, and her wise advice and timely financial aid have saved many a one who was desperate and on the verge of suicide.

Another characteristic, which appeared more after her husband's death, was utter devotion to his work. She had been his co-worker during all their married life, and when he passed over she determined to carry on the magazine and office work which had done so much to

purify and elevate the study of Astrology, and free it from the taint of being mere fortune-telling.

Her health for the last fourteen years of her life was very precarious, yet month after month she wrote her "Editor's Observatory" and other articles showing the close relation between Theosophy and Astrology. These were some of the most popular features in the magazine and helped to maintain the high standard Alan Leo had set for study.

Her indomitable determination that his work should go on was shown not only in her gallant fight against financial difficulties but also against the lack of co-operation with those from whom she might reasonably have expected loyal support.

No one who knew how much she suffered in loneliness and illness could wish her back, but she will be much missed by those who knew they could rely on her unfailing generosity and sympathetic advice in time of trouble.

K. BROWNING

(Alan Leo and Bessie Leo will always be associated with Adyar for one matter—they presented to Dr. Besant her first motor car, a Humber, in 1910, which she drove herself. Mrs. Leo was deeply devoted to Dr. Besant, and no sacrifice on her part was too great to help Dr. Besant in her plans.—C. J.)

THE THEOSOPHICAL FIELD

A HOLIDAY spent in Kashmir gave me the opportunity of visiting some of the ten schools for girls, which were opened five years ago under the patronage of the Women's Welfare Trust in Kashmir. This Trust owes its existence to the devoted work of some of the members of the Theosophical Lodge at Srinagar, and the ten schools with about 800 pupils are managed by them. The schools receive a Government grant, but this does not cover a third of the cost and our members have to collect every month between four and five hundred rupees.

Five years ago there was no opportunity for girls to go to school, with the exception of some Missionary schools. Our members felt that women's education was the most needful thing to raise the standard of living and to improve the people's outlook. The eagerness of the girls to go to school and of the parents to send them have resulted in eight hundred girls attending; many children, eager to attend, have to be refused owing to lack of space.

The Hindu and the Muhammadan girls attend different schools because, as the manager told us, their customs are so different that it is wiser to keep them separate. This apparently is not because of religious differences, for in one school, attended by Muhammadan little girls, there was a Hindu teacher, while many of the Hindu girls were taught by teachers of the Muhammadan faith.

This question of getting sufficient suitable teachers is a very pressing one, for they would like to have women teachers and there are no educated women to be found, able and willing to teach. One of the ten schools is devoted to the teaching and training of adult women and it is hoped that in some years they may be able to teach, at least, the infant classes. Money again is a difficulty; these women have to earn their living and so cannot spare the time to come to school unless they are paid a stipend; one can understand that it is difficult to pay the scholar as well as the teacher, even though the "scholarship" amounts to only Rs. 5 per month.

The Maharajah, at the occasion of the nameday of his small son, on May 8th, said that women's education would soon be compulsory in the State of Kashmir; it is hoped that in not too long a time grants to these excellent schools will be increased. The success of these schools, some think, is partly due to the fact that the children are taught first in Kashmiri, the text books having been written for that purpose by Mr. Toshakani. Nor until they are able to write and read in their own vernacular are the children taught Urdu and English. Another reason is, I think, the kindness with which the children are treated.

It was a real pleasure to see the children so clean and happy. The rooms and the approach to them were clean and this strikes one particularly, as Kashmiris, on the whole, do not seem to mind dirt! The schools were far too overcrowded and we only saw one where there was plenty of space to play outside. Perhaps this evil will be remedied if the Government begins to build schools for girls as well as for boys. We saw some schools at Jammu, the winter-capital of the Government of Kashmir, the buildings of which were spacious and airy and there were good playgrounds.

Many more interesting things might be said about Kashmir but their place is not "The Theosophical Field"! One story I may mention as "magic" comes into it!

Among the many good things which one finds in Kashmir is honey. When a new house is built in a village, some sort of special place is made for bees to build in. But this is not sufficient. The *maestri*, he who supervises the building of the house, has to say certain mantrams so as to induce the bees to settle in this new abode; unless this is done effectively the bees do not come.

J.

* * * *

The Ceylon Daily News gives a full account of the opening of a new three-storeyed block of the Musæus Buddhist Girls' College by the Governor of Ceylon, Sir Graeme Thomson. The new building will be mainly used as a dormitory for a hundred women, who are being trained as teachers of the vernaculars. The work to train women teachers for the vernacular schools was begun in 1908, when Mrs. Musæus Higgins was approached by the managers of the Sinhalese Buddhist Girls' Schools to open a training College for women teachers.

Mrs. Higgins arrived in Ceylon in 1891 and at the request of Colonel Olcott devoted herself to teaching. The first teaching was done in a mud hut. She was Principal of the Sanghamitta Girls' School (under the Colombo Buddhist Theosophical Society) till the end of 1893. Through the generosity of Mr. Wilton Hack, a member of the Theosophical Society, who was a friend of Mrs. Higgins and who visited Ceylon, the mud hut was soon replaced by a brick building.

Later, in 1894, Mrs. Higgins started the Musæus School with the help of Mr. Peter de Abrew; the school has been growing in all directions and it now comprises: the Training College, the English College, which is a secondary school, a Kindergarten on modern lines and a practising Sinhalese school, where education is given free to children of the neighbourhood. Mr. Peter de Abrew is still Manager; he worked with Mrs. Higgins until her death in 1926. An interesting point is that the daughter of one of the teachers, trained by Mrs. Higgins, is now the Principal of the Girls' School. The work begun by Colonel Olcott in Ceylon for girls' education is bearing good fruit.

* * * *

In Northern Ireland the work goes on steadily and successfully, although amid conditions which are not conducive to the rapid progress of any religious liberalism. At the same time subjects dealing with the liberal interpretation of Christian doctrine, advertised in the newspapers are acceptable with the public, such as "Theosophy and Atonement," "Forgiveness and Salvation".

Belfast has now two Lodge Rooms, the length of the city making these necessary. The Erin Lodge has had its full programme of lectures and classes. The Syllabus of the Belfast Lodge shows a varied programme in which music has taken a prominent place. The Lodge has had two outstanding acquisitions: Mr. S. Leighton, now in his eighties, but wonderfully energetic, is one; his knowledge of music, ancient and modern has been the basis of several interesting lectures; and Mr. Nelson Browne, M.A. lecturer on literature at the Technical College. A lecture by him on "Drama, Past, Present and Future" was specially interesting.

The work in Northern Ireland might be greatly helped by the formation of a Northern Federation; there are certain local reasons, such as being under a separate Government from that of the Irish Free State, which render such a Federation desirable.

ULLIN

CORRESPONDENCE

NEW YORK, N.Y., U.S.A.,

June 28, 1931.

TO THE EDITOR,

The Theosophist,

Adyar, Madras, India.

DEAR BROTHER:

Kindly refer to your "Note" on page 280 of your May issue, reading in part as follows:

> "Mrs. E. R. Broenniman was once a prominent worker in the National Society of the United States, but later left to join other Theosophical organizations, and is now a leading worker in a group of Theosophists in New York who consider that they are under the particular ægis of H. P. B., and that they receive communications from her. There is no question of the sincerity of Mrs. Broenniman, . . ."

As President of Central Lodge, one of our oldest lodges in New York holding its Charter under the American Section and Adyar, in which Mrs. Broenniman has been a very active member during the past three years, I am called upon to clarify the matter wherein the Editor has not been correctly informed.

Mrs. Broenniman, so far as she or her fellow members know, has never left our Adyar Society which she first joined in 1908, but has been a T. S. Member in good standing uninterruptedly ever since, a fact which no doubt may easily be verified at our International Headquarters.

During the past three years Mrs. Broenniman has been conducting in Central Lodge weekly study groups.

Fraternally yours,

AMADOR BOTELLO

10th August, 1931

THE EDITOR,

The Theosophist,

Adyar, Madras.

DEAR MADAM,

I see from the August THEOSOPHIST (p. 684) that in 1886-87 H. P. B. sent for me through Col. Olcott the Saptapurna Ring. I beg to go on record that I never received the ring, and this is the first time I hear about it. Please oblige me by publishing this in your next number.

Yours fraternally,

BHAWANISHANKAR

* * * *

We have been asked to insert the following:

In view of the past and present controversies and discordant claims in the various Theosophical Societies, the Council of the Blavatsky Association, London, think it desirable to make a statement as to their position, since it does not appear to be generally understood.

Strictly speaking the Blavatsky Association is not a "Theosophical" Society. Its title was deliberately chosen in order that it might not be identified as one of the numerous "Theosophical" Organizations. Its Constitution was expressly drafted so that it should not be identified with either the claims or activities of "Theosophical" Organizations or individuals. It is concerned wholly and solely—as the opening statement of its Constitution declares—with: "the purpose of perpetuating the Memory and Work of H.P. Blavatsky; to promulgate her teachings and defend her name and reputation."

Although recognizing to the full the value of the work done in this direction by other individuals, the Council have always maintained, and will still maintain, the policy of working as an independent Society, unassociated with any other Organization either directly or indirectly.

For the Council of the Blavatsky Association,

IONA DAVEY,

Hon. Sec.

RESIDENCE AT ADYAR

SEVERAL misapprehensions seem to exist concerning the conditions necessary for residence at Adyar. Some think that being a member of the Theosophical Society at once gives them the right to reside at Adyar, and several cases have occurred of strangers joining the Society, or offering to do so, so as to enjoy the healthful and economical conditions at Headquarters. Many members have made Adyar a useful place for a temporary stay in connection with business or other engagements in the city of Madras. Others have made Headquarters a convenient abiding place, for a long or short stay, because it is cheaper to live at Adyar than in some other place. With some truth, Adyar of late has been called "a cheap Brighton". It is therefore necessary to say a few words on the matter.

In the days of Colonel Olcott, the only residents of Headquarters were the staff of the Society. When Dr. Besant became President, she initiated the plan of Adyar being a place of residence for students who were training themselves to become Theosophical workers and helpers. The permission to reside was originally granted for two years, to be extended on application, if judged advisable. This period was later reduced to one year.

The Headquarters of the Society are maintained by a portion of the annual dues of members all over the world, by special donations, and by a certain income from the Estate itself. Headquarters are therefore, above all, a place for those who are fully committed to the work of the Society, and desire to be at Adyar, either to work in one or other of the many departments of its work, or to prepare themselves to be Theosophical workers in their own localities when they return. It is not a place for those who have just joined the Society, in order to study Theosophy. Such study can be done just as well away from Adyar. When a member has proved by his work for the Society that he is indeed committed to the ideals of the Society, then his request to reside at Adyar can be considered, provided he does not desire to make Adyar "a cheap Brighton," but a place where he can train himself for better service.

It is for this reason that visitors from outside India are required to send a recommendation from the General Secretary of their National Society; and in India, members are expected to send one from some officer of the Indian Section or the National Organiser of their district.

All the arrangements for living at Adyar, at Bhojanasāla and Leadbeater Chambers, are planned on this basis—they are for Theosophical workers and would-be workers. The charges for board and residence are purposely made low for them—indeed, there is usually a loss in this part of Headquarters accounts. For a similar type of accommodation in Madras City, the charges are considerably greater. The maintenance of roads and ornamental gardens, and the installation of improvements to make living at Adyar more hygienic, like electric lighting, pipe water and septic tank closets, mean a heavy outlay, but the Executive Committee does not grudge such expenditure to make Headquarters a peaceful, beautiful and inspiring centre *for workers.*

The usual restrictions as to residence are temporarily suspended during Federations and Conventions, when all members of the Society, and to a very limited number their relatives, are welcome.

Except at such times, everyone who desires to reside at Adyar for any period of stay, short or long, must apply *beforehand* to the President, or to the President's deputy appointed for that purpose, and not start till his or her application has been granted. Though this regulation as to previous application is well known, some members have during the last few years fallen into the habit of coming first to Adyar, and then asking permission to stay. A certain number of old and devoted workers for the Society are "free" of Adyar, and may come without previous intimation.

A stay at Adyar is allowed to Indian members who are travelling with their families on pilgrimage to places south or north in India. A similar exception is made in the case of members who are passing through Madras to some other destination. To these transient visitors a stay of three days is permitted, to be extended if necessary on application; but such transient visitors also should notify their coming, and send their recommendations.

The Society's Headquarters are under the sole charge of the President, under rule 27 of the Constitution. She alone has the right to grant permission to reside at Adyar, or to withhold it. This Rule empowers her to order a resident to vacate his or her rooms within a fortnight. She can also make any exception she desires. Exceptions have often been made by her in the case of well-known public workers, and artists, and always in the case of research scholars coming to work at the Adyar Library.

But the principle which she desires to make clear to all is that the conveniences of Adyar are for approved Theosophical workers and for those who are preparing themselves for Theosophical work, but not for the generality of members of the Society, except at times of Federations and Conventions.

C. JINARĀJADĀSA,
Deputy for the President for
the administration of Headquarters

FOUNDERS' CENTENARY CONVENTION, 1931

THE FIFTY-SIXTH ANNUAL CONVENTION OF THE THEOSOPHICAL SOCIETY

THE Fifty-sixth Annual Convention of the Theosophical Society will be held at Adyar, from December 24th to 27th, 1931, and will especially celebrate the Centenary Anniversaries of the two Founders H. P. Blavatsky (born August 12, 1831) and H. S. Olcott (born August 2, 1832). The programme will be announced later.

ARRANGEMENTS FOR INDIAN DELEGATES

Rooms in Bhojanasāla and Quadrangles.—Only a few rooms will be available, Rs. 8 to 14 according to size. Preference will be given to ladies and delegates accompanied by their families.

General Accommodation.—The charge for accommodation in the general sheds will be Rs. 2 for each person. This rule also applies to guests of resident members.

Special Accommodation.—On previous notice being given, not later than November 15th, special huts will be erected as follows:

An ordinary hut, 10 ft. by 12 ft. at Rs. 12 with mats.

A large hut, 20 ft. by 12 ft. at Rs. 20 with mats.

No furniture can be supplied, with the exception of some cots and chairs, on hire at Rs. 2 per cot and Re. 1 per chair.

Meals.—During the Convention days, meals in the Indian style (two meals per day without chota hazri, lunch, or milk) will be provided to all registered delegates, and they will be charged As. 6 for an ordinary meal and As. 7 for a Chappāṭṭi meal.

Tickets for meals must be applied for at the Bhojanasāla between 6 and 8 a.m. for evening meal, and 2 to 4 p.m. for the next morning meal. Those who omit to apply for tickets within these hours cannot be given a guarantee that meals will be ready for them. No tickets will be issued after the fixed hours. This rule will be strictly enforced. Members arriving by late trains should give previous intimation by post.

Refreshment Stall.—During Convention days a refreshment stall will be opened.

ARRANGEMENTS FOR EUROPEANS AND OTHERS DESIRING TO LIVE IN EUROPEAN STYLE

The charge for board and lodging, with meals at Leadbeater Chambers in European style, will be Rs. 5 per day. Separate rooms

in Leadbeater Chambers, Blavatsky Gardens, or in the special huts near Chambers cannot be guaranteed.

Separate furnished accommodation in cadjan huts may, however, be arranged if applied for at latest by November 15th on payment of Rs. 35 for a hut of 10 ft. by 12 ft. if occupied by one person or Rs. 45 if occupied by two persons.

The charge for meals at Leadbeater Chambers, without accommodation, will be Rs. 4 for chota hazri, lunch, afternoon tea and dinner, and Rs. 3 for lunch and dinner only.

Delegates who register under this arrangement must take their meals in the European Restaurant.

The foregoing arrangements for both Indian and European Delegates will hold good from 17th December to January 7th.

General Information

Delegates.—All members of the Theosophical Society are welcome as delegates. They must register their names not later than December 10th. Those who require special accommodation must intimate their needs by November 15th at latest. Delegates unregistered before December 10th cannot be guaranteed accommodation on their arrival.

Non-Delegates accompanying Members.—Only the following non-delegates when accompanying a member can, as an exception, be accommodated during the Convention: father, mother, husband or wife, and children if under the age of 12. Boys and girls from 12 years upwards are eligible for membership in the T.S. Lodges of the Young Theosophists' Federation.

Registration Fee.—Every delegate, whether a visitor to Headquarters or a resident therein, must pay a registration fee of Rs. 2. Registration fee for non-delegates from 12 years upwards is Rs. 3. Children from 5 to 12 must pay a registration fee of one Rupee.

Requirements.—Delegates should bring with them bedding, mosquito nets, towels, soaps, drinking vessels and travelling lantern.

Payments for registration, accommodation, or special huts to be sent with the order to Mr. B. Ranga Reddy, T.S., Adyar, Madras.

Volunteers.—Members who desire to give assistance are requested to notify their names as early as possible to the Inquiry Office.

Volunteers must register as delegates and pay their own charges.

Inquiry Office.—All enquiries should be addressed to Mr. Ernest Wood, the Recording Secretary, Theosophical Society, Adyar, Madras.

Arrival of Delegates.—Each delegate, on arrival, should promptly report at the Inquiry Office and there receive his envelope of instructions, which will include his badge as a delegate.

Adyar, Madras
17th August, 1931

Ernest Wood,
Recording Secretary.

REVIEWS

The Master, Meditations in Verse, by C. Jinarājadāsa. (Theosophical Publishing House, Adyar. Price As. 12; As. 4.)

I am grateful to Mr. Jinarājadāsa, and many will be so with me, that he has given us the opportunity to share with him these "Meditations in verse". As said in the Introduction he does not claim to be a poet—although he intends to be one some day in a life to come—so we are not so much concerned with the correctness and beauty of the poetical expression but rather with what the verses intend to convey. I am not sure whether the Introduction does not convey in more impressive language that which, to me, seems the whole point of the book: a bearing witness to the existence of the Masters or, shall we say, a bearing witness to the reality of the Master to the author.

With his physical eyes Mr. Jinarājadāsa has not seen his Master, but we can understand that this does not take away anything from the "realness" of the Master to him. Years ago, when the system of Christian doctrines, in which the reviewer had been brought up, crumbled to pieces and the Christ had become a mere "scapegoat" to be conveniently burdened with one's "sins," I had the good luck to meet a Christian, who described to me what the Christ meant to him. At the time I did not understand, but years later, after I had been a member of the Theosophical Society for several years, I began to see; and now Mr. Jinarājadāsa puts into words that which I have groped after and dimly felt. The Buddha, the Christ, the Master, any great Teacher, if a reality to one, cannot be a "crutch" or a bearer of burdens. On the contrary, to me the Teacher is the great disturber, who rouses that within us which makes for discontent with what we are, for struggle and endeavour. The very fact that he is "the ever flaming flashing pointer to the Goal which is the supreme reality" makes that we cannot lean on Him; we must do our own climbing; however breathless we may be, we have to take every step ourselves.

There is a point which I find difficult to understand—that is: "the unreality" (to Mr. Jinarājadāsa) of the physical world. "C.J."

writes about this in "A Footnote on Maya" in the April number of THE THEOSOPHIST; he says there:

> ". . . the hand which writes this has no "reality," there is proof positive of that to me night and day. All things, all beings, even all those whom I love most and without whom my life is meaningless, even all these, as I look at them, are just *not*, for they are *Asat*.
>
> Yet I live, and act, thoroughly alive to a world which is *A-sat*, Non-being. That problem I shall not try to solve."

The following from the Introduction to the present book seems to give some explanation of this problem:

> For what constitutes "reality" is a matter of values, and each individual must create his own values. I created mine long ago and according to them this physical world has long had for me a great unreality, compared to the "realness" of the worlds which are not physical.

Is it because the "Yonder" is of such value to Mr. Jinarājadāsa that the "here" is unreal to him? or is the "here" only real to those who have no understanding yet of the reality of the "Yonder"? To me the supreme Reality would seem to be when the "here" and the "Yonder" are no longer in contrast to each other but are one. And somehow I sense something of this oneness in these meditations.

Know I a Sanctuary,
Has no lock;
Whenever I enter,
Need not knock.

And again:

A song I,
Of His heart's Music:
Singing of the bliss
Which joins THAT to This,
With work and play,
In endless day,
The one zest.

Well may one wish to gather such flowers as:

Word that is true and voice that is kind,
Thought that is just from a selfless mind,
Help that is swift and hurt that is spared,
Grief that is hid and joy that is shared—

Suffering and joy and longing are expressed in these verses; the last one ends triumphantly:

Long I dwelt a heap of fuel, dry and dark,
Useless in the scheme of things, inspiring none;
Came one day a point of light, a tiny spark,
Touched me—left me—but from then I was a Sun!

J.

H. P. B. in Memory of Helena Petrovna Blavatsky by Some of her Pupils. Centenary Edition. (The Blavatsky Association, London, W. 8. Price. 5s.)

This is a timely and valuable reprint of a memorial work issued at the death of Madame Blavatsky in 1891. The Centenary Edition contains as fresh material articles by Wm. T. Stead and A. P. Sinnett, from the *Review of Reviews* of June, 1891, and an editorial from the *New York Tribune* of May 10, 1891. Another interesting feature is its illustrations, of which there were none in the First Edition. Those who would see H. P. B. through the eyes of 29 of her contemporaries and friends will do well to read this 200 page book.

M. K. N.

That Ancient Way, by Kate M. Francis. (Rider & Co., London, E. C. Price 2s. 6d.)

This little book is an effort to set before the enquirer in simple language something of the teachings of Occultism, as to the meaning of life and the greatness of the future that lies ahead for all. It touches on the spirit of brotherhood as being an essential for progress and spiritual unfoldment, and recommends a study of the older faiths of the world as being still of use in the present and showing how age-long and universal has been that Eternal Quest for Light that occupies mankind to-day.

The book seems designed mainly to stimulate the reader to thought and study along the lines touched on and to be written for the Christian who often knows little of Occultism and meditation.

C. J. T. S.

The Scouts' Red Book of Good Turns, by An Obscure Scout. (The India Sunday School Union, Coonoor, South India.)

This book is particularly useful in that it shows how "good turns" can be done in some ways often overlooked by the best of us. We are too apt to apply Scouting to our own set. A true scout helps All—high and low, rich and poor, of every race he contacts. We learn by looking through this little book.

A. J. W.

REAL FAIRIES

Go out, and leave the city's strife,
Its weariness, its empty joys;
About the country, sweet is life,
No care assails, no spite annoys;
Leave all the buzzing, stinging things,
And listen while the blackbird sings.

The loveliness of growing leaves,
The pure fresh air, the peaceful earth,
Will drive away the thought that grieves,
Will fill the heart with gentle mirth;
List to the thrush, he sings all day,
Forget the cruel things men say.

In earth, in waters, sun and air,
When towns and turmoil both are far,
Live real fairies, kind and fair,
Who know not sorrow, wage no war;
By those whose hearts and minds are clean,
The fairy people may be seen.

F. H. ALDHOUSE

BOOKS AND MAGAZINES RECEIVED

BOOKS: *Fifty Years of Theosophy*, by K. J. B. Wadia (Theosophical Publishing House, Adyar); *The Prison*, by B. Brewster (William Heinemann, Ltd., London); *Purna Sutras*, by Swami Jnananda (Printed in Germany); *Arrows of Flame*, by Meredith Starr (The C. W. Daniel Company, London); *Behind the Electron*, by W. Henry Lewin (The C. W. Daniel Company, London); *The Wheel of Life*, by Rev. A. Henderson (Rider & Co., London); *Primitive Man*, by Caesar de Vesme (Rider & Co., London); *The Romance of Sugar*, by H. Valentine Knaggs (The C. W. Daniel Company, London); *Something Beyond*, by A. F. Webling (Cambridge University Press); *The Inner Teaching and Yoga*, by Charles Wase (John Watkins, London); *Talks with Spirit Friends* (John Watkins, London); *The Mystery of the Mahabharata*, Vol. I, by N. V. Thadani (Bharat Publishing House); *Convention Lectures*, 1930 (Theosophical Publishing House, Adyar); *The Master*, Meditations in Verse, by C. Jinarajadasa (Theosophical Publishing House, Adyar); *Bo Yin Ra, The Book of Happiness*, translated by Cyril and H. B. Wood (The C. W. Daniel Company, London); *Dreamers and Doers*, by O. P. Hamilton (Noel Douglas, London); *Madame Blavatsky, Occultist*, by Josephine Ransom (Theosophical Publishing House, London); *H.P.B. in Memory of Helena Petrovna Blavatsky*, by Some of her Pupils. Centenary Edition (The Blavatsky Association, London); *The Quest for Health*, by Lady Tyrrell and M. A. Wilson (The C. W. Daniel Company, London); *Soundings*, by Marsyas (C. Somerville Wilkie Ltd., Dunedin, N. Z.); *Occult Training of the Hindus*, by Ernest Wood (Ganesh & Co., Madras); *Esoteric Writings*, by T. Subba Row (Theosophical Publishing House, Adyar); *In Love with Life*, by J. Tyssul Davis (The C. W. Daniel Company, London); *The Song of Life*, by Krishnamurti (The Star Publishing Trust, Ommen, Holland); *Procession of the Gods*, by Ganis Glenn Atkins (Oxford University

Press, Bombay); *Report of the Financial Obligations between Great Britain and India*, Parts I and II (The Congress Select Committee, Bombay).

PAMPHLETS: *The Influence of Indian Thought on the Thought of the West*, by Swami Ashokananda; *Akbar Ashram Tract* 8, 9 and 10, Karachi; *The New Political Fellowship*, by A. G. Pape (Robert Grant & Son, Edinburgh); *Overcoming Diabetus Mellitus*, by H. Valentine Knaggs (The C. W. Daniel Company, London).

MAGAZINES: *Theosophy in New Zealand* (May-June), *Theosophy in India* (April-May), *The Canadian Theosophist* (May, June), *The Australian Theosophist* (April-May), *News and Notes* (June, July), *Bulletin Théosophique* (June), *La Revue Théosophique* (May-June), *De Theosofische Beweging* (June), *Theosofie in Nederlandsch-Indie* (June, July), *Persatoean-Hidoep* (June), *Koelandang Theosofie* (June, July), *De Pionier* (June, July), *Teosofi* (5-6), *Virya* (Februay-March, April-May), *The Theosophical Messenger* (June, July), *Toronto Theosophical News* (June), *Theosophy in South-Africa* (May-June), *Teosofia en el Plata* (May), *Teosofisk Tidskrift* (May, June-July), *O Theosophista* (March-April), *Theosophical Society in Central S. Africa* (June), *World Theosophy* (June, July), *The Christian Theosophist* (June-September), *The Theosophical Path* (June), *The Occult Review* (July, August), *The Beacon* (June, July), *Scientific Astrology* (June, July), *Modern Astrology* (June-July), *The American Co-Mason* (May, June), *Star Bulletin* (June, July), *Boletin Estrella* (April, May), *The Buddhist* (July), *Prabuddha Bharata* (July, August), *The Bharata Dharma* (June), *Stri Dharma* (July, August), *The Bombay Scout* (May-June), *Vaccination Inquirer* (June), *Prohibition* (April-June), *The Calcutta Review* (June, July), *The Indian Review* (July), *The Cultural World* (May), *Roerich Museum Bulletin* (May, June), *Bulletin of the Museum of Fine Arts* (June), *Advance Australian News Service* (June, July), *The Vedic Magazine* (May), *The Maha-Bodhi* (July).

SUPPLEMENT TO
THE THEOSOPHIST

THE THEOSOPHICAL SOCIETY

FINANCIAL STATEMENT

The following receipts, for dues, from 18th December, 1930 to 10th March, 1931, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in Jugoslavija, 10% dues per 1930	46	10	0
„ „ England, 10% dues per November, 1930, £5-12-1 ...	75	3	8
„ „ Norway „ „ „ 1930, £3-10-0	46	14	0
Mr. J. Arnold, Shanghai, dues per 1931, £1-0-0 ...	13	6	0
Senor Paulino Diamico, Brazil, dues per 1930, £1-0-0 ...	13	6	0
Mr. Duckering, dues per 1931 (part)	6	10	0
T.S. in Argentina, 10% dues per 1930, £14-0-0 ...	188	0	0
„ „ England „ „ „ December, 1930, £8-9-3 ...	113	13	1
„ „ Egypt „ „ „ 1930, £3-12-0 ...	48	3	2
„ „ Central America, 10% dues per 1930, and dues of 6 unattached members, £16-12-0	222	14	0
Madame A. S. Lopes, dues per 1931, £1-0-0	13	6	2
„ Camille M. Tanguay, dues per 1931, £1-0-0 ...	13	6	2
Senor Paulino Diamico, dues per 1931, £1-0-0 ...	13	6	1
T.S. in Brazil, 10% dues per 1930, £13-15-6	185	2	3

DONATIONS

Mr. B. D. Mehta, Bombay	10	0	0
T.S. in Jugoslavija	13	2	0
Mme. Pia Muller, Trieste, £10-16-0	145	0	1
Billimoria Lodge, " Adyar Day " Collections	5	0	0
Mr. M. H. Master, Godhra	5	0	0
	1,178	6	8

Adyar
10th March, 1931

A. SCHWARZ,
Hon. Treasurer, T.S.

OLCOTT PANCHAMA FREE SCHOOLS

Financial Statement

The following receipts, from 19th December, 1930 to 10th March, 1931, are acknowledged with thanks:

Donations

	Rs.	A.	P.
T. O. S. Groups in Claremont and Goosebery, Australia, £3	40	8	0
Mr. L. J. Leslie, Harrogate, for food fund, £1-1-0 ...	14	1	11
Beauséant Lodge, London, £1-13-10	22	11	11
Mr. C. N. Subramania Aiyer, Bangalore, wages of the weaving instructor for six months	42	0	0
Pacific Lodge, San Francisco, U.S.A., $5·00 ..	13	9	0
	132	14	10

Adyar A. Schwarz,
10th March, 1931 *Hon. Secretary & Treasurer, O.P.F.S.*

NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Paris, France	... Kurukshetra Lodge, T.S.	4-12-1930
Great Yarmouth, Norfold England	... Great Yarmouth „ „	22-1-1931
Paris, France	... La Rose du Parfait Silence 33 Lodge, T.S.	28-1-1931
Phuoclong, Cochin China *	... Des Vrais Bouddhistes Lodge, T.S.	11-2-1931

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Eastbourne, England	... Orpheus Lodge, T.S.	Reported on 22-1-1931
Bury, England	... Bury „ „	
Bexhill-on-sea, England	... Bexhill-on-sea „ „	

Adyar Ernest Wood,
10th March, 1931 *Recording Secretary, T.S.*

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* This Lodge is attached to the T.S. in France.

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Dutch E. Indies: N. V. Theosofische Boekhandel, Minerva, Blavatsky Park, Weltevreden, Java.

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The following receipts, for dues, from 11th March to 10th June, 1931, are acknowledged with thanks:

ANNUAL DUES AND ADMISSION FEES

	Rs.	A.	P.
T.S. in England, 10% dues per January, 1931, £37-1-0 ...	496	9	3
„ „ Poland „ „ „ 1930, $33	90	12	0
„ „ England „ „ „ February, 1931, £20-11-7	274	12	9
„ „ Java „ „ „ 1930, of 2,090 members ...	1,045	0	0
Mr. W. H. Barzey, Freetown, dues per 1931, £1 ...	13	5	4
Mrs. Sarah Townsend Deacon, Toronto, dues per 1931	13	1	0
T.S. in Switzerland, entrance fees of 12 members, £2-7-7	31	13	2
Mr. L. F. Englesby, Honolulu, dues per 1931, £1 ...	13	5	0
T.S. in England, 10% dues per March and April, 1931, £39-3-6	525	1	0

DONATIONS

T.S. in Belgium, "Adyar Day" Collections, £3 ...	40	0	2
Madrid, Hesperia and Ananda Lodges, Madrid, Spain, 17s. 9d.	11	10	0
T.S. in France, "Adyar Day" Collections, £9-5-5 ...	123	14	7
Mr. Baldeo Indra Singh, Amritsar, Donation to the Adyar Library	250	0	0
T.S. in Austria, "Adyar Day" Collections, £2 ...	26	10	4
„ „ Java, Donation for reconstruction of Adyar Headquarters	595	0	
T.S. in France, "Adyar Day" Collections, £20-16-11 ...	279	4	
„ „ Switzerland, "Adyar Day" Collections, £2-3-6	29	1	3
„ „ Scotland „ „ „ £8-14-0	116	9	7
Miss M. Gertrude Leggett, Baguio, Philippine Islands, $2	5	8	0
U.S. Adyar Day Committee	10,509	0	0
T.S. in Wales, "Adyar Day" Collections, £2-10-0 ...	33	7	6
„ „ Spain „ „ „ 14s. 4d. ...	9	7	6
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Adyar
10th June, 1931

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Dr. Jules Grand, Ville Mariel Janary, var France ...	9	2	0
„ Y. M. Sanzgiri, Bombay, for food fund	10	0	0
Etawah T.S. Lodge, "White Lotus Day"	5	0	0
Ahmedabad T.S. Lodge, "White Lotus Day" Collections	5	0	0
Mr. T. M. Priebe, San Francisco	27	8	0
Quetta T.S. Lodge, "White Lotus Day" Collections ...	5	8	0
	562	0	0

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NEW LODGES

Location	Name of Lodge	Date of Issue of Charter
Wheaton, Illinois, U.S.A.	... Wheaton Lodge, T.S.	24-11-1930
Amersham, Bucks., England	... Amersham Lodge, T.S.	10-3-1931
Camberley, Surrey, England	... Tekels Lodge, T.S.	10-3-1931
Indianapolis, Indiana., U.S.A.	Hypatia Lodge, T.S.	13-3-1931
Devakotah, India	... Devakotah Lodge, T.S.	13-5-1931

LODGES DISSOLVED

Location	Name of Lodge	Date of Return of Charter
Spokane, Wash., U.S.A.	... New Cycle Lodge, T.S.	4-12-1930
Indianapolis, U.S.A.	... Besant-Service Lodge, T.S.	30-12-1930
New York, U.S.A.*	... Service Lodge, T.S.	10-8-1930
San Francisco, U.S.A.	... Krishna Youth Lodge, T.S.	7-5-1930

Adyar Ernest Wood,
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